

# The Lutheran.

**God's word and Luther's teaching will never perish.**

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## To the new year.

1. in life's insufficiency There is only one thing that comforts us: that the strong hand of salvation redeems us from sin and death!

This divine act alone shall also be our anchor of hope in the new year, our foundation, the firm, true one!

3. jesus name, jesus word, shall live in our hearts and lift them up over world and time.

Only where Jesus remains the Lord, it becomes more glorious every day in all walks of life:  
Everything is dripping with loud blessings!

5. but where He does not rule, there is darkness, cold and desolate; whom He does not adorn with gifts, remains lazy and brittle for good.

Therefore be our wish and our supplication: You, Lord Jesus, shall remain the one whom we have chosen as our friend, to whom we pledge our heart.

7. depart Thou with Thy light, Thy truth, Thy grace, From us poor sinners nod, That the enemy may never harm us.

8. dwell thou in the heart's ground, Walt in our house's rooms, that we may not miss our eternal salvation at any hour!

9. walt in our fatherland; around the rich and the poor loop your love's ribbon, wrap them in your mercy!

(10) All, all, we commit, O Lord, into Thy faithful hands: under Thy victorious spar it shall surely come to good end.  
(F. Weyermüller.)



## Foreword.

The motto of the "Lutheran": "God's word and Luther's teaching now and never perish" - is an object of irritation for many. It is especially annoying to the papists, who declare Luther to be an apostate, an arch-heretic and a falsifier of the Bible and the Christian faith. But also the enthusiasts of all kinds do not like the word, because with it God's word and Luther's teaching are put next to each other and both are declared to be one and the same. They say that others also have God's Word, that Luther still retained much that was papist, that he stopped halfway, that he would teach quite differently if he were alive today. And if they, the enthusiasts, want to pretend to be particularly pious, they say that by the sentence: "God's word and Luther's teaching 2c." a man's word is made God's word and it is idolatrous to put a man's word on a par with God's word.

But - Pabst and enthusiasts will have to leave it at that, that Luther's teaching is God's word. He wanted nothing else than to teach God's word, he taught nothing else.

This must become clear to everyone when he considers how we are to view the Holy Scriptures and what position Luther took on them.

As for the former, it is certain that the written word of the prophets and apostles is the only revelation of God to man. The holy scripture is therefore the only source of salvific knowledge, the only rule and guideline of faith. Deut. 4, 2. Jos. 23, 6. Isa. 8, 20. Luc. 16, 29. Joh. 17, 17. Eph. 2, 20. Gal. 6, 16. And therefore we have to reject everything that is praised by men as source and rule. We have to reject reason, 1 Cor. 1, 21. 2 Cor. 2, 4. 5. 14. Col. 2, 8. tradition and the doctrine of men, Matth. 15, 1. f., and all pretended new revelations.

2 Petr. 1, 19-21. Matth. 28, 19. 20.

And what was Luther's position on the Holy Scriptures? It is sufficiently known. He recognized and confessed that the written word of the prophets and apostles was the word in which alone God that this word is therefore the only source from which all doctrine is to be drawn, the only rule according to which all doctrine is to be tested.

"Notice," he preaches, "what book the apostle sets before Christians to read and study, namely, the holy Scriptures alone, and says that our doctrine is in them. If then our doctrine is in the Scriptures, we ought not to seek it elsewhere." (Kirchenpost. Erl. A. Vol. 7, 54.) "It is said that God's Word shall establish articles of faith, and no one else, not even an angel." (Schmalk. Art. II, 2.)

Concerning reason, he writes: "They are great fools who try to know God by their reason. One should cling to the word and wrap oneself in it as a child is wrapped in its swaddling clothes. Otherwise so many sects, orders, superstitions and idolatries will arise in the world, that each one will spread his thoughts as something special, and speculate and invent God without God's word, out of his own strength and reason. It is enough trouble and work, if one remains pure in the word, so that one stands; what will become of one who flutters about with his thoughts and reason? For if we had been able to meet it with our reason, it would not have been necessary for him to have let himself be heard from heaven and to have let the word sound and to have put everything into the word and to have bound it. (36, 261 f.)

Of the tradition and human doctrine he says: "Who trusts in human doctrine and additions, trusts in lies and deceptions. So the pope must be nothing else but a teacher of lies and deceivers of the whole world, with all his companions." (27, 324.) "Now if ever the doctrine of men is anything else than the gospel, it must certainly be maligned." (ib. 331.) "It is not valid to make articles of faith out of the holy fathers' works or words." (Schmalk. Art. II, 2.)

It is well known how Luther was against all spirituality. He writes: "Therefore all other kinds of spirits are rejected, which seek and pretend special enlightenment and secret revelation from heaven, except the common preached word of the gospel. (40, 95.) "And in these

## 2

In matters concerning the oral, outward word, it is to be firmly maintained that God does not give His Spirit or grace to anyone without or with the preceding outward word. So that we may guard against the enthusiasts, that is, spirits who boast of having the Spirit without and before the Word, and judge, interpret, and stretch the Scriptures or oral word to their liking, as Muenzer did, and still do much today, who want to be sharp judges between the Spirit and the letter, and do not know what they say or put. For the papacy is also a vain enthusiasm, in which the pope boasts that all rights are in the shrine of his heart, and what he judges and says with his church is to be spirit and law, even if it is above and against the Scriptures or the oral word. . . . Summa, the enthusiasm sticks in Adam and his children from the beginning to the end of the world, instilled and poisoned in them by the old dragon, and is the origin, strength and power of all heresies, also of Pabstism and Mahomet." (Schmalk. Art. III, 8.)

The sentence: The Holy Scripture is the only source and rule of doctrine, however, was not merely on paper for Luther, as is the case with many who let the sentence stand and yet do not follow the Scripture. Luther was serious about it. He was completely imbued with this truth, he lived in it.

He had a holy fear of God's word. "With all fear," he writes to 2 Mos. 3, 5, "one should go near. For there is not a bush or a fire, as other bushes and fires are; but there is something new, namely God's word, which God wants to have held in honor. And with trembling and fear one must go near and not esteem it as a human word." (35, 65.) "One should handle the holy Scriptures with reverence and great fear. But this is not done by the mobs and stinging spirits, for they are bold, as it is written in the 2nd epistle of St. Peter in the 2nd chapter, for they do not take God's word for anything but the word of men. But do not be sworn to God's word. If thou understandest it not, give him the glory, and say, I will wait till I understand." (46, 266.)

He was a humble student of the holy scripture, did not want to master it, but let himself be taught and governed by it. "The holy Scriptures," he says, "and God's word shall be empress, which shall be followed straightly, and what it says obeyed, and not a word spoken against it; for it is God's mouth." (61, 107.) "We are to let the Scriptures govern and master us, not be masters ourselves according to our foolish head, and set ourselves above the Scriptures." (44, 218.) "Thou shalt know that the holy Scriptures are such a book as makes wisdom of all other^books foolishness, because none teaches of eternal life without this alone. Therefore you should despair of your mind and understanding, for you will not attain it with it, but with such presumption you will throw yourself and others from heaven (as happened to Lucifer) into the abyss of hell. But kneel down in your closet and pray to God with right humility and earnestness that he may give you his Holy Spirit through his dear Son, who will enlighten you, guide you and give you understanding, as you see that David in ... 119 Psalm always asks: "Teach me, O Lord, instruct me, guide me, show me," and many more words, since he knew the Tert of Moses and other books well, and heard and read them daily; nor does he want to know the true Master of the Scriptures himself.

so that he does not fall with reason and become his own master. For there are the spirits of the wicked, who think that the Scriptures are subject to them, and that they can easily obtain them by their own reason. (1, 69 f.) "Therefore the Scriptures are such a book, which requires not only reading, but also the right interpreter and revealer, namely the Holy Spirit. Where the Holy Spirit does not open the Scriptures, they remain incomprehensible, even if they have already been read. ... Accordingly, the Scriptures also need right writers who like to be taught and instructed. . . . Whoever wants to be clever here and measure it with reason, with vem it is lost, he remains probably an inept student. ... For even all heretics, from the beginning, arose from the fact that they thought what they read in Scripture they would interpret as reason teaches." (3, 334 f.)

He followed the word, whatever might arise from the adherence to the word. "Here," he writes, "one must not look at or follow what human wisdom or counsel dictates" (to settle a doctrinal dispute), "but have God's will before one's eyes, shown to us in his word, follow it and stick to it, whether it concerns death or life, evil or good. If war or other misfortune arises over it, then speak to him about it, whoever wants to and is thus called to teach and believe. For it is not our own doing, nor is it thought of or instigated by us; so we are not required to argue about his will, whether it is right or right to keep it. If he will let persecution and other things go, for the temptation and experience of those who are righteous Christians and the punishment of the unthankful, let it go; if not, he has so much marrow in his fists that he can defend and preserve it, so that it does not have to perish; so that it may be seen that it is from him, as he has done with us until now, praise God." (9,372 f.)

He stuck to the simple words of the Scriptures. "I have often said," he wrote, "that whoever wants to study the Scriptures should always see to it that he sticks to the simple words, as he always can, and does not deviate from them, unless some article of faith compels him to understand them differently than the words say. For we must be sure that no more simple address has come on earth than that which God has spoken. Therefore, when Moses writes that in six days God created the heavens and the earth and all that is in them, let it remain that there were six days, and you must not find a gloss on how six days were one day. But if thou canst not understand how it hath been six days, give glory to the Holy Ghost, that he is more learned than thou. For thou shalt thus deal with the Scriptures, that thou mayest think as God himself speaketh." (33,,24 f.)

He did not allow a **single** word of Scripture to be interpreted away, and he was extremely zealous against all haggling and playing with words. He wrote: "Our opponents (the Reformed) say that there is only bread and wine, not the body and blood of the Lord. If they believe and teach wrongly in this, they blaspheme God and lie against the Holy Spirit, betray Christ and deceive the world. One part must be the devil's enemy, and the other God's; there is no remedy. Now let every pious honorable man see whether this thing is small, as they say, or whether God's word is to be trifled with. There you have the enthusiasts and their spirit, as I have often said, that no godless man can hold God's word in high esteem. This prove

These enthusiasts are also honest here, as they consider the words and works of Christ to be nothing more than human gossip, just as the school bullies are conceited, which should give way to love and unity. But a devout Christian holds and knows that God's word concerns God's glory, Spirit, Christ, grace, eternal life, death, sin and all things. These are not small things. Behold, so they seek God's glory, as they boast everywhere. It does not help them to say that they think much and great of God's words and the whole gospel everywhere else, but only in this piece. Dear, God's word is God's word, that must not be much menkelns. Whoever blasphemes and blasphemes God in a word, or says that it is a small thing that he is blasphemed and blasphemed, blasphemes the whole God and disdains all blasphemy against God. It is a God who cannot be divided, or praised in one place, reproached in another, honored in one place, despised in another." (30, 27 f.) "It is not to be suffered that one should thus deal with doctrine as each one desires, or as seems good and fine to him, and rhyme himself according to human understanding and reason, or play and juggle with Scripture and God's Word, that it should be interpreted, directed, stretched, and embroidered, as it should be suffered, for the sake of the people or peace and unity; for with this there would be no certain nor constant ground on which consciences might rely." (8, 301 f.)

Luther is also very zealous against all interpretations of Scripture that are not taken from Scripture itself! Regarding the words 2 Petr. 1, 20, he says: "Herewith is laid down and struck down all the fathers' own interpretation of Scripture, and it is forbidden to build upon such interpretation. . . If one of the holy fathers can prove that he has his interpretation from Scripture, which proves that it should be interpreted in this way, then it is right; if not, then I should not believe him. Thus Peter attacks even the bravest and best teachers; therefore we must be sure that no one is to be believed, even if he presents the Scriptures when he himself interprets and expounds them. For no right understanding can be made by one's own interpretation." (52, 233 f.)

He based all teachings on the holy Scriptures. When he taught, when he punished, he always led Scripture. Already the children he taught in the catechism to prove the doctrine with the Scripture, by the questions: "Where is this written?"

He attacked the papacy not because its superstition was repugnant to his reason, but because the papacy argued against Scripture, because it wanted to take Scripture from him. "I, Doctor Martinus," he writes, "was called and forced to this, that I had to become a doctor without my thanks, out of pure obedience; so I had to accept the office of doctor and swear and vow to my most beloved Holy Scripture to preach and teach it faithfully and loudly. In the face of such teaching, the papacy fell in my way and tried to prevent me from doing so. It also got in the way, as if before my eyes." (25, 87 f.)

Even in the face of the enthusiasts, with their reasoning, with their spirits, Luther remained steadfast in the word of Scripture. In his last sermon in Wittenberg, he said: "I have had more than thirty idolaters before me who wanted to teach me, but I refuted all their things.

with this saying Match. 17, 5: This is my beloved son, in whom I am well pleased; hear him. And with this saying I have preserved myself by the grace of God until now; otherwise I would have had to accept thirty faiths. The heretics seek all sorts of plots to make us yield, relent, and admit to them, but we will not with God's help. So they say: You are proud drops! I will gladly speak all manner of reproachful words, but I will not depart a finger's breadth from the mouth of him that saith, Hear this one." (16, 146.)

Tell me, dear reader, must the teaching of a man who is so attached to Scripture, who has such reverence for the Word of Scripture, who is so guided by Scripture alone, who accepts only Scripture and rejects everything else, who always asks: where is it written? who accepts Scripture as it reads and believes it so childishly - must not the teaching of such a man be the teaching of Holy Scripture, God's Word?

We therefore joyfully say: God's word is Luther's teaching, and, because God's word does not pass away: God's word and Luther's teaching pass away now and never.

(Conclusion follows.)

(Submitted.)

## **The law as a mirror.**

What the law of God does as a bar, the "Lutheran" in the 28th year volume p. 51 has explained.

Now, according to our catechism, it should also be a mirror. What does that actually mean? - What is the use of a mirror? And in what way should God's law serve us as a mirror? That is the question we want to answer.

A mirror is not only used by vain people who want to admire their beautiful face. Intelligent people also use a mirror. They want to see in it whether they have a flaw, damage, blemish, spot or anything else on them.

What an ordinary mirror is useful for in the outer, physical world, the law of God should serve us for in the spiritual world. It is to show us what we are like spiritually. It should show us our true image, namely how we look when God looks at us. It should show us that we are sinners.

That this is really God's intention with the law is expressly stated in Rom. 3, 20: "Through the law comes knowledge of sin. And St. Paul gives an example of this in Rom. 7, 7, when he says: "For I knew nothing of lust, where the law had not said, 'Do not be tempted. The knowledge of sin, without which neither true repentance nor faith nor salvation is possible, is what God, who has no pleasure in the death of the sinner, wants to work in us through his law. And this is therefore also the noblest and highest custom of the law.

But how does God work this knowledge in us through the law? Answer: First of all, in the law he gives us a clear picture of what we should be like in heart, courage, mind, thoughts, words and deeds. Namely, as holy and pure as our heavenly Father himself is and as he once created us in paradise. If we now seriously consider this image and honestly examine ourselves to see whether we are really still of this nature, then we should be able to see from the Law our

### 3

We can learn to recognize our true spiritual condition just as well as we can see our physical condition in an ordinary mirror.

But unfortunately we do not do this about ourselves. Either we do not take this mirror to hand at all, or once it is held up before our eyes, we do like the man in the Epistle of James, who immediately turned away and forgot how he was formed. Yes, instead of looking at the image that our God holds up to us, we prefer to make all kinds of images of ourselves, and very beautiful images of our good heart, of our trust in God, of our kindness and philanthropy, and the like. And these things, which we imagine ourselves to be, we then contemplate with fervent pleasure. In short, we cannot, nor do we want to, learn to recognize ourselves as we once are.

Therefore God has to do another thing and does it. In the law he not only shows us what we should be like and what we really once were like, but he also puts our present true and actual image before our eyes and at the same time tears open our eyes, as it were by force, so that we have to see. We may or may not want to, but we see that it was nothing but imagination what we had dreamed of with our good heart; that we were not at all the righteous people we thought we were. There we find that we, who thought we feared, loved and trusted God above all things, did not even know the true God, but invented a completely different God for ourselves out of our own thoughts; that while we were pleased with this thought-god, we not only did not respect and distrust the true God, but hated him, bitterly hated him, shamefully misused his name and shamefully despised his word; that we, who have done so much to show our love for our neighbor, are full of hatred, anger, strife and envy; that ours was never so chaste, honest and sincere as he thought; that our heart, instead of burning in holy air to God, is by nature full of all evil airs, his thoughts and aspirations only evil from youth, and that therefore from head to foot nothing wholesome has remained in us. There we find that it is not, as we thought, some weaknesses, shortcomings and infirmities, but sins, great, grave, horrible sins, which stand between us and God and separate us from each other.

Furthermore, God puts these sins into the right light through the law, into the light before his face. In it, he also presents us with his holiness, which, because it is perfect, can have nothing but abomination and loathing for us; his righteousness, which, as a devouring fire, must consume everything that rises up against him. Like rays of weather from Sinai under the thunder of a thousand curses, he lets this light strike our conscience and shake our marrow, so that we finally recognize ourselves, become frightened of ourselves and exclaim: Where shall I flee to!

But where does God want to drive us to by holding up this horrifying mirror to us? A child is shown its dirty face in the mirror, so that it goes to the water and washes itself. But we have no water, no lye, with which we could wash away our sins ourselves, even if we rub our hands bloody. Where then shall we go? Does he want to drive us to despair? Shall we go like Saul and Judas? Oh, be far from that! We should doubt, that is true. But only in ourselves, not in Him. He wants to have us elsewhere, of course, but to Christ, to His dear Son, 'the Savior of sinners. He has what we need. He has a lye that can make even blood-red sins snow-white. Thither, thither God wants to have us. Everything he does to us, even the deadly terror he inflicts on us through the law, is aimed at this. Of course, the terror of the law alone cannot do it. The mere law would drive us to full despair. That is why God does not need the law alone. While his left hand pushes the mirror of terror under our eyes, his right hand lets us see a completely different mirror. In it we see the blessed face of him who calls to himself all who are weary and burdened and makes blessed what is lost. While he is stirring us up by the law and driving us before him, he is enticing and drawing us to his"! dear Son.

That is why St. Paul calls the law our disciplinarian on Christ. And truly, no one could express more aptly what God actually and finally wants with the law as a mirror. Let us just look at a disciplinarian in our mind, who has been given a number of bad boys under his hand. How does he deal with them? Certainly not in the gentlest way. He does not give them good words. He reproaches them for their evil deeds. He threatens, scolds, even curses, and strikes them with the staff of Webe. But why was such a disciplinarian employed? Is it out of ruthlessness? Is he supposed to put an end to the bad guys? No, that is not what they want. They want the good-for-nothings to wear down, to recognize themselves, to beat themselves up, to crawl to the cross, to lie down in supplication, so that they may finally attain mercy and freedom, which, of course, the disciplinarian himself cannot give them. Now, exactly what a wise authority wants with such a civil disciplinarian, God also wants with his law. It should scold, threaten, curse, beat. Nothing else but that - but to what end? So that we will not continue to spurn and despise the lure of the gospel, but will finally come to Christ and through Christ become righteous, free, free and free.

But that is exactly what the natural man does not want. He wants to become free. But not through Christ. When the conscience is awakened, the heart full of terror, he first tries everything else. He promises all possible good. Oh, how pious he wants to become, if only one lets him go! But what does the disciplinarian say? He shakes his head. Now he tries to mend his ways. For a while he refrains from the rude boyish things. He keeps himself a little more drawn in, more quiet, more respectable. He thinks he can get out of this. But what does Moses do now? What every disciplinarian does when he notices that his convicts want to break out and free themselves. He keeps a more watchful eye on them and holds them all the tighter. In short, the prisoner may try as he pleases, but the disciplinarian always confronts him and shows him the way. If he wants to jump off to the right, he gets a beating on the right. If

he wants to jump off to the left, he will be hit again. Whatever way out he may seek, there are blows, blows to the conscience, which hurt more than blows to the skin, harder and harder blows, and nothing but blows, until - at last he collapses, until he has lost all his strength.

## 4

Attempts to help themselves spend and listen to the voice of the Gospel.

Of course, he usually does not do this until he has become completely bankrupt, until he no longer knows or has anything to rely on, until the roof collapses over his head and the ground gives way beneath his feet. Only when in his great shipwreck he finds no beam, no plank, no straw left to grasp at, only when the water now penetrates to his soul, only then does he finally decide to grasp the despised wood of the cross, only then does he surrender to grace or disgrace and cry, "JEsu, thou Son of God, have mercy on me!"

What then does the Lord Jesus do? Does he push him away? Does he let him ask for a long time? Or does he set him all kinds of conditions, which he must first fulfill? Do not think that, dear reader, and even if it would be told to you by so many scribes, if it would be told to you by the most pious and holy people on earth, even by an angel, do not believe it. Your life depends on it! No, Jesus said: Whoever comes to me, I will not cast out. And in spite of all men and devils, let them name even one sinner who really came to JEsu and then was rejected by JEsu. No, at the same moment that a broken heart seeks mercy, forgiveness and help from Him, He always says: "Be of good cheer, your sin is forgiven!"

But how does the law behave against such a man whom Christ has accepted and pardoned? Now does it caress and caress him whom it threatened and cursed just a moment ago? Oh no, the law cannot and should not do that. The disciplinarian remains disciplinarian and therefore also remains with his scolding, accusing and condemning. But now Jesus places himself before the one to whom the law would like to stretch out its arm. "Go your way, disciplinarian! You have done your work, you have done it honestly. But now hand off! He is free. I am the end of the law; he who believes in me is righteous." At this word the disciplinarian must give way. Through this word the prisoner comes out of the prison of the law and into the heavenly freedom of the children of God. He is now free, really free, completely free from the law, from the whole law! It is true that the law remains, remains the disciplinarian of the great God, still scolds, threatens and condemns. But what is it to him? What harm can it do him? What does he care? Who asks for the beadle when he has the king's charter in his hands?

Now notice, my dear reader, if you are still living in the day, do not yet know what you are in the world for, know neither God nor yourself, but would like to be blessed, then take the law of God before you, look into this mirror with the utmost seriousness. That is the most necessary thing for you for the time being.

If you feel ill at ease while contemplating the law, if the disciplinarian takes you sharply, and if the first word of the gospel comes to your heart, then turn quickly to Christ. There is no need for you to stay longer in the prison of the law.

If you have come to Christ and have been set free, persevere in your freedom, so that Christ has set you free, and do not let yourself be caught again in the bondage of the yoke. Do not let your state of grace by the law and make them suspect. If you hear a voice like this in you: "How can you be free and in grace, since you still have this and that sin in you? When God's Spirit brings a Christian's sin to his mind, he makes a completely different application. This is: You see how good it is that there is a Savior, such a gracious Savior; ei, then hold fast to him! No, the one who drives the law into your conscience, so that you may not trust the grace you have obtained, is quite another. Do not make a long trouble with him, but say confidently: "Get thee away, Satan! - Never, never give your new man under the law.

But finally do not think: "I have become a new man; therefore I have now in no way anything more to do with the law. Of course, the new creature in you no longer needs the law for itself. But you still have the old Adam by the neck. And he also remains as he is until the pit. Therefore, as the bar, so also the mirror of the law is most necessary to him every day until the pit. Therefore, as often as he trembles in you and carries on his old ways, and especially if he still wants to persuade you that he has now also become pious and does not need the disciplinarian, hold the mirror of terror up to the old hypocrite's face and let him feel the disciplinarian's rod. Then you will need the law.

That there is, apart from this custom as a mirror, also another custom of the law, especially for the children of God, which is called the third custom of the law, may be explained at another time.

Now God grant that we through the law may die to the law, that we may live to God through Christ. To him who is the end of the law be praise and glory without end! Amen. H. C. S.

(Submitted.)

My dear "Lutheran"!

I feel compelled to say a few words to your dear readers. You will probably pass them on to them and tell them that they should take such words to heart. For it often happens in our dear communities that the "Lutheraner" readers are becoming untruer to you. You cancel the "Lutheraner" and keep the "Abendschule" and "Rundschau"



instead. Now, far be it from me to want to say even one word against these papers. In my opinion, they are quite necessary publications, and I spare no effort to introduce them into the homes of our dear parishioners. Our growing youth must have entertainment. They also need instruction. The "evening school" provides them with both, and in a truly Christian manner. Therefore, the more diligently our young people read the "Evening School" and thereby acquire knowledge and education, the better I like it. Also, as citizens, our parishioners must be acquainted with the events of our fatherland and the world. And it is a thousand times better that they read these events in the "Rundschau" than in some ungodly paper. They then have the advantage of seeing these events judged from the Christian point of view, since the godless press, on the other hand, can only gloss over godlessness and disfigure Christianity and true godliness. With rejoicing, I can see it there-

We would only welcome it if our "Rundschau" were to find its way into the homes of our parishioners and displace the newspapers of the godless and the enthusiasts. It is the same with the "Evening School Calendar". If it succeeds in driving out the frivolous calendars that laugh at sin and shame, who should not rejoice!

But if the "Lutheran" is to give way to these sheets, that makes me sad. I must confess that I cannot understand how it is possible that the "Lutheran" can be dispensed with in these times. Whoever in these times asks for the incontrovertible truth, whoever does not carelessly place his hope in a few pious sayings, whoever still seriously seeks a foundation on which he can confidently base and build his faith, must have found and still find out with what a certain, sure and confident voice the "Lutheran" represents and defends divine truth against the completely boundless confusion of all new and old religious errors. Which Lutheran would not have to rejoice in this from the heart! What friend of God and His truth would want to show the door to such a fighter of God! No, he who loves our Lutheran Zion must also keep our "Lutheran" as his friend; he must be concerned to win him even more hostels. The "evening school" does not want to take over the office that the "Lutheran" holds. It would have to stop being an "evening school"; it would have to become a "Lutheran". It is the same with its calendar. It does not want to take the place of the "Calendar for German Lutherans", but to bring some lighter entertainment and worldly instruction next to it. I believe \*) that the dear editor of the "Evening School" and its calendar would lose all desire and love for his work if he learned that Lutheran Christians wanted to say goodbye to the "Lutheran" and be content with its sheets instead, and that they would give up the Lutheran calendar and be content with his calendar instead. For he knows what a pity that would be.

So go then to your readers and friends, you dear "Lutheran", and help them furthermore to find their way in the confusion of our time. Take a nice greeting from me to everyone and show him my well-meant words. And if you meet an old acquaintance who has not seen you for a long time, greet him too, and let him look into the pocket in which you have my letter. And if you meet someone who has not yet made your acquaintance, greet him too, and tell him that I wish him you as a housemate for the New Year.

Hiemit Gott befehlt!

Your

A. W. Frese.

## **To the ecclesiastical chronicle. I. America.**

**Our mission to the Jews.** Mr. Daniel Landsmann, our faithful missionary to the Jews, now has again five children of Israel, whom he calls his "Forschlinge", in catechumen classes. Among other things, he wrote us the following on December 23 of last year: "Please pray for my five research children. Oh, that they would pray for the Lord of glory and the angel of the  
The editors can attest to the fact that this is the case, since the publisher of the "Evening School" has expressly stated this to us.

[5] Covenant may soon be found! May 'Jesus Christ' be the slogan for the new year for all of us. He and He alone be our Jehovah Zidkenu (LORD, who is our righteousness, Jer. 23, 6. 33, 16.)!" W. [Walther]

**Those who talk so much about their love** usually do so because they have no love and therefore no one would know that they are such loving people if they did not make it known to the world. - In the case of the "Kirchenfreund" at least, this seems to be the case. "Herold und Zeitschrift" of December 22 of last year writes: "In the 'Kirchenfreund,' which has ever made so much fuss with its mild, peace-loving Lutheranism, the Missouri Synod is now usually called by the name 'Stephanists.'" - Probably, therefore, the "church friend" also considers all Lutherans to be papists, because, as is well known, Luther and his assistants were also papists first. W. [Walther]

**Where fanaticism** drives the sectarians is also shown by the fact that recently members of an American congregation had the following advertisement thrice inserted in a political paper, "*Washington Evening Star*": "The prayers of the people of God are earnestly desired for the thorough cleansing of a young congregation, whose pastor and officers, quite against the wishes of their members, are obstinate tobacco users." G.

**Methodist preacher.** In order to attract the attention of the public to their business, a company in Rochester had advertised in the newspapers that they wanted to give a nice gift to a bride and groom who wanted to be married in their store window. One was indeed found, and a Methodist preacher volunteered to perform the wedding ceremony! G.

## II. foreign countries.

**Christian parochial schools.** In almost all countries of the world, the state wants to tear the schools away from the church and claim them for itself. The devil knows very well that he can do no greater harm to the church than by robbing it of its children and educating them in a secular way instead of a Christian one. Recently, a dispute arose even between the Turkish emperor and the Greek General Patriarch in Constantinople. The Turk wants to follow the example of the Christian rulers of our time by taking away from the Patriarch of Constantinople at least the right of supervision over the Greek schools, which the Patriarch has always had, and handing it over to the state authorities. Not only the patriarch, but also the synod and the council of the Greek notables have protested against this, but have also decided, if this does not help them, to demand their dismissal. According to this, it seems that the members of the Greek church are more concerned about the Christian instruction of their children than many members and whole synods of our Lutheran church. W. [Walther]

**Which are the worst adversaries of the Lutheran Church at present?** Pastor Rübenstrunk answers this question in a booklet with the title: "Wider die falschen Luthervereherer" ("Against the false Luther admirers") as follows: "The worst opponents, consciously or unconsciously, call themselves evangelical (Unirte) or Protestant, some even Lutheran Christians, boast of the Lutheran Reformation and often, especially at Reformation and Gustav Adolf festivals, cannot speak highly enough of Luther. What would a person unfamiliar with our circumstances say if he learned that these eulogists at the same time help to destroy Luther's work, for whose sake his name is worth mentioning, namely the church of pure Word and Sacrament, partly through direct hostility, partly through their indifference? This is certain: everyone who belongs to the Union, whether with enthusiasm or with inner reluctance,

The Lutheran Church is being abandoned, and we, the small group that has remained faithful to the Mother by God's grace, have to defend the good right of the Lutheran Church, partly for our own sake and partly to punish the apostates, in spite of the Union and all the powerful people on earth who protect it; even if such defense on the part of others would only earn us scorn and ridicule and the reproach of arrogance and arrogance. - You know how the jubilee year 1830 was misused to lead the Lutheran Church into the bondage of the state union; let us not misuse the new jubilee year for new mischievousness, but, as it is written: let him who calls the name of Christ depart from unrighteousness, so let our jubilee motto be: let him who wants to be a Lutheran Christian purify himself from the union and all state churchism! Then we will truly honor the memory of Luther to a lasting blessing, while all other festivals of honor will fade away like steam passing through the air."

### **The last popes before the Reformation.**

The papists do not disdain to put Luther's life in a false light by ungodly slander. In this way they seek to undermine the work of the Reformation and to quench their hatred of everything that is not Jesuit and papal in doctrine and life. But be that as it may, their pranks affect neither Luther nor the Reformation and fall back on them. If they take pleasure in dirt and filth, and if it is a pleasure for them to recount shameful deeds, then they may read the history of the last popes before the Reformation with open eyes and write honestly. There they will find enough nefariousness; the most hair-raising things are historical facts. We will mention some of them in short words:

"Pius II's successors up to the Reformation were almost all heroes in dissoluteness, depravity, or at least unspirituality."

"Sixtus IV. († 1484, one year after Luther's birth) increased his papal income by setting up brothels in Rome, practiced nepotism more shamelessly than any of his predecessors, and did not disgrace himself by being a participant in the atrocious conspiracy against the Mediceans in Florence."

"Jnnocenz VIII. († 1492) called the Christians to war against the Turks and had himself paid as a jailer by the Sultan, whose brother he held captive. He also has the ghastly merit of having made the witch-process native to Germany, and his paternal care of his sixteen illegitimate children brought him the fame in popular jest of being truly a father of the fatherland (*Octo Nocens* \*) genuit xu6ro8, toticksmgue pue1la8; Hüne msrito xotuit 6leere Komu patrem.)."

"Alexander VI († 1503) was an active, powerful and despotic political prince. To achieve his ends he spared no means, and had no hesitation in joining forces with the hereditary enemy of the Christians against the most Christian king of France. In impudent fornication (he is generally accused of incest with his own daughter Lucretia) and shameless nepotism he is unparalleled among the successors of Peter (?). He brought the Florentine reformer Savonarola to the stake, and finally died of poisoned wine, which his son, Caesar Borgia, a monster in all vices, had mixed for a rich cardinal."

\*) Allusion to his name Innocens; eight boys begat the culprit, and as many girls:

Rome could rightly call him Father (Papa, Pabst).

"Julius II († 1513) was a formidable, manly warrior; his only ambition was the liberation of Italy for the purpose of enlarging the Papal States."

"Julius was succeeded by Leo X. († 1521) of the noble house of the Mediceans, a man of the finest classical and artistic! Education, opulent, splendor-loving and lavish, frivolous and benevolent, who lacked all sense of religion and church." (Short, "Textbook of Church History.")

(Elsasser Messenger of Peace.)

### **The intimate communicant.**

When Balthasar Meisner, professor of theology in Wittenberg, after much hard work for the edification of the church and after many hot fights for the preservation of the pure doctrine, finally (and already in the 40th year of his life) saw his death approaching, he immediately had Holy Communion served. After this had happened, he lifted up his eyes and prayed thus: "O Lord Jesus, you have fed me with your body and watered me with your blood; therefore I believe that you will give and give me everything. I wrap myself completely in you, hold myself tightly to you" (herewith he closed his arms around his body and shook himself with all his might, as if he wanted to embrace and heart the Savior himself who was united with him) "and will not let you go. O Lord JEsu, you feed and water this body of mine, therefore it cannot remain in the earth, but must one day rise and come forth again." Then he turned to the weeping bystanders and addressed them with the following words: "You miserable people, who are standing there, you are in the valley of tears; I am coming into the hall of joy. You may think that evil is happening to me, but you do not know how good it is for me. You poor beggars, it is all darkness around you; in heaven it is light; there I want to go, there I am a true baron and am done with all toil and labor." On the following day, December 29, 1627, the tired, faithful worker and brave fighter passed away blessed in the Lord, as an example that one can be seriously zealous for the pure Word of God and still be a devout Christian.

W. [Walther]

(Submitted.)

### **Solicitation.**

It has been regretted and lamented from many sides of his time that neither descriptions nor sermons, which were held at our jubilee celebration in 1880, have appeared in the form of a book, so that one could have preserved a lasting memory of it; And now, last November, we again celebrated such a wonderful festival, namely Luther's 400th birthday, and the faithful God made it succeed in such a very special way and blessed it so richly that every faithful Lutheran had to wonder about it and thank God for it from the bottom of his heart. It has also been shown quite clearly that in our time, after the long night of nationalism, God has once again given us a living knowledge of what he once gave us through Luther; and that especially our American Lutheran Zion, through the decades of diligent service of faithful men, has been led back to the old treasure of the Reformation and has taken hold of it alive and with a grateful spirit. The manner in which such jubilees have been celebrated has always shed light on the spirit that reigned in the church at that time; and so the celebrations now held with such great enthusiasm in all our congregations show that a true Christian and Lutheran spirit has come to reign in them and rules among them. It would be a double pity if this time, too, no greater and more comprehensive testimony would come down to our children and posterity. Therefore, the undersigned has decided, with reference to the past Luther anniversary

## 6

to compile a book, similar to the well-known "memorial" of the jubilee celebration of the Concordia Formula of 1877, and thus to offer something complete, clear and lasting of the Luther celebration. He therefore cordially requests the dear brothers in office within the Synodal Conference to be helpful to him in this, by giving him written or printed information on how the Luther Festival was celebrated with them.

The following would need to be considered:

1. the book shall contain: Sermons, dispositions, addresses, songs, descriptions of the celebration of the feast in the various congregations. Therefore, what is not related to it will not be included.

2. anyone who sends in a communication is asked to state the name of his municipality and where it is located, as well as his own name.

3. if the sermon is too long (which will probably be the case with many), it should be shortened by the sender when transcribing it, so that the book does not become too thick.

4. so that everything remains original, that is, one's own work, everyone should make the changes and improvements to his sermon that seem necessary to him, and not leave this to the editor.

5. do not use the letter form in your submissions, but write the above-mentioned things on large paper in *foolscap* format especially and alone; however, all possible personal wishes and remarks, which are only intended for the editor, should be written on a separate sheet. Do not spare the paper, and write legibly.

6. send the sermon in the language in which it was delivered, be it German, Norwegian or English.

7. by mid-February at the latest, everything in question should have been sent in.

By asking the dear brothers not to let the effort resulting from this be spoiled for the sake of the great benefit that they can thereby create for the glory of God and for the benefit and piety of His Church, I ask at the same time that all submissions be made to my address below.

Ivev. H. HunLsr,

62 INeinont 8tr, Laltimore, N.Y..

## Ordinations and introductions.

Candidate G. Lübker was ordained and inducted on the 2nd Sunday after Trinity in the Dieieinigkeits-Gemeinde near Juka, Jlls. by order of Praeses Wunder.

K. A. Meyer.

Adrcsse: Rc:v. E. Imebllcm, Iluku, Nurion 6o., III".

Mr. Louis Ernst, Candidate of Theology, was ordained and inducted on the 2nd Sunday of Advent in the congregation at Corn Hill, Williamson Co., Texas, by the undersigned on behalf of Mr. President Stiemke. G. Birkmann.

Address: Usv. Il>oui8 Lm8t,

Eoru Uill, ^Villiuini8on 6o., Nex.

On the 2nd Sunday of Advent, Mr. U. I. Merkel was introduced to his congregation at Sterling, Ill, by order of the Honorable Mr. President Wunder, by the undersigned. Br. Lußky.

Commissioned by the Presidency of the Michigan District, I inducted Mr. U. E. G. Franck into his new office at Big Rapids, Mich. on the 2nd Sunday of Advent. H. Lemke.

Address: Rvv. L. 6. I'i'uude, Litz Knpi(l8, Nidr.

Mr. U. Friedrich Schröder, until now in Sodus, was introduced in Kankakee, Ill. B. Burfeind, by order of Mr. Präses Wunder on the 3rd Sunday of Advent, December 16, 1883, by the undersigned, assisted by Pastors G. W. Brüggmann and G. Blanken.

By order of the Honorable President Western District, Mr. U. W. Lüker, who had resigned the office on account of ill health, but is now recovered, was ordained and inducted by the undersigned at his congregation at Templin, Wabaunsee Co, Kansas, on the 4th Sunday of Advent. H. C. Senne.

Address: lisv. Imoker,

NSMMN, 1Vn.1)UUU866 Oo., Uun8.

## Church dedications.

On the 4th Sunday of Advent we moved back into our renovated church and solemnly consecrated it. Praise God! In addition to the undersigned, the following preached at this celebration: Mr. U. Sauer from Fort Wayne in the morning and Prof. Diederich in the afternoon, the latter in English.

Logansport, Jnd.

I. H. Jox.

Ami. Sunday of Advent, the new Lutheran Church I in Town Nich, Cook Co. Ill, was dedicated to the service of the Triune God. Festive sermons were preached by I?k. Hartmann and Martin. E. Hieher.

The Lutheran congregation of St. John's in Town Berlin, Richland Co., Dakota, dedicated their newly built church to the service of the Triune God on the 2nd Sunday of Advent. The undersigned local pastor said the dedicatory prayer and preached the preaching and afternoon sermon. R. Kühler.

On the 3rd Sunday of Advent the congregation at D orchester, Clark Co., Wis. dedicated their new little church to the service of the Lord. The dedicatory sermon was preached by Mr. 1^ W. C. Schilling of Stevens Point, undersigned said the dedicatory prayer and preached in the afternoon in English. Bro. Otte.

## Church consecration and introduction.

On the 3rd Sunday of Advent the Lutheran Jmmanuels congregation was able to consecrate the Zion Church built for a district of the congregation. The pastors I. Strafen, H. Löber and L. Osterhns preached.

In the noon service of the church consecration day, the pastor I. Schütte, who had been appointed to the Zion Church, was inaugurated in accordance with the commission received from the undersigned, assisted by Ul. Löber and Strafen in his office.

Milwaukee, Wis.

G. Kühle, U.

The address of the dear brother is:

Uev. 3. Iotüstv,

Oor. Isortü uuü l'ouck 6u l,U6 ^vo.,

### Conference - Displays.

Buffalo Districts Pastoral Conference held in Buffalo on January 8, 1884. Aug. Senne.

The mixed pastoral conference of Milwaukee and vicinity will meet at Mr. U. Küchle's church January 14 at 2 o'clock in the afternoon. Closing of meetings January 16 11)H a.m.

Who wishes a Logis, announce yourselves with times.

G. H. A. Löber.

The German-Norwegian Pastoral Conference of Northern Wisconsin will hold, s. G. w-, its meetings January 28-31, 1884, at Merrill, Wis. - Early registration is requested by the local pastor. Chr. Purzner.

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#### Revenue to the Illinois District's coffers:

For the synod treasury: Penitential and Thanksgiving Day Collecte from U. Mayer's congregation in Bremen H5.15. By U. Müller von der Gern, in Kankakee 10.00. Half of the Colt, on the 1st Sunday of Advent by the Gem. in Addison 15.53. Coll. on the Luther Jubilee by U. Hahn's Gem. in Staunton 16.00. Harvest Feast Coll. by U. Döderlein's Gem. in Homewood 10.34. Coll. by Ü. Gößwein's Gern, in Altamont 5.44. By Chr. Bockelmann, Reformation Feast Coll. of U. Wangerin's Gem. in Sumner, 10.00. By Chr. Hänsgen of U. Mennicke's Gem. in Rock Island 30.00. Harvest Feast Coll. of U. Love's Gem. in Wine Hill 20.00. By U. Hansen's Gem. in Worden 10.90. (Summa H133.36.)

For building fund in Springfield: U. Brauer's Gem. in Crete 60.22.

For new construction in St. Louis: U. Hahn's parish in Staunton 41.50. By 1'. Brauer's congregation in Crete 362.00. By U. Karth at Worden from H. Sievers Sr. 10.00, H. Sievers Jr. 5.00, W. Hering 10.00, A. Hunike 1.00, L. Henke 8.00, H. Roffmann 2.50, Friedr. Priesmeyer 2.00, H. Albrecht 8.00, H. Henke 2.50, W. Peters 1.00, Fr. Heinemeyer 2.00. U. Baumann's Gem. in Broadland 6.75. U. Strieter's Gem. in Proviso 20.75 & 5.00. U. Schäfer's Gem. at Renault 5.40. By Chr. Bockelmann, Collecte at Luther Jubilee of U. Wangerin's Gem. in Sumner 6.50. By I?. Mangelsdorf in Geneseo by I. E. 2.00, H. A. 1.00. (NL. The in the "Luth." No. 23 27.75 are also from sr. Gem. in (not at) Geneseo.) By 1?. Norden from the parish in Lindenwood 5.25. By Chr. Hänsgen from k. Mennicke's Gem. in Rock Island 20.00. tL. Traub's Gem. in Peoria, 2nd Sdg. 50.00. By IL. Neinke in Chicago by I. Wuerffel 10.00, I. Karau 5.00. By 1>. Dorn in Pleasant Ridge by Heinrich Kuhl- mann 15.00. k. Wille's Gem. in Pekin 25.00. (p. G633.15.) 'For mission to Jews: by tl>. Angels of etl. members s. Gem. in Columbia 1.65. Wedding collecte at C. Seegers in Proviso 9.13. By?. Succop in Chicago from H. Hedder 2.00. By b'. Wagner das. by widow Schmidt 1.00. H. Noack in Marissa 1.00. (p. K14.78.)

For emigrant mission in New Aork: k. Meyers Gem. in Lincoln 7.00. From Chicago: Ges. in k. Bartling's church at?. Key'l's lecture 49.60, in 4?. Reinke's church 40.50: by 1>. Reinke by Mrs. S. 1.00; by k. Lochner's Gem. 22.97; by 1?. Engelbrecht by sr. Gem. 23.50, by K. Wegner .50, W. Bartels .50, Elise Eichmann .10, Frl. Stephan .50; by k. Succop from H. Hedder 5.00. (S. K151.17.)

ToHouseholdin St. Louis: Through teacher Waschilewsky of the Gem. in Venedy 22.75.

For poor students in St. Louis: By teacher Waschilewsky from W. Hülskötter in Venedy 5.00. By ll>. Engelbrecht in Chicago by Mrs. Range 5.00. By b'. Feiertag in Colehour from the Jüngl. - Verein for E. Base 4.00. Through Engelbrecht in Chicago from D. for K. Dallmann 17.00. (S. H31.00.)

To the household in Springfield:?. Hansen's congregation in Worden 14.50. Theil. of Coll. at Luthcrjub. of U. Sapper's Gem. in Bloomington 20.00. Coll. at Harvest Festival of k. Hahn's Gem. in Stauton 15.75. By?. Loßner in Lake Zurich 6.00.?. Meyer's Gem. in Lincoln 20.00. By teacher Waschilewsky of the Gem. in Venedy 22.75. Coll. at the Lutherjub. of k. Mießler's Gem. in Carlinville 8.00. By U. Dorn in Pleasant Ridge, Coll. sr. Gem., 7.25. (S. tzll4.25.)

For poor students in Springfield: Theil. of Coll. at Lutberjub. by?. Sappers Gem. in Bloomington 32.00. 1?. Döderlcins Gem. in Homewood 6.05. By k. Engelbrecht in Chicago by H. Kasch 5.00. For Hubert: By?. Brauer's Gem. in Cretc 9.45.?. Bohlens Gem. in Lyons 6.00. By ?. Gößwein in Altamont from the Jüngl.-Verein for A. Mundt 4.00. From the Frauenverein in Rock Island for A. Mennicke 4.00 and Fr. Kroger 4.00. From Chicago: by?. Hölder from H. Eilenberger for O. Maaß 5.00; by k. Wunder for W. Licht: from Jüngl.-Verein 5.00, Jungfrauenver. 4.00; by k. Engelbrecht for L. Benbin of the Jüngl.-Verein 14.00; by?. Succop for B. Mohr of the Young Men's Association 14.00; by?. Reinke for H. Bode of Mrs. S. 3.00. By 1\*. Feiertag for G. Woltcr from the Jünglings Verein 4.00. By?. Hansen in Worden, ges. on H. W. Lüker's child baptism for G. Lienhardt, 5.00. (p. H124.50.)

For poor students in Fort Wayne: H. Gehrke in Addison for Ad. Bartling 5.00. From the Women's Association in Rock Island for F. & G. Möllcr 8.00. By I?. Schuricht in St. Paul for K. Albrecht: Coll. of the comm. 24.00 u. ges. on Aug. Melchow's Hochzeit 4.00. (S. P41.00.)

For the Waschkasse in Addison:?. Lochners Gem. in Chicago 18.40. By?. Engelbrecht the. of s. Gem. 12.00, Mrs. Köritz 5.00, Mrs. Treide 1.00. (S. H36.40.)

For poor students in Addison: By Kassirer Birkner in New Aork 3.82 u. für L. Reisig 10.00.?. Beyer in Brooklyn for Ch. Merckenschlagcr 20.00. By?. Streckfuß in Chicago for Gust. Brauer by I. Scheel 2.00 u. for I. Rauschert by N. N. 2.00. By Kassirer Eißfeldt in Milwaukee for T. Hinz 20.00. Half of the coll. at the double wedding of Th. u. M. Kolb in Niles for M. Singer 10.00. By I?. Wunder in Chicago for Th. Deffner: from the Jünglings-Verein 5.00, from the Jungfr.-Verein 8.00. By 1?. Witte in Pekm for I. Raß 13.50. (S. H94.32.)

For poor students in Milwaukee: By ?. cancer in Aurora from Marg. Meyer for H. Sieving 5.00. From the Women's Association of the Rock Island community for E. Mennicke 4.00. Through? Wunder in Chicago for A. Leutheußer from the Young Men's Association 5.00, Young Women's Association 4.00. By k. Wagner in Cbi- cago of P. for H. Preckel 20.00. ?. Hansen in Worden for I>. Rösch's sons 20.00. By the same for A. Merz from the Gem. in Worden 8.25, ges. on Helmann's wedding 5.10 u. from N N. .75. By H. Bade in Jork Centre for A. Hinze 5.00. (S. H77.10.)

For the Milwaukee Progymnasium: half of the Coll. on Advent 1 from the Gem. in Addison 15.52. 1?. Baumann's Gem. in Pluto 5.25.?. Felten's Gem. in Washington Heights 8.32. By 1?. Lenk of Trinity and Cross Gem. in & near Millstadt 16.50. By Teacher Clüver in Addison of F. Mesenbrink 2.00, F. Lübrs 3.00, H. Niehus 1.00. By H. C. Zuttermeister of 1?. Wagner's Gem. in Chicago 16.00. By Cb. Hänsen from 1?. Mennicke's gem. in Rock Island 63.20. For construction: I?. Hansen's gem. in Worden 14.00. I?. Brauer's Gem. in Cretc 60.23. Coll. at Luther-Jub. of?. Döderlcin's Gem. in Homewood 58.03. I?. Strieters Gem. in Proviso 12.00. Coll. on Luther Jub. of?. Bohlens Gem. in Summit 10.00. Coll. on Luther Jub. of 1?. Mießler's congreg. in Carlinville 8.00. By?. Reinke in Chicago by L. Würfel 5.00. I?. Koch's congregation in Wheaton 3.50. By?. Baumgärtncr: from congregations in Huntley 5.42, Marengo 4.67, Belvidere 7.58. For purchase of a piano:?. Hölder in Chicago 5.00. (L>. H324.22.)

For sick pastors and teachers: By?. Ponitz in Sigel of C. Burre 1.00, Joh. Voigt .50, Albert Dorow 1.00. (S. H2.50.)

For?. M. Wyneken: By?. Engelbrecht in Chicago from Mrs. Treide 1.00.

For the widow's fund: By?. Noack: contribution 4.00, by the Gem. in Lansing 5.40, by widow N. .40, N. R. .67. Coll. by?. Gößwein's Gem. in Altamont 3.66. By Chr. Bockelmann, harvest festival coll. by 1\*. Wangerin's Gem. in Sumncr, 8.76, By teacher Waschilewsky of Gem. in Venedy 7.00. By?. Love in Wine Hill of H. v. d. Lage 1.25. By?. Dorn in Pleasant Ridge: contribution 2.00, harvest coll. 12.00. k. Switches Gem. in Red Bud 5.00. (S. H50.14.)

For inner mission: By?. Bartling in Chicago from H. Lips 3.00 u. by 1?. Hölder the. by Mrs. S. Merket 1.00. (p. K4.00.)

For the orphanage near Boston: By?. Engelbrecht in Chicago from Clara, Ella & Frieda Treide each .50. (p. K1.50.)

For studircnde orphans from Addison: By 1?. Succop in Chicago from Fr. Dabclstein 2.00 u. by?. Bartling das. from Aug. Buske .50. For Julius Nickel: By Ch. Heidemann in Addison 1.00, H. Gchrke das. 2.00. (p. P5.50.)

For the Gem. in South Bend:?. Strieters Gem. in Proviso 8.00.?. Pifsels Gem. in Benson 12.00. (p. P20.00.)

For Gem. in L-titlwater, Minn.:?. Wagner's Gem. in Chicago 20.00.

For the community in Fairmont, Minn. Strieter's comm. in Proviso 7.00. By?. Noack of comm. in Dalton 10.28, by Miss N. .35.?. Pissel's gem. in Benson 2.00.?. Wagner's Gem. in Chicago 20.00. (p. H39.63.)

For the Gem. in Davenport, Iowa:?. Brauer's Gem. in Cretc 18.82.?. Wagner's Gem. in Chicago 10.50. (p. K29.32.)

For the Gem. in Dresden, Saxony:?. Schieferdeckers Gem. in New Gehtenbeck 13.00.?. Engelbrecht's church in Chicago 71.50.?. Grupcs Gem. in Rodenberg 20.00. (Summa H104.50.)

#### Addendum

to the receipt of Dec. 1 ("Luth." No. 24.): For mission to Jews: By?. Holtermann in Lost Prairie, Theil der Missionscoll., 10.00.

Addison, Ill, Dec. 15, '83, H. Bartling, treasurer.

## [7] Incoming to the Coffee of the Eastern District:

For the synodical treasury: From the Wolcotts- burg congregation K4.00. Nortk East congregation 3.85. Gcm. in East Boston 4.00. (S. .HU.85.)  
 For the widow's fund: A. G. 1.00. ?. Sieker 10.00. ?. Tramm 4.00. Dreieinig! congreg. in New Aork 25.25. High time coll. at Bro. O. Lobrmann's in Richmond 12.10. G. Etffler 1.00. (p. S54.35.)  
 For Jewish mission: Through cashier Bartling 30.87 u. 15.00. Through?. Tilly .10. Chr. Lindentop 1.00. From the mission fund of the congregation at Schencctadn 5.00. Congregation in Traccy, Jnd., 4.50. Rebekka Oberstedt through?. König 1.00. Congregation in Ellicottsville 6.23. Congregation in Elkhart, Jnd., 6.00. Congregation in Bayonne, N.. I., 11.00. Duxck Kassirer Schmalzriedt 12.00. Triune!!! Gem. in New Hork^26.30. Mrs. Schreiber by k. King 1.00. (S. H120.00.)  
 For inner mission: congreg. in Wellsville 11.00. congreg. in Washington, Coll. on 23rd S. Trin., 17.05. German in Washington 3.00. Hartmann in Charlottesville 5.00. congreg. in Berghol; 6.50. Father Mich. Krebs in Pittsburgh 3.00. Gem. in Ellicottsville 8.00. (S. H53.55.)  
 To college tuition: comm. in Wellsville 38.63. Three>some! comm. in New Der! 9.35.  
 For Negro mission: By 1'. Tilly .55. Christianlcb- collecten in Wellsville 4.50. From the charity fund of St. Matthäusgcm. in New Hork 50.00. (S. H55.05.)  
 For the Progymnasium in New Aork: Congregation in Haverstraw 4.05. Jubelsestcoll. of the Dreifalt. congregation in Buffalo 81.00, also of the congregation I?.. Freys in Albany 25.28. Offering of thanksgiving for happy delivery of Mrs. Steinfeld in Buffalo. Buffalo congregation 1.00. Schencctady congregation 15.71. Vergholz congregation 5.96. Ed. Kraus wedding coll. in Richmond 11.00. Tonawanda congregation 12.71. St. John's congregation in Brooklyn 31.00. (p. H189.71.)  
 For college building in St. Louis: Congregation in Rondout 8.86. ?. Äbner's congregation in Pittsburgh, surplus of the Jubelsest coll., 430.62. St. Matthew's congregation in New Dort 500.00. Jubelsest coll. of the Dreieinigk. congregation in New Hör! 46.25. St. Paul's congreg. in Baltimore 75.50. Kingsville's congreg. 4.00. Philadelphia's congreg. 30.68. k. Stutz's congreg. in Albany 67.00. Washington's Gcm. 39.84. Alexandria's congreg. 7.48.?. Hein's Gem. in Pittsburgh 30.00. posttr. by?. Senne 5.00. (S. H1245.23.)  
 For sick pastors: k. Sieker 5.00. father Mich. Krebs in Pittsburgh 1.00.  
 For the traveling preacher fund: wedding scoll. at Heinr. Dreyer's in Johnsburch 4.00.  
 For the orphanage near Boston: Congregation in Wellsville 15.22. Congregation in Basswood Hill 9.00. Henry Gauss 1.00. H. Fette in New Pork 2.00. Charity Fund of St. Matthew's Congregation 50.00. Mrs. Treide in Baltimore 5.00. congreg. in Cohocton 6.90. Ans Bergholz 42. wedding coll. at Aug. Hetzer's in Richmond 5.00. congreg. in Tonawanda 13.55. by Kassirer Schmalzriedt 7.00. St. Marcus congreg. in Brooklyn 34.00. (p. H149.09.)  
 For orphanage at Mount Vernon: Election guardian New Park 1.00. By?. Sieker of limbs sr. Gem. 21.50. (S. H22.50.)  
 For the Ta ubstum men: H. Fette in New Dort 2.00. Gem. in Bergholz 4.50. From the charity fund of the St. Mat- thäusgem. in New Kork 50.00.  
 \*  
 For the orphanage near St. Louis: Mrs. Treide in Baltimore 5.00.  
 For the orphanage near Addison: Mrs. Treide in Baltimore 5.00.  
 For the orphanage near Pittsburgh: Father Mich. Cancer in Pittsburgh 5.00.  
 For poor students in St. Louis: Wedding coll. at E. Meyer in Basswood Hill for Theo. and H. Engelder 5.50. Funeral coll. at the funeral of the widow Garling in Wolcottsville 1.05. From Bergholz for Böse 3.37.  
 For poor students in Fort Wayne: W. Schäfer and wife in Hartem for Merz 8.00. Mrs.?. Föblinger for dens. 2.00.  
 For poor students in Springfield: Gem. in Kings- ville from missionary box 5.00.  
 For poor students in NewAork:?. Braunwarth's Gem. for Th. Fleckenstein 3.16.  
 For poor students in Addison: Women's Association of the Trinity Unity Gcm. in New Pork for Reißig 10.00.  
 For the Gem. in Dresden: Gem. in Rondout 5.00. Jmm. Gem. in Baltimore 25.00. Wedding coll. at Heinr. Dreyer's in Johnsburch 4.00. Gem. in Wolcottsburg 2.50.?. Freys Gem. in Albany 10.00. Gem. in North East 8.50. (Summa P55.00.)  
 For the congregation in Chemnitz: Jmm.-Gem. in Baltimore 23.00. Triple!.-Gem. in Buffalo 33.00.  
 For the congreg. inPlanitz: Jmm. congreg. in Baltimore 23.00.  
 For Utica congreg. by Kassirer Bartling 2.30. Zion congreg. in Boston 20.00. Ellicottsville congreg. 4.18.  
 For the Gem. in D anb ury : By Kassirer Bartling 6.47.  
 For the congreg. in Nochester: Zionsgem. in Boston 22.00. Nacktr. by 1'. Senne 7.00.  
 For the congreg. in South Bend: Mrs. Brust in Williamsburg 5.00.  
 New Aork, Dec. 10, 1883. I. Bir! ner, Cassirer.

## Entered the coffee of the Iowa - District:

For the synod treasury: communion collect from?. Günther's congregation in Boone -H7.88. Neformation festival collect from: k Diederich's Zion congregation in Hampton 7.00.?. Lobrs Gem. in Sherrills Mount 6.50.?. Brusts Gem. in Dubuque 5.00. Jubelsestcoll. of?. Büngers Joh.-Gem. 3.60, Christus- Gem. 4.70. (S. H34.68.)  
 For the new building in St. Louis: by ?. Studt from Julius Studt 5.00. Collections at the Jubilee: by ?. Mezger's congregation in Waterloo 23.79, I ?. Bretschers Gem. in Hanover Tshp. 100.00. ?. Strobel's comm. in Denison 10.06.?. Reisinger's parcel in Wilton 10.50, I?. F. Ebler's Jn. comm. 11.40, ?. Lohr's gcm. in Sberills Mount & by himself 9.50.?. Brammer's comm. at Lowden 18.00.?. Brandt's gem. at Clarinda 6.48.?. Günther's painting in Boone 18.32.?. Händschke's gem. at Sumner 12.20.?. Herrmann's compound at Stare Centre 15.20. Through?.



Herrmann by Mrs. H. Hartwig 1.00, school children coll. 4.37. By k. Deckmann: from sr. Gem. in Atlantic 7.00, by Wwta 6.50, by Audubon 10.00. By k. Seßler 5.07, sr. Gem. at Sheridan Tshp. 13.30, at Grant City 1.51. By 1'. Matt field from sr. Gem. in Lincoln Tskp. 4.00. By U. Bretscher from Chr. Neddermeyer 1.00. Collections on Jubilee: from k. Weber's Gem. at Boone 12.48, U. Reinhardt's Gem. 16.50, 1'. Bähr's Gem. in Dexter and at Van Meter 5.50, k. Mertens' Gem. in Colfax Tshp. 5.22. By k. Horn in Bremen Co.: coll. sr. Gem. 11.50, at Hrn. Joh. Kehr's house dedication ges. 9.85. st'. Zürers Joh.-Gem. 13.02. (p. 8368.27.)

For inner mission in Iowa: By k. Zürer: by Heinr. Richter jun. 3.00, H. K. Meier.50, Heinr. Richter sen. 2.00. By?. Horn, half of mission festival coll. in Maxfield 33.25. By k. Mezger by Th. Schulze 2.50. k. Händsch- kes Gem. in Sumner 3.38. By st'. Wiegner, Theil der Mis- sionsfestcoll. sr. Gem. in St. Ansgar, 5.50. By k. Herrmann, part of the Missionsfestcoll. in State Centre, 10.00. k. Studt 1.00. By 1'. Zürer, harvest festival coll. sr. Job.-Gem., 10.49. By 1'. Bretscher, part of mission festival coll. sr. Gem., 20.00. By 1'. Brandt, harvest festival coll. sr. Gem. at Clarinda, 7.70. Reformaionsfestcollecten: by st'. Reisingers Gem. in Wilton 11.50, 1'. Brummers Gem. in Lowden 12.96, st'. Heinkes Gem. in Bauer 3.45. By st'. Machmueller, rbeil refund^ ling the cost of a wagon, 60.00. By t'. Bretscher of sr. Filialgem. in Charter Oak Tshp. 5.22. By k. Deck- mann of s. school children in Atlantic 1.50. By k. Heinicke, part of the harvest festival coll. of sr. Gem. in Dillon 4.00. (S. 8197.95.)

For general inner mission: Through k. Brust, lubelfestcoll. sr. Gem. in Dubuque, 11.70.

For Jewish mission: By st'. Zürer by Ernst Richter 1.00. By k. Studt by F. Völz 1.00, Ph. St. 100. By k. Wiegner, Theil der Missionsfestcoll. sr. Gem. in St. Ansgar, 5.50. By k. Herrmann, part of mission festival coll. at Siate Centre, 5.00. By k. Bretscher, part of mission festival coll. sr. Gem., 3.10. By 1'. Strobel in Denison by Mrs. Lieber .50, C. Hartwig & W. T. S. each 1.50, Mrs. Braun & G. Allvater each.25. (S. 820.60.)

For negro mission: Through st'. Zürer by Ernst Richter 1.00. By st'. Bretscher, part of the mission festival coll. sr. Gern., 5.00. By 1'. Baumhöfener, communion coll. of Joh.-Gem. at Victor, 5.00. (S. tzll.00.)

For emigr. mission in New Aork: By k. Heinke, Coll. sr. Gem. in Bauer on Thanksgiving Day, 3.53. By st'. Zürer by Heinr. Richter sen. 1.00. (p. 84.53.)

For the deaf and dumb: By k. Studt from M. D. Studt 5.00. By 1' Baumhüfener, s. at the wedding of Mr. Job. Ahrens, 8.00. By k. Zürer from H. Richter sen. 1.00. (p. 814.00.)

For the orphanage near St. Louis: By 1'. Mattfeld from sr. Gem. in Centre Tshp. 2.40.

For the orphanage in Addison: By k. Reistnger, thank offering of N. N., 2.00, wedding scoll. 4.00. By st'. Zürer by H. Richter sen. 1.00. (s. 87.00.)

For poor Iowa students : Through t'. Guenther in Boone, at infant baptism at Mr. H. Bracklow's, 5.00. From the collection bag of St. John's parish at Monticello 17.77. 1'. Baumhöfeners Gem. at H omestead 14.00. By k. Brandt in Clarinda, thank offering by Mrs. F. Gundermann, 3.00. By

Weaver at Boone, ges. at Hermann Meyer's wedding, 8.50. 1'. Wiegner's Gem. in St. Ansgar 8.75. k. Zürers Joh.-Gem. 8.66. (p. H65.68.->

For the Gem. in Davenport, Iowa: By Kassirer H. Bartling 23.50, 13.42 and 18.82.?. Horn's Denver Gem. 11.91. (S. H67.65.)

For the comm. in Fairmont, Minn.: k. Handel's comm. in Sumner 3.90.

For the community in Rochester, Minn: By k. Günther in Boone from H. Hager 1.00. By?. Maaß in Fenton from W. Schmidt 1.00. By k. Zürer from sr. Joh.-Gem.: by H. Richter sen. 1.00, Wilhelm Schulz .75, H. Beermann sen. .50, John Warnte 1.00, H. Beermann jun. .50, Fr. Meier 1.00, Jul. Ologge .50, Chr. Strübing .25, H. Clünder.50, Fr. blünder .25, H. Grünhagen 5.00, Hartwig Meier uud Konrad Richter 1.00 each, Karl Neckels 2.00, Chr. Hörmann 5.00, K. Dobbertin u. Fr. Stöckmann 1.00 each, Fr. Eggert.50, D. Pauling 3.00, H. Hörmann 2.00, H. Richter jun. 1.00; from Drcieinigl.-Gem. south of Marcus: by Bro. Bauer, Jobn Dorr 1.00 each, Bro. Fuhrmann, C. Schuster, I. Arf, I. Grauer and Jak. Tiegel .50 each, W. Geist, I. Geist, W. Krüger .25 each, from the preaching place at Mill Creek: by Herm. Brasch 1.00, G. Brasch, C. Scl^midt, C. Drifke, P. Hescenius u. Anton Schäfer each .50, Claus Harmsen.25. (S. H39.75.)

For the Gem. in Dresden, Saxony: k. Baumhöfener's Gem. at Homestead 9.00. k. Greif's Gem. at Davenport 3.12. k. v. Stroke's Joh. Gem. at Monticello 19.76. (p. H31.88.)

ToHouseholdin Springfield: Through 1'. Zürer by Mrs. Richter sen. 1.00.

To the household in St. Louis: By 1^, Zürer of Mrs. Richter sen. 1.00.

To the household in Addison: By 1'. Zürer from Mrs. Richter sen. 1.00.

For 1^, M. Wyneken: By k. Zürer from Mrs. Richter sen. 1.00.

For emigrant mission in Baltimore: Through iL, Zürer from H. Richter sen. 1.00.

Monticello, Iowa, Dec. 15, 1883. H. Tiarks, Cassirer.

### Revenue into the Michigan District's coffers:

To the synodal treasury: Jubelfestcollecte of the congregation in Sebewainq H31.50. From the congregation in Jda 9.50. 1?. Hügli 1.00. (Summa H42.00.)

For our educational institutions: Jubilee coll. of comm. in Frankentrost 9.50. comm. in Manistee 47.74. comm. in Montague 16.00. comm. in Bav City 22.47. comm. in Sand Beach 11.00. comm. in Arcadia 12 00. comm. in Burr Oak 5.50. comm. in Port Hope 7.00. comm. in Reed City 10.00. (S. H141.21.)

For the building fund: Jubelfesicoll. of Gem. in Amelith 8.03. Gem. in Fräser 28.80. k. Druckcnmillers Joh. comm. 4.00, Jmm. comm. 4.00. comm. in Bcnoua 2.81, comm. in

Ludington 3.39. Gem. in Petersburg 3.81. Advent Coll. of Gem. in Bay City 16.44. (S. 871.28.)

For S eminar construction: lubelfestcoll. of Gem. in Frankenmuth 53.32. D. Moll's Gem. in Detroit 22.85. Gem. in Wyandotte 16.65. Gem. in Adrian 25.00. 1'. Hüglis Gem. in Detroit 54.36. Gem. in St. Clair 6.67. Gem. in Saginaw City 46.80. Gem. in Lansing 7.00. Gem. in Spring Wells 10.84. Gem. in Dallas 4.22. Gem. in Lot. Johns 1.61. comm. in Grand Rapids, Grand Haven, Town Blendon, Town Ehester & Caledonia 59.71. comm. in Frankenmuth, 7th & 8th cts, 38.27 & 17.50. comm. in Tawas City, 3rd ct, 16.00. comm. in Ruth, 4th ct, 4.00. comm. in Monroe, 8th tr., 40.10. Mrs. M. Wagner 2.50. comm. in Frankemrvst, 10th tr., 12.50. From comm. in Sebawaing: of Jak. Beck 5.00, Ebr. Hornbackcr 2.00, Jak. Bauer 3.00. Hemr. Lübbc from Caseville 5.00. (p. 8454.90.)

For inner mission: Gem. in Frankcnmutb 26.85. Through 1'. Markworth by N. N. .25. By st'. Lemkc by K. Below 2.00. By 1'. Schröder by W. Stein 3.00. By st'. Hattstädt by Mrs. K Meyer 1.00. by teacher Fink's pupil 1.64. by st. Dallas 1.43. by st. Bclknep 2.2G. by st. Frankenlust 12.75. by k. Sievers, Sr. by I. Schwab, Jr. 5.00, Bro. Zill 1.00, I. S. Büchier .50. iubelfestcoll. of Grand Rapids, Grand Haven, Town Blendon, Town Ehester, and Caledonia communities 34.23. (P. 891.85.)

For East Saginaw: comm. in Montague 6.00.

For Traverse City: Gem. in Amelith 4.31.

For the widow's fund: st'. Fürbringer 4.00. st'. Hügli 4.00. Jul. Becker in Detroit 20.00. comm. in Monroe 9.00. By st'. Houses of Miss M. Gehrke 2.00. By teacher Plumboff, sent to L. Zelle's wedding in Detroit, 7.20. (p. 846.20.)

For the deaf and dumb: By 1'. Hattstädt by N. N. 10.00, G. Kronbach 1.00, Mrs. Fr. Kronbach 1.00, Mrs. Bögelein, thank offering, 2.00. By A. Gräbner by N. N. 2.00. By Treasurer Frne 12 00. Congregation in Frankentrost 11.50. Congregation in Sebawaing 15.31. (p. 854.81.)

For the Negro Mission: Congregation in Manistee 10.00. Congregation in Montague 3.50. (S. 813.50.)

For Vmigr. mission in New Aork: Gem. in Clay Bank 2.00.

For the orphanage in Addison: k. Hüglis Gem. in Detroit 13.61. jul. Becker 3.00. st'. Wittes students, Christmas gift for orphans, 4.10. (p. 820.71.)

For the orphanage near St. Louis: Jul. Becker in Detroit 3.00.

For the W a i senh a u s near Boston: Jul. Becker in Detroit 3.00. By k- List, on C. Zienert's wedding ges., 7.00. By k. Hügli, on C. Hanzelmann's wedding s., 5.03. (Summa 815.03.)

For the hospital in st. Louis: Jul. Becker in detroit 3.00.

For sick pastors and teachers: Jul. Becker in Detroit 10.50.  
 For Milwaukee prog. high school: comm. in Montague 6.00.  
 For poor Michigan children: Widow Auch & Mrs. Auch of Sebewaing 1.00 each. Hillsdale Congregational Jubilee 6.00. Amelich Congregational 8.83. Lansing Congregational 4.00. Coldwater Congregational 3.15. (p. K23.98.)  
 For poor students in Addison: By teacher Meyer for L. Reisig from the Gem. in Monroe 13.75. Wedding coll. by G. Bcyer 3.56. N. N. 1.00. Part of wedding coll. by Fr. Wagner 2.45. For Ebr. Kolh, part of wedding coll. by Fr. Wagner 2.45, part of mission festival coll. 20.00. By?. Hügli from his Jungfrauenverein for Maurer 10.00. (p. H53.21.)  
 For poor students in Fort Wayne: By teacher Mcyer for A. Lutz, Theil of wedding coll. at Bro. Wagner's in Monroe, 2.45. Woman's Club that. 7.45. Maid's Club 7.10. (S. H17.00.)  
 For poor students in St. Louis: comm. in Bclknep 4.00. comm. in Waldenburg 12.12. (S. H16.12.)  
 To H off stop in Addison: Gem. in Manistee 10.00.  
 To the household in Fort Wayne: Gem. in Amelith 5.00.  
 To in household in Springfield: comm. in Amelith 5.00. comm. in Nickville 6.50. (S. K11.50.)  
 For the Jewish Mission: G. M. Beyerlein at Frankenmuth 2.00. Mrs. Holzhay at Grand Rapids .50. Cong. at Monroe 8.27. Cong. at Manistee 10.00. Cong. at Amelith 4.80. Cong. at Richville 5.15. Cong. at Roseville 9.50. (S. K40.22.)  
 For the comm. in Rockesier: comm. in Ruth 3.43. comm. in Sebewaing 18.00. comm. in Frankenmuth 26.32. (S. S47.75.)  
 For the comm. in Utica: comm. in Sebewaing 6.24.  
 For the comm. in Dresden, Saxony: Women's Association in Adrian 12.50.  
 Detroit, Dec. 15, '83, Chr. Schmalzriedt, Cassirer.

### **Entered the Southern District Caste:**

For new construction in St. Louis: By I\*. Klindworth in William Penn, Texas, Collecte sr. Parish, K21.00. By I'. Bold in Houston, Tex. advent coll. sr. Congreg., 12.50. By N. N. of St. John's Congreg. in New Orleans 5.00. Jubilee coll. of Zion's Congreg. in New Orleans 27.00. By 1>. Wilder in Spring, Tex, Jubelfesicoll. of sr. Commun. 11.10. (p. S76.60.)  
 For the progymnasium in New Orleans, Jak. Foltmer at McComb City, Miss., 2.00. By I'. Birkmann at Fedor, Tex. coll. on I.. Faktes infant baptism, 3.25. By Treasurer E. Rolchke in St. Louis, 15.00. Maidens' Association of Zions Gem. in New Orleans, 2.00. By Mr. Krug in Rose Hill, Tex. 2.50. k. Behnken's congreg. in Cypress, Tex. 5.00. St. John's congreg. in New Orleans 38.75. by I'. Wischmeyer in Rose Hill, Tex, Jubelfesicoll. sr. Comm., Oct. 20, F. Kaase in Säulenburg, Tex., 7.50. (S. K96.10.)  
 For inner mission in the South: By Kassirer E. F. W. Meier in St. Louis 150.00. N. N. in New Orleans 1.00, F. Runge das. 3.00. By Jakob Scherer in Hockley, Tex.: 1?. Kilian's congregation in Serbin, Tex. 50.00, I'. Budbschacher's gem. in Warda, Tex., 86.15, iL. Urban in Fedor, Tex., 2.00, W. Winkler in Bell Co, Tex., 10.00. By H. H. Meyer, Kassirer, in St. Louis, 25.00, mission feast coll. of I'. Behnkens u.

# 8

Nachbargemm. 103.10. Desgl. of St. Petri and St. Pauli parish in Serbin, Tex., 138.25. Desgl. of k. Kaspars u. IL. Birkmanns'Gemm. 95.35. widow Stoppel in Houston, Tex., .25. fr. Kaase in Schulenburg, Tex., 5.00, Sophie Pape there 1.00. (S. -670.10.)

For the widow's fund: St. Joh.-Gern, in New Orleans 11.00. k>. Stiemke in New Orleans 4.00. Mrs. Tisza in Spring, Tex-, 2.00. l>. Kaspar in Giddings, Tex-, 5.00. k. Mahl's Gem. in Mobile, Ala., 5.50. (p. -27.50.)

For the orphanage in New Orleans : Zwicgverein der St. Jod.-Gem. in New Orleans 26.75, Jodn Reich das. 5.00, George Jökel .50. Jak. Foltmer in McComb City, Miss., 2.00. By W. Brüldeide of N. N. in New Orleans 1.50, Mrs. Voolod das. 1.00. Mrs. Prötzel in Houston, Tex, 3.00, Mr. Stökl, das. 2.00. Mr. Krug in Rose Hill, Tex. 2.00. Mrs. Gruscd mein and Mr. Panzier in Algiers, La. each .50. branch association of St. Jod. congregation in New Orleans 64.45. C. Ax in Dallas, Tex. 5.00, L. Az das. 1.00, Nick. Dathe and Julius Dümmling, das. each .50. H. Bernhausen and wife in^Spring, Tex. each 2.00, Jda Bernhausen 1.00. branch association of St. Joh. congreg. in New Orleans 13 25. Bro. Kaase in Schulenburg, Tex. 7.50. Joh. Klein in Spring, Tex. .90. (S. -142.85.)

F o r t h e S y n o d a l k a s s e: St. John's Parish in New Orleans 31.00. By k. G. Buchschacker in Warda, Tex. hockzeits- coll. at August Lcrenz, 10.00. By tt. Kaspar in Giddings, Tex. to, Jubelfistcoll. sr. Comm., 4 p.m. By tt. Behnken in Cy- press, Tex., Jubelfistcoll. sr. Comm., 8.20. ' St. Paul's Comm. in New Orleans 15.30. (p. -80.50.)

For old & sick pastors: St. John's parish in New Orleans 11.00.

For poor students in New Orleans : St. John's Parish in New Orleans 11.00. Hockzeitskoll. at G. Klumbach's in Warda, Tex., 2.75, at H. Wurm's in Giddings, Tex, 4.10. N. N. in Giddings, Tex., 1.30. Coll. on Nicm'tjchick's infant baptism there 2.50. By 1'. Bednken in Cypress, Tex, coll. on wedding at Joh. Klein's 9.00. (p. -30.65.)

For Hübener's Gem. in Dresden: By k. Wahl in Mobile, Ala., Coll. sr. Gem. 5.55.

For Negro mission in New Orleans: Bro. Kaase in Schulenburg, Tex. 5.00.

For Srutent Lienhardt: Coll. of Zion's Gcm. in New Orleans 10 a.m., St. John's Gcm. that. 8 May (S. -18 May).

New Orleans, 18 Dec. 1883. G. W. Frye, Cassirer.

38 8t. ^riclrew 8tr.

## Revenue to the Western District's coffers:

For the synodal treasury: From?. Links Gem. in St. Louis -8.80.

For the College'bau: Collecte on the 2nd day of the Lutherju biläum of the Gem. tt. Maacks in St. Charles 6.80. Part of the Coll. at the gcmeinsch. Worship service of Cape Gi- rardeau, Gordonville and Seott Co. congregations at Jubilee 30.00. 2nd installment of house coll. in k. Spehr's congreg. in Appleton by : Gcttl. Scholz Sr. 12.00, John Witte and U. each 1.00. Gem. 1'. Albrechts in Schall 5.95. Jacob Ommen in Bethel, Ill, 2.00. Gem. tt. Krauses at Ellinwood 5.00. Gem. k. Lebmans at Pevelu 3.00, at Tandy Creek 3.30. Jubilee coll. of Gem. k. Millers at Clarks Creek & in Junction City 6.82. By k. Millers, Coll. at W. Dietrich's wedding, 9.00. l>. Mary's Gem. in St. Louis 7.00. k. Falles Gem. in Glasgow 5.02. (Summa -97.89.)

For the building fund: part of the coll. at the commun. Service of the congregations in Cape Girardeau, Gordonville & Seott Co. on Jubilee Day 20.50.

For inner mission in the West: Gem. k. Albrechts in Schall 3.70. Pupil E. Lange .50. k. Michels' Gem. in New Haven 10.50. (p. -14.70.)

For the Jewish Mission: Mrs. F. Sienknecht in Wartburg, Tenn., 5.00. By 1\*. Nething by L. Kunolt Sr. 2.00.

For the Negro Mission: By IN Nething of L. Kunolt sen. 1.00.

For the deaf and dumb: Christmas gift from Mr. I. Meuschke in Lincoln, Wo., 5.00. By l'. Nething from L. Kunolt 1.00.

For the widow's fund: By k. Lüker from sr. Gem. in Aroma 10.75, in Lincolnville 4.25, from A. Pagenkopf 5.00 and from Mrs. Röper .75. By k. Jben from Wittwe Lerche 6.00. l>. Nething at Lincoln 3.00. tt. Virkner's Gem. at Gordonville 7.00. By k. Griebel from Mr. G. Meyer in California 5.00. (p.-41.75.)

For poor students in St. Louis: By?. Netbing from Mrs. Emma Nething, Joh. Eckhoff, L. Kunolt sen. and L. Kreißler 1.00 each, from himself 2.00. Christmas gift from Mr. H. Sckäperkötter in St. Louis 100.00. (S. -106.00.)

For poor students in Springfield: By k. Nething by N. N. & H. Käuper 2.00 each, H. Vogts 1.70, L. Kreißler Sr. 1.00, H. H. Eckhoff 1.00, H. Eckhoff 1.00, Jak. Wenig .50, Joh. Kreißler & Ch. Hesse .50 each. (P. -10.20.)

For school construction in Kansas City: Gem.?. Willes in Concordia 9.71. Gem.?. Lükers in Aroma 6.45. Gem. k. Albrechts in Schall 6.35. Gem.?. Meyrs at Friedheim 8.50. Gem.?. Jehus in Kansas City 25.00. comm. k. Michels' in New Haven 2.50. (p. -58.51.)

For the Gem. in Macon City:?. Left Gem. in St. Louis 32.20.

For?. Huebener's community in Dresden: By?. Brandt in North St. Louis by W. Waltke 10.00, H. Schenkel 5.00, F. Busse, G. Spüring, C. Steinkamp, L. Waltke, C. Klie each 2.00, C. Altvater 1.25, H. Schlüter 1.00, F. Kostedt sen., L. Wessel u. Ratbert each .50. Community?.. Umbachs in Prairie City 3.55. By?. Griebel in California by A. Böckhaus .50. (p. -32.85.)

For the W aisenbaus near St. Louis: Christmas gift from Mr. Joh. Meusckke in Lincoln 5.00. Dreieinigkeitsgem. ?. Meyr's congregation in Friedheim 10.00. From the Virgins' Association in? Schutte's congregation in Palmyra 10.00. (p. -25.00.)

For poor and sick pastors and teachers: Christmas gifts from Mr. Joh. Meuschke in Lincoln 5.00.

St. Louis, Dec. 22, 1883. H. H. Me y e r, Cassirer.

## Hamann'sche Stiftung - Report 1883.

		Intake.	
Dec. 1882 to Nov. 1883. rent	-512.28		
Aug. 23. by H. Moor through Mr. Dr. Walther	30.00		
		Issue.	
1882. dec. 12. repairs-	1.40		
Dec. 19. Taxes	40.25		
1883 May 23. repairs	14.28		
May 28. Porto	.40		
June 19. taxes	40.25		
Repairs	8.00		
July 29. fire seepage premium--33	.33		
Oct. 23. Repairs	6.00		
Dec. 12. Bezahlt to G. Bracher....	50.00		
May 28. Paid to Dr. Walther--35	.00		
Paid to Dr. Dümmling.	35.00		
Paid to Prof. Selle-	17.50		
Aug. 23. Bezahlt to Dr. Walther--30	.00		
Oct. 1. Bezahlt to Dr. Dümmling.	15.00		
Dec. 12. Bezahlt to Dr. Waltber-	14.67		
Bezahlt to Dr. Dümmling.	29.67		
Bezahlt to Prof. Selle---	22.34		
		-542.28	

Bezahlt to 4 widows		G 19.92	79.68
Paid to the construction fund. - -69	.51		
			-542.28

### Building Fund.

1882. Dec. 12. Kasien stock	-115.66		
Dec. 12. Received from the Foundation Fund	69.51		
		-18 . 17 Output.	
1883. may 22. repairs of the roof--	-31.50		
Dec. 12. cash	153.67		
			-185.17

Cincinnati, O., December 1883. G. Bracher.

For poor students cold: By Mr. k. Naumann K2.00 for Witt; by Mr. U. E. A. Frese of H. Ch- Meyer 2.00, P. H. Meyer, H. Lohse, A. Krauß, H. Munster, mann each 1.00, I. Köhler, P. Muustermann, I. Meyer each .50, Ch. Köhler, W. Müller each .25 & Mrs. C. Frese as a thank offering 2.50 for Hubert; by Mr.?. Love, ges. on H. Fuhrkop's wedding 8.00 for Schütz; by Mr. Stumpe in New Beilin 2.00 for Matzat; by Mr. I?. Bock, Coll. jr. Gem., 9.00 for Hempfing; by Mr.?. Sippel, Coll. sr. Gem. in La Rose & Varna, 10.00 for Allenback & 5.00 for Ehlen; by Mr. ?. Groß, sent at Mr. Gerding's wedding, 8.00. By Mr. I>. Börnekc from sr. Gem. zu Minneola & himself 20.00 for light; durch Hrn. k. Sander, Kindtaufeoll. at K. Zeb, 3.00 for measure ; by Mr. I?. Mertner from his branch 6.85 for Matzat; by Mr. U. Wegener, Collecte of his Gem. 7.18, from N. 1.50 and from N. N. 1.32 for Keusche, desgl. .50 for Haak; by Mr. IL. Gräbner, Ueberschuß v. Denkmünzen 18.35 for Gemmingen; by Mr. U. H. Weseloh from the Jungfrauenver. 7.00 for Witt; by Mr. Präses Hilgendorf from Wittwe Frese 10.00 and from F. Grotelüschen 2.50 for Witt; from Mr. U. E. A. Frese from s. Gem. 10.15 for Witt; by Mr. U. D. Gräf 7.25 from Jung, lingsver. u. .75 from Leseverein sk. Gem. for Hornung to purchase the 2 first volumes of Luther's works; by Mr. U. Pv- nitz, Coll. sr. Filiale New Schaumburg, 3.00; urck k. E. A. Frese from the Gem. of Mr. U. Becker 10.00 for Witt; from the gravelly women's association 8 quilts u. from N. N. there 1 quilt; by Mr. U. P. Schwan from the women's association of the Gem. of Mr. k. Niemann 10.00, from N. N. 2.00, Hochzeitskvll. bet F. W. Möller 9.30, von Hrn. Lekrer Loßner 1.00 u. Dankopfer von F. Niemeier in Cleveland 2.50 für Sallmann; durch Hrn. k. Den ninger from sr. Gemeinde 4.75 for Sallmann; by Mr. U. L. Zahn from I. Kaiser 10.00 for Licht; by Mr.?. G. Grüber by I. Tröster 10.00 and by Mr. U. Bürger 2.00 for R. Grüber.

For the seminar household: From the collection of Mr. U. Mertner from F. Lang 2.00 and from Boston sen. 2.00 to Mr. U. Behrens from H. Schnelle 2.00. A. Crämer.

For poor students received with hearty thanks from Mr. U. H. Dorn in St. Johnsburgh, Niagara Co., N. P., K2.50. By Mr. D. F. W. Herzberger in Lutherville, Ark. the collecte of P10.00 raised at the baptism of his child. By Mr.?. Matuschka in New Mile, Mo. from his. Parish there K10.00. By Mr. L. Lange from Mr. A. Storck at Belle Creek, Nebr. by Mr. ik. Bock in Corning, Mo. collected at the wedding of Mr. F. Sckeele's H3.00. By Mrs. Alms in Evansville, Jnd. 6 pairs of undergarment dresses, 6 undershirts, 6 pairs of woolen stockings and 6 towels.

C. F. W. Walther.

With heartfelt thanks to God and the dear givers, it is hereby certified that we have cooled to our church building: From the missionary collection at Woodland, Jnd, H33.40; from the congregation of Mr. 1?. Great at Addison 10.00; from Mr.?. Hiller's congreg. 10.00; from Mr. I?. Müller's parish in Ehester 17.75; from Mr.?. Sckstps Gem. 5.30; by cashier Bart- ling 6.50; by Mr. I'. Schlesselmann subsequently another 3.95. South Bend, Jnd, Nov. 28, 1883. P. Heid.

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For the student Ferdinand Walther received H8.87 (collected at the wedding of Müller and Bender in Frankentrost)

Aug. Crull.

## New printed matter.

### Hymnal for Lutheran traveling preachers. St. Louis, Mo. Lutheran Concordia Publishers. 1884.

Our dear traveling preachers have repeatedly said how necessary it is for them to have a very small hymnal that contains no more than one or two hymns each for the services they are to hold.

so that they could comfortably take a supply of such hymnals with them on their travels, sell them for a small amount, and, depending on the circumstances, also give them away. This need is now met. The "Gesangbüchlein" (hymnal) just published above contains 24 hymns on 44 pages in pocketbook format. According to our hymnal, these are the following numbers: 1. 44. 30. 49. 84. 86. 112. 122. 140. 149. 158. 165. 184. 197. 222. 240. 243. 279. 346. 355. 382. 429. 174. 1. 9. 3. It is to be expected, of course, that some will miss this and that hymn not included, or would like to see this and that adopted replaced by another. However, it was impossible to guess here every missionary's wishes. <sup>4</sup>MsAs one then of the offered. The price for a copy is 10 cents. Whoever wants to give one or the other of our traveling preachers a certainly very welcome new gift, has here a nice opportunity in this forerunner of our delicious "Kirchen-Gesangbuch". Of course, the booklet is also for such pastors who, without being exclusively traveling preachers, nevertheless occasionally do the work of the Inner Mission. W. [Walther]

#### **Twenty-fifth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1883.**

#### **Fourth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, and Other States, 1883.**

The dear readers already know from the news which the "Lutheraner" has brought about the meetings of both District? what important subjects both have discussed, the former namely the doctrine of obedience to men in matters of faith and conscience -, the latter the words: "I believe an eternal life." The reports of both districts have now left the press and readers will certainly hurry to order and study them.

The Western District report, comprising .78 pages, costs 15 Cts. That of the Canada District, comprising 43 pages, costs 10 Cts.

Both are available from Concordia Publishing. G.

#### **To a testimony.** Sermon and address at the commemoration of the 400th anniversary of the birth of Dr. M. Luther, delivered in the Lutheran Trinitatis Church at Springfield, Ill, on Martinmas Day, Nov. 11, 1883, by Frederick Lochner, pastor. (Left for printing on request.) Springfield, Ill. H. W. Rokker's letterpress and bindery. 1883.

This pamphlet contains, according to the title, two jubilee addresses held on Nov. 11 of last year, namely a sermon held in the morning at the Haupt service and a address addressed to the youth in the evening at a children's service. The sermon applies, on the basis of the text Luc. 1, 13-17, the joy about John the Baptist's birth to the joy of the Lutherans about Luther's birth, which happened 400 years ago, and shows 1. the actual reason and 2. the corresponding nature of it. The "address" in the evening children's service presents Luther as the founder of our present Christian, especially German, school system and shows what task we, as American Lutherans descended from Germans, therefore have with regard to our Christian parochial schools. Both, the sermon and the address, are an excellent "testimony" as only a Lutheran of the heart, such as our dear brother Lochner, can give. Would God that this testimony would also be read and taken to heart by all American Lutherans! We take the liberty, however, of calling the attention of our school teachers in particular to the "Address". It contains truly golden words about the incomparable importance of our Christian school system. Naxxxx if one should refrain from publishing this time, as in 1877, a "memorial" containing our testimonies for our jubilee celebration in a whole book, every American Lutheran should collect all the more eagerly at least the individual jubilee sermons that have appeared. The above double copy can be obtained for 5 cts. from the publisher Mr. H. W. Rokker in Springfield, Ill, who has kindly designated the net profit of the sale to our dear Concordia Seminary in Springfield, respectively to the support fund for poor students there. W. [Walther]

The receipt of Mr. P. K. Schmidt, as well as that of Mr. I. M. Estel had to be omitted due to lack of space.

#### **Changed addresses:**

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Only letters containing notices for the paper are to be sent to the editorial office, but all other letters containing "business", orders, cancellations, monies, etc., are to be sent to the address: „lmtü. ^onoorUia-Vvrlux" <L1. 0. Tturiw1, ,VMilt> Coi'nb at lUiumi 8t r<>"t L Indian" a^venve, 81. Innis, 5lo. to be sent to. - In Germany, this sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden.

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## Volume 40, St. Louis, Mon. 15 Jan. 1884, No. 2.

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### Foreword.

(Conclusion.)

There is one more thing we want to draw the dear reader's attention to, from which one can recognize that Luther's teaching is God's Word. It is this: Luther recognized and taught the doctrine of justification by grace through faith alone in apostolic clarity like no other teacher since the time of the apostles.

This teaching is the sun that gives light to all other teachings, that dispels the darkness of error. It is the doctrine with which Christianity stands and falls. It is the fortress and main defense of the whole Christian doctrine. Jesus Christ, the Lord, who is our righteousness, Jer. 23, 6, is the core and star of the entire holy scripture, Old and New Testament. Of this JEsu "all the prophets testify", as the apostle Peter speaks, "that through his name all who believe in him should receive forgiveness of sins", Apost. 10,43. 10,43. The apostle Paul writes that the church is built "on the foundation of the apostles and prophets, Jesus Christ being the cornerstone", Eph. 2, 20. He says: "I did not consider myself to know anything among you apart from Jesus Christ crucified", 1 Cor. 2, 2. 2, 2. "Far be it from me to boast but of the cross of our Lord Jesus Christ alone," Gal. 6, 14. And to Timothy he writes: "Hold in remembrance Jesus Christ, who is risen from the dead," 2 Tim. 2, 8.

Therefore, where the doctrine of Christ and justification is obscured, all other doctrines are also obscured. Where these are corrupted, the others cannot remain pure. The apostle Paul says in regard to this doctrine: "A little leaven leaveneth the whole lump," Gal. 5:9.

Luther clearly recognized the great importance of the doctrine of justification. "Where this knowledge of Christ is gone," he wrote, "the sun has lost its light and is darkness, so that nothing can be understood properly."

and can neither resist error nor the false teachings of the devil. ... Again, where this sun shines and glows in the heart, there is a right, certain understanding of all things, so that one can stand firm and hold fast to all articles, as that Christ is true man, born of the Virgin Mary, and also true, almighty God, born of the Father in eternity, Lord over angels and all creatures; item, therefore he believes and teaches rightly of the Holy Spirit, of baptism, sacrament, good works, resurrection of the dead 2c. So he is simple in his faith, does not dispute or argue about God's word, does not quarrel or doubt. And if anyone comes who challenges one or more of these articles, a Christian can defend himself and repel them, for he has the right Master (the Holy Spirit), who alone reveals this article from heaven and is given to all those who hear and accept this word or preaching from Christ. Therefore, such a one will not be led astray into heresy and error; and even though he may fall or stumble, yet (if only he does not fall from it) he will soon get back on track, for this light consumes and dispels the clouds and darkness, and directs and straightens him out again. But if he loses this light, he can no longer be helped." (50, 28 f.)

Further: "Where this one piece remains pure on the plan, Christianity also remains pure and fine in harmony and without all sects; since this piece alone, and nothing else, makes and maintains Christianity. All the other pieces may also shine with false Christians and hypocrites; but where it does not remain, there it is not possible that some error or spirit of the rot may be resisted. I know this for a fact and have tried so much that I could not disprove either the Turkish or the Jewish faith if I were to act without this piece. And wherever there are or begin to be mobs, you have no doubt that they have certainly fallen from this main piece, regardless of the fact that they talk a lot about Christ with their mouths and almost (very) preen and adorn themselves. For this piece does not give rise to any rottenness, since it cannot be, the Holy Spirit must also be there, which does not give rise to rottenness. but gives and maintains harmony." (40, 325.)

Let us show you, dear reader, what Luther says here and in countless other places, with a few examples.

If the doctrine of Christ, who is our righteousness, had always been practiced purely and loudly in the church, then no Pabstism would have arisen. For this is nothing other than a distortion, blasphemy and cursing of this article, the pope nothing other than the antichrist, the anti-Christ. If we had held fast to the doctrine that Christ is our Lord, who redeemed, purchased and won us with his holy, precious blood and with his innocent life and death, so that we might be his own and serve him, no other Lord, the Roman pope, could have been raised and the demand made that all must be obedient and subject to him. If one had always held to the fact that a person justified by faith is a free child of God in Christ Jesus, one could not have thought of robbing the Christians of their glorious freedom in Christ Jesus and of putting on the heavy yoke of papist statutes. If the doctrine had remained pure and true, that every believer is a lord and owner of all goods of grace, then the false doctrine could not have arisen that the Roman church, i.e. the pope, possessed all church authority. If one had not forgotten the word of the apostle: "You are all at once one in Christ", then one could not have made a distinction between the spiritual, privileged state of the clergy and monks and the lesser, worldly state of the laity. If one had always recognized and confessed in the church that Christ alone is our mediator and intercessor, that his sacrifice, his merit, his satisfaction is all-sufficient, then one would have heard nothing of the invocation of the saints, nothing of the merits of the saints, nothing of the sacrifice of the Mass, nothing of one's own penance and satisfaction. If one had held that the justified is absolved from all guilt and punishment, then no indulgence, no purgatory could have arisen. If one had believed that the righteousness of Christ imputed to the faithful is perfect, then one would not have had the monasticism with its

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imagined perfection. If it had been firmly held that we owe everything in the work of beatitude to the grace of God in Christ, the ungodly doctrine of free will, of the ability of unregenerate man in spiritual matters, would not have arisen.

If Zwingli, the founder of the Reformed Church, had lived in the pure doctrine of justification, he would not have brought up his abominable heresies. If he had believed that God gives us the righteousness of his dear Son, which faith grasps, in the Word and Sacraments, he would certainly not have denied that Word and Sacraments are means of grace, he would not have emptied the Word of the Gospel of its power, he would not have made baptism and the Lord's Supper empty signs; If he had taught that in baptism we put on the Lord Christ and with the garment of his righteousness all our sins are covered, and that in the Holy Communion we are assured of our justification and forgiveness of sins anew by partaking of the body and blood of Christ. If he had held that Christ's obedience is counted to us for righteousness, he would have had to consider this obedience to be God-human obedience; he would not have fallen into the terrible error that, when Christ suffered, mere humanity suffered for us; for oh, what use would Christ's obedience be to us if he had performed it only according to his humanity, if he had died for us only as a man!

If Calvin, the other founder of the Reformed Church, had lived in the pure doctrine of justification, if he had recognized that our justification is based on Christ's justification, if he had recognized that when Christ, our guarantor, died, all sinners died, and that when he was raised from the dead by the Father and was absolved from the sins of the world, the whole world of sinners was justified, set free and absolved in him; if he had then recognized that every sinner is reconciled to God and that God now wants to personally justify every sinner according to God's intended effect, he would not have come up with the ungodly doctrine that God created a part of mankind for damnation and does not want to make this part just and blessed.

A Methodist (an Albrecht Brother and a "United Brother") who has come to the knowledge of the pure doctrine of justification no longer remains a Methodist. If he realizes that we are all poor lost and damned sinners and are justified and saved by grace alone, without works, by faith alone, he realizes: The work of the Lord Jesus alone makes it possible for me to be saved! When he realizes that the justifying faith is a gift of the Holy Spirit, he is ashamed of the fact that he was such a fool and thought that he could "get" his own salvation by his own doing, by his running and walking, by his fighting and struggling. If he recognizes that only those who are justified by faith have peace and that the certainty of the state of grace is to be based solely on the means of grace, word and sacraments, he is now ashamed that he sought this certainty in the changeable feelings and tried to fight for the sweet feelings himself. If he recognizes that only the righteousness of faith, the righteousness of Christ grasped in faith, is a perfect one, he is now ashamed of having boasted of a perfect righteousness of life.

Where the pure doctrine of justification from

The false doctrine that faith is our work and that the use of the means of grace is a work on our part through which we participate in the attainment of beatitude cannot arise; the horrible false doctrine that beatitude rests in the behavior of man, in the final decision of man, falls away.

Our dear father and teacher, Dr. M. Luther, - as we said above - has recognized and taught the doctrine of justification in apostolic clarity like no other teacher since the time of the apostles. He did not merely state the sentence: we are justified by grace without works through faith alone, he did not merely conceive the doctrine in his mind and present it intellectually, no, he lived in this doctrine, he let himself be completely dominated by this main doctrine of the Christian religion, he let himself be enlightened by this sun. Everyone who knows his writings must admit that in everything he wrote, he was only concerned that all honor be given to our only Savior and mediator. How anxious he is to paint the Lord Jesus in His sweetness and kindness before the eyes of souls, to transfigure and glorify Him, to praise His full merit! How anxious is he to tear down the sinner's building of his own righteousness, that he may seek and find his righteousness in Christ alone! How anxious is he in his sermons that his hearers should see no one but Jesus alone! Why is he so enraged against the papacy? Because it deprives poor sinners of the certain comfort that they are justified and saved by grace without works, through faith alone. Why does he so harshly rebuke Zwingli, the Anabaptists and other fanatics? Because they deny the means of grace, word and sacraments, by which we obtain Christ with his righteousness; "they deny," he says, "that by which we obtain him, that is, the means, the way, the bridge and path, which they break down."

By leading Luther to a clear understanding of the pure doctrine of justification, God made him the reformer of the church. He made him recognize it under great terror and anxiety of conscience. From then on, Jesus and his righteousness were his everything. He could say of himself in truth: "In my heart this article alone rules and shall rule, namely faith in my dear Lord Christ, which is the one beginning, means and end of all my spiritual and divine thoughts, which I may have day and night forever."

The reader already knows what conclusion we draw from what has been said - that Luther's teaching is God's Word. The conclusion is irrefutable. The doctrine of justification is, as we have seen, the main doctrine of the Christian religion, on which all other doctrines depend. Whoever has this doctrine, whoever lives in this doctrine, whoever is completely guided by this doctrine,



whoever makes this doctrine the center of all doctrines, is protected from error and also teaches correctly according to God's word in the others.

God's word is Luther's teaching! This is what we had to say in the previous issue of the "Lutheran" when we saw how Luther stood by the Holy Scriptures, how he feared the word of the Holy Scriptures, how he let himself be guided by the Scriptures alone and rejected everything else, how he only ever asked: where is it written? and accepted the Scriptures as they read and believed them so childlike.

God's word is Luther's teaching! So now we must

when we consider his position on the doctrine of justification. A man who has grasped the apostolic doctrine of justification as Luther did - a man who lived in it as he did - his teaching must be according to the word of God, must be God's word.

Luther was aware that his teaching was not his own, but "the right true Word of God, as it is written in the Holy Scriptures. (31, 251.) He was divinely convinced of this. Why should he make a secret of it? "I am sure," he writes, "for myself that the word of God is with me and not with them (the papists); for I ever have the Scriptures for myself, and they alone their own doctrine." (24, 56.) "We can prove before all the world that our doctrine is not our own fictitious folly or dream, but the Scriptures and the clear Word of God, nor do we teach to accept, believe, or hold anything else than is necessary for salvation." (13,219.) "Well, all together, as you are together and belong together, devils, papists, and enthusiasts in one heap, only fresh to Luther, you papists from the front, you enthusiasts from behind, you devils from all ends. Hunt, hunt, drive confidently, you have the right game before you. When Luther lies down, you will have recovered and will have won ..... I can live and die all the more happily because I live and die with such a conscience that I have served the world for its good with all my diligence and have brought the Holy Scriptures and God's Word to light in a way that has not been done in a thousand years. I have done my part, let your blood be on your own head and not in my hands. But I ask for God's sake..., if it is possible for you, do not swear to Luther; it is truly not Luther whom you are chasing, you should and must and will let Luther's teaching stand and remain, if you were ten worlds apart." (30, 13.)

God's Word is Luther's teaching, we say joyfully and confidently, and because God's Word does not perish, we shout joyfully:

**God's word and Luther's teaching Vergehet nun und nimmermehr!**

G.

(Submitted.)

The great general mission feast of all Christianity on earth

is celebrated annually on January 6, the Feast of the Epiphany, because on this day one commemorates God's gracious revelation that the infant Jesus born in Bethlehem is also the Savior of the Gentiles, in that God led the Gentile wise men from the Orient to Bethlehem by a special star and his own revelation to worship him. Therefore, this feast is also called the Christmas of the Gentiles, and the first one the Christmas of the Jews. By leading the wise men by the star not immediately to Bethlehem, but to Jerusalem, where they get the answer to their question from the scribes of God's word: "Where is the newborn King of the Jews?" namely: "At Bethlehem in the Jewish country" - he indicates with it that those who have his word should lead those who do not have it to Jesus Christ, their Savior. Therefore Epiphany is

**[11] is at the** same time the general great mission feast of all Christendom, which reminds them of their sacred missionary duty and awakens them to new fervent missionary zeal. Of what importance, therefore, is this feast for our Synod in particular! It is, after all, a true missionary synod, to which God entrusted this work from the very beginning, and in which he has blessed it with so much petition and understanding that its extraordinary growth arouses the amazement of its friends and enemies. Yes, what am I saying? The founding of the synod had just this twofold important purpose: preservation of the pure teaching of the divine word according to the Lutheran confession, and then the spreading of the same. For this purpose, a Christian parish school was opened with every newly founded parish, which the pastor kept himself until it was possible to hire a teacher. In addition, the establishment of teaching institutions for the training of pastors and teachers was begun from the beginning with the utmost seriousness and great sacrifice; and in the annual synodal meetings, in addition to edification in doctrine, the spread of divine truth, the care of German co-religionists in the newly settled states, or of the poor Negroes in the South, or of the Jews in our country, or of the heathen in distant lands, the employment and maintenance of our evangelists and missionaries - in short, the mission. Indeed, this important work is becoming more and more important, so much so that in the course of the summer many synodal congregations are organizing special mission festivals in order to arouse more and more zeal and love for it and to encourage them anew to carry on the work more and more successfully and to give thanks more and more fervently for the rich blessings of God that they have received.

But, dear reader, you may ask impatiently, why do you hold all this against us, which, praise God, is well known among us? - Well, I will answer you, just give me a willing ear. The first reason is that it has pleased our dear God to make our general missionary feast on Epiphany so stunted by the general and terrible frost that has set in, that we have probably had rather thin church attendance everywhere instead of full festive services. In our beautiful southern St. Louis, the churches were more sparsely attended than they have been for years; in a church that counts 12-1500 listeners on such a feast day, hardly 100 were present - what would it look like with church attendance in the Siberian regions of our northern synodal district, where it is eight months of winter and four months of cold? How many thousands and thousands of Christians have lost the blessing of the missionary sermon, which their pastor had studied with great diligence for this important feast! - How? is this sad failure not cause enough for the "Lutheran" to organize a small after-celebration and preach to its dear readers something of the blessed work of the mission? - But hear further a second reason. In our synod it is a traditional, incomparably beneficial order that every congregation at every festival service also raises a festival collection and of course at this mission festival for the mission. Without this collection, a true Missouri congregation cannot celebrate an Epiphany. And just as a good merchant counts on special times and years as the best business situation in his business, so, dear reader, your mission commission, which you have entrusted with the care for the

You have put on your heart the entertainment of the missionaries, also the feast of Epiphany as a good harvest day for the missionary treasury. But behold! God, as He so often pleases, has drawn a thick line through this human calculation with His cold weather and, dismayed by this loss of expected good and most necessary income, your missionary treasurers now exclaim anxiously: Where will we get bread for the missionaries to eat, and clothes to protect them against the fierce frost? And because they do not know the answer, they come to you in this leprosy, whether you might know some advice? - What do you think, dear reader, shall this be reason enough why the "Lutheran" sings to you something about the great general mission festival, whose celebration has been so disturbed and whose hopes for necessary income have been so destroyed? - Yes, dear synod members, once again there is an urgent, bitter need in our mission funds, and this forces us to come before you asking, even pleading, for immediate help. You must not, you cannot let us make a wrong request, you must not turn us down short, not even with a small donation. It is really a question of whether or not the newborn infant Jesus, whom we were so happy to see at Christmas, should be returned from the comfortable house to its old, dark, cold stable. At that time our dear pagan ancestors, the wise men from the east, prevented it, yes, have well provided the child with their rich gifts with handsome travel money to Egypt. Now it is we who have taken over this blessed duty, in defiance of the shameful, stingy, old Jews - would you say, old Adam - to house, feed and clothe the infant Jesus in his missionaries and servants. For as we hold his missionaries, so it is before him, as if we hold him ourselves. If we let our missionaries go hungry, we let the Lord Jesus go hungry in them; if we let our missionaries freeze, we let Jesus freeze in them; if we do not give our missionaries a proper house, it is as if we send the infant Jesus back to the stable with the hard-hearted Jews. There is no excuse, no excuse, no justification. Here stands his word, brightly shining like the noonday sun, Matth. 26, 31-46, whose short summa reads: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me: and inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me." With this word everyone will see himself gloriously rewarded or judged on the last day. Let no one have any doubt about it!

But lest anyone think we are speaking too harshly, let us consider the matter a little further. Isn't it true, dear reader, that when it was so bitterly cold on the Feast of the Epiphany that it seemed almost, indeed in some places, life-threatening to venture out, you quickly made up your mind: We won't go to church today, we'll hold services at home. And soon the family was sitting together in the warm room, you sang a song, a beautiful sermon from our Luther was read, you were deliciously edified and happily praised God. Well! Didn't you, among many godly thoughts, also have such thoughts: Oh, how happy, who doesn't have to go out today! How many of our missionaries today travel perhaps 20, 30 miles at the risk of their lives to preach God's word to 10 or 20 listeners. I sit in the warm room, he on an open wagon in the open prairie in the icy wind; I have fur and coat and full protection against the cold when I have to go out.

Perhaps he has a thin overcoat instead of fur, which he needs a hundred times more than I do. - Dear, say yourself, wouldn't you have to have a hard heart if you didn't think even further now: Oh, we should take care of our missionaries in the best possible way, their job is so difficult, so full of privation; it would please the dear Lord Jesus if they were to suffer hardship! - Oh, if today in this cold one of our missionaries were to freeze to death on his wagon, how terrible that would be! What a terrible reproach would fall upon us if we were partly to blame because we did not provide for him well enough! - I say, those would have been quite godly thoughts on the feast of Epiphany, wouldn't they? - But, dear reader, these thoughts impose themselves on us almost irrefutably. For we really cannot provide for our missionaries as it should be and is right before God, and that is because there is no yellow in the treasury. I will share something from the mission correspondence as proof of this. A pastor writes: Returning from a long trip, my *buggy* has broken down so badly that the blacksmith says he cannot repair it for less than H30.00, and it is no longer worth it; there is no remedy for old age. But a new one costs H75.00. What should I do? Answer: My dear, you can do nothing, neither the one nor the other; there is no money. - A second writes: Pastor, I should be prepared for the winter, buffalo skirt, buffalo fur for the buggy and a footmuff I should have. But from my salary there is not so much left, can't I get a little extra? Answer: My dear, my heart bleeds that I have to write it, but we have no money in the cash box. A third has married, asks for a small allowance for the furnishings, he needed his little fortune for his studies. - Not possible, the money in the treasury is not enough for the regular salaries of the missionaries. A fourth has fallen into a debt of \$45.00 due to illness in the family and asks for help, because he cannot possibly save it from his salary, which is barely enough to live on. The request is turned down for the same reason. Another writes the third postcard for his regular salary. Something had just come into the till and his and our need had been fortunate. A sixth writes: The railroad no longer takes me free, I should definitely have a pony if my mission is not to be left behind; can I get H65.00 for it? Impossible, there is no money. - Shall I give more examples? Or do not these few already make the heart bleed and cry out loud enough our distress? - Or does one of my readers perhaps want to prove me wrong and say: It is not right and not true that a man writes out into the world: "There is no money, our missionaries must suffer hardship! Tell the Synod. They should have let her know long ago. Never before has a plea in need gone unheard in our synod!" - I let that stand, because it is true. Whoever does not want to believe how much begging can do in our synod, come here to St. Louis; I will lead him through our new beautiful seminary and he shall see it with his eyes and grasp it with his hands and have his bright joy in what one can beg from the love and generosity in our synod. Yes, God be praised ' and blessed for it! - —

However, this is already the third time in one year.

## 12

Noth schrei für unsere Mission, den euch der "Lutheraner" in's Haus trägt. Where does this come from? Not because there is a lack of love, still less because there is a lack of means; but because it is not yet recognized vividly enough what an important task God has entrusted to us, especially in our mission. After the synodal treasury, for the maintenance of our teaching institutions, our mission treasury is the most important treasury that the synod has. It is the war chest of our dear Lord Jesus, from which he pays the costs of his holy wars, for the expansion of his blessed kingdom against the kingdom of the devil. If the war chest is in good condition, then the war can be waged with power and success, the enemy can be attacked from all sides, and victory can be won one after another. If the war chest is in bad shape, the war is also conducted lamely, the soldier is disheartened and paralyzed because the pay is not forthcoming; instead of attacking, he must confine himself to defending what he has already won; one important post after another is lost; there is no more right heart, no more joy and no more victory. It is the same with our mission. If our missionaries have to struggle with poverty, hunger, nakedness and such worries in addition to the great hardships and privations of their difficult service, where will they get joy and energy for their work, without which no one will produce much fruit? Our dear missionaries also have flesh and blood, only a little less than we do; otherwise, one or the other would have thrown in the towel long ago and withdrawn from missionary service. But, praise God, they all still stand joyfully and bravely in the battle. But new courage and new power of victory will fill them when they realize that we will help them with more generosity. Therefore, dear synod members, let this year's general mission feast of the church become a new glorious stage in our mission work. Let us recognize that Jesus, the Duke of our blessedness, could not yet be completely satisfied with our zeal in missionary warfare, and let us show even greater earnestness, more constant faithfulness, and more abundant love than before. Let no one exclude himself here. As in the war of liberation of a nation not only the armies fight against the enemy outside, but also at home men, women, boys, maidens, old and young provide for the needs of the soldiers, work, watch and prepare, so in the holy mission service everyone who has sworn to the flag of the Lord Jesus must perform his service, offer his strength and gifts, not only the pastors, but also the listeners of the divine word; not only men, but also women, yes, young men, virgins, boys and maidens. Did not John the Baptist leap for joy even in his mother's womb when the Duke of his blessedness, Jesus, visited him? Even today, the Lord is still sending power out of the mouths of young children. We must learn more and more to encourage one another all to the missionary work and more and more all together. Young and old, as one man to work tirelessly in it. What we must therefore keep in mind above all in our mission and what should be our goal in particular is this: to keep our missionary treasury in such a state that not only the current expenses can be met without worry, but the means are always at hand where God opens a new door, so that we can close it and supply our missionary with

We will be able to let the people of the world come in with a ringing sound, so that we can finally begin to become the forerunners and not always remain those who only keep a meager gleanings. Oh, what mission victories we would be able to report with joy in a short time for the glory of God!

Well, how is it, dear synod members? You do realize that there is a need and that money, a lot of money, is to be raised in a short time? What do you want to do? You cannot avoid it. The feast of the Epiphany reminds you too emphatically of your Christian missionary and martial duty. The Duke of your blessedness has also paid a lot to bring you out of the devil's kingdom back under his heavenly authority - his heart's blood on the cross! - ei, what should be too much for you to offer him in grateful love for it? - Not true, even your life with joy! Well, he does not want it; he can no longer demand such heavy sacrifices from us weaklings; but something else, lighter, namely only something of our earthly goods. - Oh, with what pleasure he accepts the gold of the wise men from the east! He did not need it. But he rejoices in their love, that is why he takes such pleasure in the gifts of their love. Behold, dear reader, if you love the infant Jesus as the wise men do, and like them give what you can for his mission; this shall please him, and he will do great things with it. If no one excludes himself, oh, how soon we should have the synod cry out with Moses: "Let no one bring more to the lifting of the sanctuary, for there is enough and still left." (Ex. 36, 5-7.) But since such a spirit of joy is not to be expected in giving, it should go here according to the custom of war. When a king has to decide on a war, he first asks his rich people if they will advance the money. If they say yes, the war is decided. So I mean, you dear rich people, not only in the city, but also in the countryside, where there are even more of you than in the city, even if you are not the richest. You rich people are the ones who should come forward first and open your treasures like the wise men from the Orient. Not as if you should carry the burden alone. Be far from that! The craftsman, the day laborer will already follow with his gifts, and usually much more surely and willingly than you rich people. But you shall go first. For haste is necessary, and you are so dear and precious to the Lord Jesus, your gifts are as pleasing to him as those of the wise men from the east. Oh, how you should let it be your honor and joy! How should you, as it were, vie with one another, each wanting to surpass the other in the alacrity and greatness of his gifts, not for your own honor, but to testify your love and willingness to the Lord Jesus and to promote his blessed kingdom in the best possible way? -

And what a pleasure and joy this would be for the Lord Jesus! Truly, he would see his wise men from the east appear once again! Oh, you dear rich people in the synod, do not let yourselves be put off by hearing and accepting a more urgent word. It is to be feared that you are far from being equal to the wise men from the east. Tell yourselves, who carries the burdens in the parishes and in the synod and in the charitable institutions for the orphans and the sick? Is it you rich people? You will gladly confess: No; it is the middle class, the craftsmen, the day laborers. - If in the parishes, in the synod, extra collections are to be raised, something for ornaments of the church, for organ, bells and the-

Where are you rich people who come forward and say: "The bell is mine: The bell is mine, the clock is mine, I will take care of the ornaments; pray an Our Father for me, the poor, so that I never forget how difficult it is for the rich to enter the kingdom of God! - When the poor treasurer announces in the meeting: Brethren, the poor box is empty, and there are several widows to take care of! Who are the people who secretly come to the treasurer during the week and give him a contribution for his empty box? Who are those who secretly give the pastor gifts for poor students, for widows and orphans, or for relief of the need he finds in his pastoral visits to the sick and the stupid poor in the community, without receipt and mention of the name, out of compassionate hearts? Is it you rich people?! - Certainly, many a praiseworthy exception is recognized with joyful hearts and God is doubly thanked for it. But say yourselves: Are they not exceptions, which should be the rule? Must we not, then, with the apostle, cry out to you, "Let it not be so, brethren"? - How? you are otherwise such good arithmeticians, should you not even begin the right arithmetic, calculate a little further and consider: it is to be done by a few years, then you must die. Now you can't take anything with you, you have to go away naked, like the poorest of the poor; ei, what a heavenly wise investment you make now, if you consider your JEsom above all with richest gifts and willing service, since he has assured you and prayed: "It shall be well rewarded for you in heaven", because if you sow abundantly, you shall reap abundantly. Think, then, what a reward this will be, when, after you have patiently sought eternal life in many good works, a blessed death brings you before your Lord Jesus, who will praise and reward you before his heavenly Father and all the angels and elect as his pious and faithful servants. Tell me, can you imagine and think what kind of reward and glory this will be? No, you cannot, for the Scripture itself says: "What no eye has seen, no ear has heard, and what has not entered the heart of man, God has prepared for those who love him. - Well then, you dear rich people, receive this word of love with love and gentleness, it will never repent you, yes, rather, you will thank us forever. Let this year's general mission feast be a righteous beginning of even greater zeal among you; your good example will find cheerful imitation; with power the kingdom of God will come and spread among us, the glory of the Lord will appear upon us, and the word of prophecy will be fulfilled in us: "Then you will see your desire and break forth, and your heart will wonder and expand, when the multitudes by the sea turn to you and the power of the Gentiles comes to you." Amen.

C.J. Otto Hanser, Secretary of the Mission Commission.

While the above essay was being written, a letter from a conference came to the Mission Commission, which filled us with great comfort and new joy, and which we therefore do not want to withhold from our dear "Lutheran readers. So it reads:

"To the Honorable Missionary Commission for Internal Discord in the West.

"As we gathered in the first days of the new year in bitter cold and heavy. snowstorm, we gathered for a local conference.

When we were in the middle of the New Year, we also thought of our traveling preachers in the West, how many of our brave brothers will be snowed in and have to fight with storm and weather on their distant posts, which they visited on New Year's Day. We spoke of these noble men with great respect and love as people who, like 'Barnabas and Paul, gave their souls for the name of our Lord Jesus Christ', Apost. 15, 25. 15, 25. But we could not hide from ourselves how deeply shameful, even irresponsible it would be for us, if we did not equip them with everything that would be useful to facilitate their arduous ministry.

"It must have been hard on everyone's soul to read in No. 20 of the previous volume of the "Lutheran" how the missionaries on their journeys sometimes had to pass the hotels with hungry stomachs at mealtime because they lacked the money to pay for a meal, and how they also often lacked warm blankets and clothing or water boots to protect themselves against cold and other unfavorable weather.

"We therefore agreed to submit to the Honorable Mission Commission the request not only to provide our traveling preachers with enough from the Mission treasury so that they do not have to suffer from hunger, but also to equip each of them with a fur coat, blanket, raincoat and water boots as needed, so that each of them is protected as much as possible against wind and weather, depending on the diversity of the unfavorable season.

"We are concerned that the missionary treasury will not have sufficient funds for this; But we are firmly convinced that the necessity of such equipment for these brave warriors of ours, who persevere on our outermost outposts even in such bitter cold as the present, will be recognized by so many that a one-time request, which the 'Lutheran' will certainly have the goodness to present to its readers, will supply the gifts of love so abundantly that we will be able to clothe our missionaries from head to foot in fur and rubber.

"We already know of Christians who, reading the above-mentioned reports about our self-sacrificing traveling preachers, were so moved that they could not refrain from tears and complained bitterly that we act so lovelessly and callously toward those who, after all, are doing our work commanded by God.

"If the Honorable Missionary Commission determines that we should do so, we would like to ask them to submit a request to this effect in the next issue of the Lutheran, and we do not doubt that God will bless it, and our missionaries will see from it that we not only make them our burden bearers, but also include them in our love and care, and will thereby also be strengthened to do their difficult work with joy, and be protected from sighing, which is certainly not good for us either.

January 5, 1884.

On behalf of the La Porte Speeialconference  
J. F. N."

(Submitted.)

### **Message from Steeden.**

Many a year has passed since the dear readers have received no further news from Steeden. There is a time for everything, also for being quiet; but such a time of being quiet had come for me, the undersigned, according to God's advice, when a number of years ago my local proseminar for America went to the grave, I myself lost the physical strength for heavier work, and I finally even had to resign my preaching ministry. But there is a time for everything - that is why, by God's grace, the time has changed again in Steeden, and I can again work freshly and cheerfully with renewed strength according to my age, preach and also teach students again, of whom God gave me 3 last year and 5 this year. But with the latter, who came this year, it happened like this. When we held this year's synod in Planitz in Saxony at the end of last summer, a mission festival was also celebrated there on this occasion, at which I was instructed to speak about the present plight of our Lutheran Church in North America and to point out the need for a new Lutheran church.



to help to the best of our ability that this great need for preachers over there can be controlled. I gladly raised my voice and asked the festive assembly in Planitz to take up again, as before, our common work for America, to recruit young people for the service of our Lutheran Church in America, to train them and to send them to the seminaries on the other side. I reminded my old friends and brothers in Saxony, with many of whom I had been closely connected for more than 20 years through the work for America, of the saying, "old love does not rust", it should also not rust among us, therefore we wanted to attack the cause anew as before with the old love, I also wanted for my part to gladly accept students into my house again with the old desire and joy, as far as the Lord would give means and strength for this, and to train them for America as before. My suggestions and requests were received with great general sympathy. We, the members of our Synod here, are so closely and intimately connected with our brethren in America, the Missouri Synod, that we feel everything that concerns the latter in our part of the Synod, and experience it as in one body and in one spirit. Thus it was not otherwise possible than that the 'descriptions published by the "Lutheran" of the great need for preachers, newly increased by the strong emigration in the last years, the request for pupils for the theological teaching institutions also moved the hearts in Germany and awakened them to help. Therefore, my lecture at the mission festival in Planitz fell on well-prepared ground; not only was there a promise to immediately take an active hand in the work for North America, but young people also came to me for instruction. Some of the older ones I accepted immediately, some others I postponed until next year.

Thus, since October 1 of this year, the Steeden institution has started anew! Admittedly, with some differences compared to the past. There are no agreements and promises with the professors and leaders of the Missouri Synod as before, but what we have now done here in Steeden and at our synod in Planitz is only an act of free love, which we show to our beloved brothers in America, and they will not reject this love. What I said at the mission festival in Planitz, "old love does not rust," certainly also applies in America, and even there the old love for Steeden will still live on in many hearts. However, we must also count on this a little in regard to our new students in Steeden. You dear brethren in America know very well that the number of our synod members and congregations here in Germany is only very small and not enough; Therefore, even if we have determined a fixed annual allowance, which each student is to give, as in the American institutions, it is still not enough for everything (especially since one must not forget that I, the undersigned, had to resign from my preaching ministry four years ago, which I would not be physically capable of administering in our widely branched congregation, so that I am almost entirely dependent on the instruction of my students, in order to feed myself according to God's order with my own hands); there are also always poorer students who need support. In spite of the many and heavy ecclesiastical burdens that there are, there will certainly be In America, too, there are many hearts here and there that are willing and joyful to contribute a mite to Steeden, too, to help maintain teachers and students. God's fountain has plenty of water, how can it be lacking if we only have faith? God will provide - in this confidence I have started the Steeden institution anew, but God has never let me become a disgrace. He will not this time either.

At the same time, I would like to inform you that the funds sent to me last spring by a number of pastors and congregations in America to alleviate the flooding on the Rhine were used for ecclesiastical purposes, in accordance with the permission granted to us by the donors, since there was no longer any need for those flooded. In the interest of the latter, only 588.13 Marks were used, of which the majority, 500 Marks, was given to a Lutheran congregation in Alsace. The remainder of the 3668.54 Marks given to me was distributed after joint consultation of our synod among our 5 congregations that have undertaken new church buildings in recent years (to the congregations in Planitz, Crimmitschau, Chemnitz in Saxony, Allendorf a. d. Lumda in Hesse, and Allendorf a. d. Ulm). Any remainder was designated for the support of a poor student in Steeden. All of us who have received this support from our dear brothers in America express our heartfelt thanks to them and wish them God's rich reward. May the faithful God, who is rich above all who call upon Him, continue to meet all our needs on this side and on the other side of the ocean.

Steeden (near Runkel in Nassau) in December 1883.

Br. Brunn.

## To the ecclesiastical chronicle. Abroad.

**Childish rage.** In the "Sachs. Kirchen- und Schulblatt" it is reported that in Großröhrsdorf on Monday, November 12 of last year the Luther oak, which had been planted the Sunday before on the occasion of the Luther celebration, was found sawed through at the trunk.

**Faithfully childlike.** From the Giant Mountains the "N. fr. Pr." reports about the Luther celebration: "Over the beginning of the street of the village Steinseiffen a guirlande was drawn from one tree to the other, from the middle of which a wreath hung down, which was bound around a sheet of paper with the following inscription: "We congratulate vr. M. Luther on his 400th birthday." (Neues Zeitblatt.)

**Lutheran Church in France.** The Messenger of Peace from Alsace-Lorraine writes: In the week preceding Luther's anniversary, the Paris Lutheran Synod also met. Special attention was paid to the question of the continued existence of the congregations in Paris and Lyon, which have been deprived by the latest republican decrees of the material means of support guaranteed to them from time immemorial by virtue of the law; the synodal commission was instructed to represent their interests specifically before the responsible authorities. Paris has 32,000 Lutherans. Our church performed 1890 ecclesiastical acts in 1882, 90 more than in the previous year, namely 843 baptisms, 304 marriages, 743 funerals. In Lyon there were 32 baptisms, 6 marriages and 11 funerals.

(Submitted.)

**"Something Ohio."**

Prof. Stelhorn comes up with a rejoinder to "Something Ohioish" in the "Kirchenzeitung" he edits. "C. D. had reprimanded in the "Lutheraner" the pulpit fellowship which Prof. St. and P. T. had cultivated at a Luther celebration in a local Evangelical Protestant church. In his reply Prof. St. says, whether the "Lutheran" will be honest enough to correct the necessary things about this matter. The sender would now also like to contribute \*) in order to put the matter in its proper light.

First of all, Prof. St. states that C. D. most probably must have a reporter who, for certain reasons, does not want to call himself. Why this suspicion? C. D. got his "something Ohio" from a very direct source, namely, from the "Westboten", in which he had read the announcement of the Luther celebration (on Nov. 4th) in a local evangelical-protestant church and of the pulpit community of Prof. St. and P. T. at the same. As for the pulpit fellowship of the pastor of the congregation in question with a Presbyterian at a funeral service, C. D. heard about it through a Lutheran member of the congregation there when he (C. D.) was in Columbus on his own business on Nov. 6, the day on which the funeral service took place. Einsender heard something about it first through a member of the board; but could hardly believe it, but at first thought that the matter might be based on a mistake. Only later did Einsender read the advertisement in the "Westboten". And as for C. D.'s announcement in the "Lutheraner", "Etwas Ohiosches", Einsender learned about it just as soon as Prof. St., since he had read it in the "Lutheraner". Before that, Einsender did not know a word about it. - Incidentally, such suspicion of Prof. "St." is quite worthy, since he has fallen away from the pure doctrine of divine holy scripture and the pure doctrine of Luther.

Prof. St. also writes about the congregation in whose church he and T. preached at a Luther celebration on Nov. 4. He forgets to call the child by its right name. The congregation is not a Lutheran one, but is called "Evangelical Protestant," as can be read on the sign and in the church order. Also, according to the church order, "lodge members", nothing may be put in the way. The congregation is often called a lodge congregation for short. But that is not what we are dealing with here. We only communicate here what the name of the congregation is and, accordingly, the confessional standpoint of the same. For several years the congregation has been served by Mr. P. J. J. Weiß. As Prof. St. informs us, until a year ago he belonged to the Presbyterians, i.e. the Calvinists, who deny universal grace and universal salvation. To which synod P. W. now belongs, nothing has yet been made known. But this is obvious here, that Mr. W. holds funeral sermons together with non-Lutheran preachers in his church. There C. D. has written the pure truth.

Although Prof. St. exclaims: What is that to do with Father Trauger and me? Could we have known that before? Or can C. D. prove that Mr. P. W. is obviously doing something like this, so that we had to know him as such a man on Nov. 4?" Sender does not know how Prof. Stelhorn can write like this. In order to whitewash a matter that is so generally known here, one tries to present it as if it could not be proven. Now Einsender wants to deliver the proofs for C. D..

In April, 1883, a man who belonged to several lodges was buried, on which occasion the lodges were very strongly represented and with music. The funeral service was in the Evangelical Protestant church. Mr. W., preacher of the congregation, spoke in German and then Rev. Spahr, Presiding Elder of the Methodist- Church and Mason, spoke in English and Mr. P. Trauger was present in the church as an audience. - A few months ago a woman was buried, member of a women's lodge, the lodge being present with its Aus drawings. The funeral service was in the Evangelical Protestant Church. Mr. P. W. spoke in German and Mr. P. Stidhan, Baptist and Lodge chaplain, in English. The latter said among an-

The editorial staff has received another larger article from C. D.; however, we do not consider this matter to be of such general interest that we could provide more space in regard to it.

D. R.

derm also how good it was to be a lodge member. I guess that's enough.

Prof. St. himself mentions the case of Nov. 6, which he tries to portray as quite insignificant. Mr. P. W. is said to have simply buried a "soldier" there. The "*Chaplain*" of the "soldiers", who happened to be a Presbyterian, is said to have simply given a speech to the "soldiers" after "standing". That sounds soldierly. Now how if it was not a "soldier" who was buried, nor were there any "soldiers" present? It was simply a farmer who was buried. The same was a member of the „G. A. R“, a secret society made up of per

The Society is made up of people who took part in the last Civil War. It is also not a "standing" usage in this society that its "*Chaplain*" has to give a speech everywhere. It is not so long ago that an outstanding member of the congregation of Mr. P. Mees was buried here, who was also a member of the above-mentioned secret society, whereby this also marched out in large numbers and with funeral music, and yet no "*Chaplain*" spoke in Mr. P. M.'s church.

Prof. St. also says that one should not throw a stone at Mr. P. W.. This reference to a word of the Lord is not at all in place here. It does not occur to anyone to throw a stone at Mr. P. I. I. W. The message from C. D. did not flow from this intention. C. D. does not write for the sake of Mr. P. W., but for the sake of Mr. Prof. St. and Mr. P. T.. So also the sender. P. W. stands at an evangelical Protestant congregation, in which the lodges are approved. This is obvious. Father W. has often buried members of the lodges, and the lodges have gone along with them. Such funerals must be performed by the preacher of the parish in question. This is also obvious. Mr. P. W. has also often held funeral sermons in his church together with non-Lutheran preachers. This is also obvious. This does not cast a stone at Mr. P. W. This is the way it is and Prof. St. cannot dispute it. Prof. St. should know: a faithful Lutheran preacher has simply nothing to do in a church, where the confession stands like this, where one does not even use the Lutheran name, but the common name "evangelical-protestant", and where one confirms the lodge system so completely, and least of all at a Luther festival.

Finally, Prof. St. tries to make his readers believe that his pulpit community, which he admittedly does not want to call that, has not caused any trouble to the Lutheran congregations here. How does he know this? The congregations will hardly thank him for such a testimony of poverty. The Lutheran-Protestant congregation has certainly not taken any trouble, whose members cannot see it any other way than that one does not take it so exactly anymore and has become pliable. But my congregation, though small and poor at the time, has been given an affliction. \*) We cannot regard this pulpit fellowship in any other way than as a denial of the confession.

Columbus, O., December 10, 1883, R. Herbst.

Even Father Mees, according to an article in the "Kirchenzeitung", does not want his congregation to be counted among those who have not been given any trouble.

**Inaugurations.**

On the 2nd Sunday of Advent, Mr. P. C. Wunsch was introduced to the congregation at What Cheer, Iowa, by.

C. W. Baumhöfener.

Address: ktev. 0. IVuevsek,

IVdut 6deer, Xeokuk 6o., Iorva.

On the Sunday after Epiphany, 1884, Mr. P. E. L. Mangelsdorf was inducted by the undersigned on behalf of Mr. Praeses H. Wunder, assisted by Mr. P. W. Heinemann, in the parish at Venedy, Washington Co, Ill.

Address: Uev. D. I., ÜIunZeiZdork,

Ms. Wolbrecht.

V6N6ÜX, VVa8üInAtoo Oo., III.

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### **Church consecration.**

On the 4th of Advent, the new church in Argentine, Kansas (a 16X24 frame building), built by the small Lutheran congregation, was dedicated to the service of the Triune God. The dedication sermon was held by Father Pennekamp and in the afternoon Prof. Bäpler preached. The consecration prayer was said by the undersigned.

E. Jehn.

## Conference - Displays.

The Minnesota Mixed Teacher Conference will hold, w. G., will hold its meetings in Stillwater, Minn. from February 12 to 14. - Application should be made to Mr. E. Reim, teacher. - The following papers are before us: I. The Sacraments in general. (Teacher Trupke.) II. Natural history in the mixed school. (Teacher Waltz.) III. How to teach visual instruction? (Teacher Bertling.) IV. How can students be accustomed to speaking aloud? (Teacher Voigt.) V. What should be done about students being late and how can this be remedied? (Teacher Mefserli.) VI. *Constitution of the United States.* (Teacher Van der Herweyen.) A. Spiering.

The mixed pastoral conference of the Third District of Minnesota will meet, w. G., February 12-14, at the home of the undersigned. K. F. Schulze.

Quincy Specialconference Feb. 5-7 in Quincy.

G. Wolf.

### Revenue to the Western District's coffers:

For the synod treasury: From IP. Schülke's congregation in Palmyra H5.80. P. Goßweiler's congregation in Dayton, Iowa, 5.27. P. Lüker's congregation in Aroma 19.00. 1P. Meyers Gem. in Black Jack 17.20. P. Crämers Gem. in Humboldt 4.38. P. Netbings Gem. in Lincoln 12.10. (Summa H63.75.)

For college construction: U. Kösterings Gem. in Altenburg 27.00. IP. Spehr's parish in Appleton, 3rd installment, by: W. Ahring 3.00, Max Hasenauer 1.00, Heinr. Dörr 1.00, I. Hermann 1.50, Schempp 2.00, I. G. Scholz 3.00. P. Janzow's Gem. in St. Louis, 8th Ihlg., 130.00. U. Wangerin's Gem. in St. Louis, 5th Z., 100.00. George Becker, Paducah, Ky., 1.20. U. Meyers Gem. in Cole Camp 6.30. U. Rehwaldt's Gem. in Clarks Fork 82.00. P. Link's Gem. in St. Louis, 7th Ihlg., 200.00. (S. G618.00.)

For inner mission in the West: B. Gehring in Silver City, Montana, 4.00. Karl Kuhlmann in St. Louis 10.00. k. Links Gem. in St. Louis, Epiphany coll., 31.79. (S.

For ^Jewish mission: by Fr. Becker in Alton, Ill: from a poor maid 1.00, Mother Schuster 1.00, Philipp Stockinger .50. Karl Kublmann in St. Louis 2.50. Lizzie Eilert in Stendal, Jnd, 1.00. Fr. Maßes Gem. in Wentz- vtlle 5.00. (S. K11.00.)

For Negro mission: Karl Kuhlmann in St. Louis 2.50.

For U. Hübener's Gem. in Dresden, Saxony: U. Pennekamp's Gem. in Topeka 9.10. 1?. Rehwaldt's Gem. in Clarks Fork 13.50. (p. \$22.60.)

For the widow's fund: P. Zschoches Gem. in Frohna 24.06.

For poor students in St. Louis: Karl Kuhlmann in St. Louis 5.00.

On the household in St. Louis: P. Zschoches Gem. in Frohna 63.25.

For school building in Kansas City: by P. Schkewmley in Spearville, Coll. bet Adam Rupps 1.00, by himself 1.00. k. Jehns Gem. in Kansas City 25.00. (S. \$27.00.)

For the orphanage near St. Louis: children's service coll. of the congregation of Fr. Pennekamps in Topeka 9.50.

St. Louis, Jan. 6, 1884. H. H. Meyer, Cassirer.

For poor students received with heartfelt thanks by Mr. P. Link in St. Louis, Mo., from Mr. H. Haueisen \$20.00. By Mr. P. Trautmann in Columbus, Jnd, collectirt in his parish (especially for G. I. Fischer) 17.00. By Mr. k.. I. G. Häfner in Darmstadt, Jnd., from Mr. Th. Umbach there 1.00. By Mr. P. Rauh in Sugar Grove, O., the communion collections of his St. Jacobus congregation 3.00 and those of his Trinity congregation 3.00, as well as from the congregation at Logan, O., 3.75. (These three items specifically for Huxhold). From the worthy women's society of the parish of Mr. P. Janzows in North St. Louis, Mo., 21 pairs of undergarments and 1 pair of stockings. C. F. W. Walther.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Illinois District)

have been received:

#### I. Contributions:

From the kk.: C. Koch -6.00, I. E. Baumgärtner, F. Wol- brecht, H. Sieving 5.00 each, I. Löschen, I. E. Röder 4.00 each, B. Burfeind 3.00, L. Lochner 1.00. From teacher W. Klünder 3.00. From the Chicago Teachers' Conference 13.50.

#### 2. gifts:

From the parish of Father Löschen 7.27. From the parish of Father M. Große 22.00. From the parish of Father Hölter 21.27. From the parish of Father L. Lochner 19.38. From the parish of Father Engelbrecht 16.00. From Mrs. Range through Father Kngelbrecht 1.00. From Mrs. Huwald by P. Wagner 2.50. From the parish of k. Succop 37.00. From F. Fink in Chicago 5.00. Gratitude offering from Mrs. Marie Köhneke in Chicago 1.00. From the parish of U. Sapper 22.00. By Mr. Kassirer H. Bartling 120.49 were delivered. (Summa -324.41.)

Chicago, Ill, Dec. 31, 1883. H. Wunder, Kassirer.

For the seminary organ with heartfelt thanks: By Mr. Teacher Erck of the Virgins' Association of the Kreuzgemeinde here -15.00; by the Male Choir of Mr. Stud. Bar-thels in Wittenberg, Mon., 15.00; by Mr. Hensick of the Concordia Gesangverein in Manistee, Mich., 5.00.

For poor students: from Mrs. Hölzer 1.00; from Mrs. N. N. 1.00; from Mrs. I. Schramm 6 bust shirts, 6 undershirts, 6 underpants, 6 pairs of socks, 6 collars. From the Maidens' Association of Trinity Parish, St. Louis, 22.50.

C. I. O. Hanser.

# [15] Report of the Treasurer of the General Synod

From January 1, 1883 to January 1, 1884.

## Synod Coffee.

Intake:

From the Western District by Kassirer E. Roschke and Kassirer H. H. Meyer	K1451	.31
From the Illinois District by Cassirer H. Bartling	3646.85	
From the Middle District by Cassirer C. Grahl	3258.01	
From the Wisconsin District by Cassirer C. Eißfeldt	1227.29	
From the Eastern District by Cassirer I. Birkner	1150.00	
From the Michigan - District by Cassirer Chr. Sckmalzriedt		1083.71
From the Minnesota and Dakota Districts through Kassirer T. H. Menk		323.69
From the Iowa District by Kassirer H. Tiarks	...	304.33
From the Nebraska District by Kassirer F. C. Festner	292	.24
From the Southern District by Kassirer G. W. Frye	200.	00
Sold real estate in Fort Wayne		71.00
Sale of the old printing plant in St. Louis		270.00
Sale of old timber in St. Louis		36.00
By Past. K. Mees in Columbus, O		100.00

Surplus of Concordia Publishing	36745.90	\$13414.43
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Debt on January 1, 1884	H50160.33
	7181.49

H57341.82

Issue:

Sckuld on 1 January 1883	K3097	.68
Salary and house rent for Mr. Praeses Swan		2109.99
Salary of professors and house administrators:		
in St. Louis		6999.84
in Fort Wayne--	- 7843.80	
in Springfield		4099.80
in Adbison		6499.68
Pension for Prof. Biewend		250.00
Pension for Prof. Lindemann		300.00
Travel expenses of the General President and professors	211.50	
To the treasurer of the synodal conference....		26.15
House rent for apartment of students in St. Louis		590.93
Taxes in St. Louis		576.30
Gas bills in St. Louis		150.10
Water License in St. Louis		119.00
Interest on borrowed money		471.75
Spent by the supervisory authority in St. Louis:		
Grading of the college yard		1589.00
Stone paving and drain		2390.86
Gas equipment in the new seminar	1212.38	Rasenlegey" 268.50
Library furnishings		832.00
Stone wall on Jefferson Avenue	2038.52	Iron Fence 291.00
Desks and chairs		508.50
Production and setup of the base ment for the Wirthschaft, repairs of the professors' apartments, bell, salary of the fireman, house servant, watchman rc		7779.19
Spent by the supervisory authority in Adbison		2109.06
Spent by the supervisory authority in Fort Wayne		1722.06
Spent by the supervisory authority in Springfield		3254.23

K57341.82

## L. Seminar-Baukaffc.

Intake:

Stock on January 1, 1883	K13084	.48
From the Western District by Kassirer E. Roschke and Kassirer H. H. Meyer		14114.55
From the Middle District by Kassirer C. Grahl	8457.75	
From the Illinois District by Kassirer H. Bartling	7474.72	
From the Eastern District by Kassirer I.		

Birkner 4210 26 From the Wisconsin District by Kassirer C. Eißfeldt 2018.96	From the Michigan - District by Kassirer Chr. Schmalzriedt	1887.86
From the Iowa District by Kassirer H. Tiarks.... 1070.82	From the Minnesota and Dakota Districts by Kassirer T. H. Menk	803.50
From the Southern District by Kassirer G. W. Frye 607.00	From the Nebraska District by Kassirer F. C. Festner	439.10
From the Canada-District by Kassirer G. Renfer..		279.62
Collecte at the dedication of the seminary		1278.85
From the Illinois Central Railroad for tickets sold for the inauguration of the college		289.50

	H56016.97
Debt on January 1, 1884	28626.39
	H84643.36

Brickwork-5527	.82
Carpentry work	33459.00
Carved stones	6000.00
Plumber	3300.00
Cornice	8590.00
Slate roof	1480.00
Plaster ring	7913.00
Painting	3275.00
Steam heating	7000.00
Painted glass in the auditorium	1690.38
Window glass in seminar	954.65
Foundation, rest	350.65
Marble slabs in the entrances	193.90
Lightning rod	60.00
Electric bells	50.00
Architect C. F. May	4798.96
-84643.36	

Issue:

### (?. Building fund.

From the Western District by Kassirer E. Roschke and Kassirer H. H. Meyer-27	.35
From the Nebraska District by Kassirer F. C. Festner 65.5	111.03
Schmalzriedt	

Intake:

Debt on January 1, 1884	18659.79
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- 203.88

-18863.67

Issue:

Debt on January 1, 1883-18863	.67
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### I). Fund for poor sick pastors and teachers.

Stock on January 1, 1883-939	.45
Revenue	595.67

-1535.12

Output-	775.00
Stock on January 1, 1884	760.12

-1535.12

### L. Heiden Missionary Fund.

Inventory as of January 1, 1883-11896	.66
Income from Pastor Sievers schn	150.00
Of the Districts cashiers	369.37

Intake:

-12416.03

Issue:

To Kassirer Burgdorf for negro mission- -- 281.17	165.00
For student A. Meyer	

- 446.17	
Stock on January 1, 1884	11969.86

-12416.03

### I'. General Inner Mission.

Stock on 1 January 1883-1500	.00
From the Illinois District by Cassirer H. Bartling 700.00	666.43
From the Middle District by Cassirer C. Grabl. 666.43	
From the Eastern District by Cassirer I. Birkner 144.02	
From the Wisconsin District by Cassirer C. Ellsfield 100.00	
From the Michigan District by Cassirer Ch. Schmalz-riedt	53.47
From the Iowa District by Cassirer H. Tjarks....	11.70
From the Western District by Kassirer E. Roschke 10.00	
From the Southern District by Kassirer G. W. Frye 1.00	

Intake:

-3186.62

Issue:

To the Minnesota and Dakota Districts---	1300.00
To the Nebraska District	750.00
To the Southern District	350.00
To the Iowa District	100.00

Stock on January 1, 1884	686.62
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-2500.00

-3186.62

### Recap.

Synod treasury-	7181.49
L. Seminar construction cash	28626.39
6. building fund	18659.79

Dr. 6r.



D. Fund for poor sick pastors and  
Teacher  
L. Heiden Missionary Fund  
General Inner Mission  
Debt January 1, 1884

-760 12  
11966.8k  
686.82  
41051.01

!

-54467.67 -54467.61

-54467.67

### Whole revenue for seminary construction of 1881, 1882, and 1883.

From the Western District by Kassirer E. Roschke  
and Kassirer H. Meyer-34717 40  
From the Illinois District by Kassirer H. Bartling 26881.64  
From the Middle District by Kassirer C. Grahl 17859.41 From the Eastern District by Kassirer I. Birkner 9558.18 From the Wisconsin District by Kassirer  
C. Ellis-  
fieldt 7923.81  
From the Michigan - District by Kassirer Chr.  
Schmalzriedt 5728.34  
From the Iowa District by Kassirer I. P. Rademacher and H. Tiarks 3153.14  
From the Minnesota and Dakota Districts through Kas-  
sirer I. H. Monk 1212.50  
From the Canada District by Kassirer G. Renfer 769.25 From the Nebraska District by Kassirer F. C.  
Festner 614.95  
From the Southern District by Kassirer G. W. Frye 607.00 Collecte at the dedication of the seminary. 1278.85  
From the Illinois Central Railroad for sold  
Tickets for the inauguration of the college 289.50  
Other revenue 14.00

Debt on January 1, 1884

-110607.97  
28626.39

-139234.36

-139234.36

### Whole output for the construction of seminars.

Premium for two plans-400 .00  
Demolition of the old college and Aus  
digging the cellar 2561.00  
Foundation 8750.65  
Built stones 16000.00  
Brick work 25927.82  
Carpenter work 44689.00  
Plumbing 33<0.00  
Cornice 8590.00  
Slate roof 1490.00  
Plaster ring 7913.00  
Painting 3275.00  
Steam heating 7000.00  
Painted glass in the auditorium 1690.38  
Window glass in seminar 954.65  
Marble slabs in the entrances-. 193 90 Lightning rod 60.00  
Electric bells 50.00  
Architect C. F. May 6398.96

-139234.36

As can be seen from the above report, the Seminary Building Fund still has a debt of 28,000 dollars. Since the plan to pay off this debt through the Jubilee Collects did not come to fruition, since most congregations had already disposed of their Collects in other ways, the undersigned requests that all those members of the congregation who have subscribed but not yet paid their contributions, as well as those who still wish to contribute to the building of the Seminary, send in their contributions as soon as possible, so that the Synod may consider the matter, as well as those who still want to contribute to the building of the seminary, send in their contributions soon, so that the synodal treasury does not have to continue to pay interest and the delegates' synod meeting in May can possibly be informed that the debt of the "Lreminarbaukasse" has been paid off.

**E. F. W. Meier**, Cassirer.

With heartfelt thanksgiving to God and kind givers, I hereby acknowledge receipt of the following gifts of love for the congregation at Rochester, Minn. By Kassirer J. H. Menk at St. Paul, -60.17. From U. Grabarkewitz's congreg. at Blue Earth City, Minn. at 30.15. U. Heyne's congreg. at Lake Creek, Mo. at 10.00. U. Schulenburg's congreg. at Josco, Minn. at 35.00. ? Claus, Gem. at Weyauwega, Wis. collect at harvest festival, 8.20. By U. Timmenstein at St. Paul, Minn. a box of clothes. Through Kassirer Schmalzriedt, 49.80. Through U. Fr. Sievers: from his Parish at Minneapolis, Minn. 33.50. K. Packler's parish at Maple Grove, Minn. 12.00. Julius Mueller's at Duluth 2.00. P. Mayer's Petri parish at Bremen, Ill. communion coll. 3.80. By U. Hctrich: from sr. Gem. in Holly Wood, Minn. 12.50. from sr. Filial parish in Helvetia, 2.50. from ? Ruediger's parish in Bergen, Minn. 7.50. k. Vetter's congreg. at Fairfield, Minn., 18.00. by U. Hafner at Leavenworth, Kans. by N. N. 5.00; by P. Winter at Lo-gansville, Wis. by Chr. Schmidt & wife 1.50; by himself, 50. U. Niedergesal's congreg. at Eitzen, Minn. 23.50. by ? Biltz in Concordia, Mo. by N. N. 1.00. Ad. Bergmann .50. U. Sprengeler's Gem. in Wilton, Wis., 16.00. By U. Birkmann in Fedor, Texas, from Peter Urban 1.00. Addendum to my previous receipt: By F. Volland .50 by U. Trautmann in Columbus, Ind. Matth. 25, 40.

Received by U. H. Koch from the congregation at Grand Ra- pids, Mich. for Stud. Krüger -15.00; by Mr. Kassirer Schmalzriedt for W. Maurer 10.00. C. Reisig 20.76. Ch. Kolb 22.45. household fund 10.00; by Mr. U. A. E. Winter from the parish at Logansville, Wis. for H. Backhaus 12.00; from Mr. H. H. Niemann in Pittsburgh for I. Feußner, Jac. Raß and I. Dänzer se a new skirt and vest, for I. Voigt skirt and vest, as good as new; also 1 dozen strong cotton stockings, 5 neckties, 1 pr. underpants and 9 linen collars; by dens. from the comm. of Mr. U. Ahner 15.00 for O. Bahnemann.

§ God's rich blessings to the dear givers!

Addison, Jan. 4, 1884.

C. Häntzschel.

! Received with thanks for the household here from N. W. S. in Staunton, Ill., -2.50.

F. Pieper.

### Revenue into the Minnesota - and Dakota District coffers:

For the synod treasury: From? Kollmorgen's congregation at Atwater, Harvest Festival Collecte K9.32. I'. Friedrich's congreg. at Waconia 7.00. Fr. Bernthal's congreg. at Lewiston, collecte on Luther anniversary, 10.80. (Summa P27.12.)

On seminary construction in St. Louis:?. Sprengeler 1.00. k. Streckfuß's congregation in Plato 2.90. 1>. Johl's congregation at Hart 10.00. Fr. Roß' Filial congregation 7.25. Fr. Hertrich's congregation at Hollywood 5.90, at Helvetia 2.10. By 1?. Rolf of some congregation members at St. Paul 7.00. Fr. Dubberstein's congregation at Waltham 3.00. By?. Tirmenstein of S. Christoff at St. Paul 5.00. Fr. Mäurer's Trinity congregation, Coll. at Luther Jubilee, 1.85. Gem. at Jacksonville, D.C., 3.60. P. Bernthal's Gem. at Lewiston 63.00. P. Melcher's Gem. at Free- man, D.C., 9.50. (P. \$119.20.)

For the progymnasium in Milwaukee:?. Rolf's Gem. at St. Paul, Coll. at Lutber Jubilee, 33.58. H. Sprengler's Gem. at Wilton, Harvest Fest Coll, 13.00. P. Roß' Gem. at Ar- lington 10.50. P. Fackler's Gem. at Maple Grove 10.00. P. Stülpnagel's Gem. at Potsdam 7.75. I?. Sievers' Gem. at Minneapolis, Coll. at Lutber Jubilee, 13.50. P. Mueller's Gem. at Willow Creek, desgl., 11.00, at Perch Creek, desgl., 1.50. Zahn's Petrigem. at Elysian, desgl., 3.00. ik. Horst's Gem. at Courtland, desgl., 55.45. 1>. Hitzemann's Gem. at Long Prairie, desgl., 12.00. Hauscoll. in Fr. Skulenburg's Gem. at Josco 40.00. Fr. Kretzschmar's Gem. at Dryden, Coll. at Lutber Jubilee, 30.00. Fr. Vomhof's Joh. Gem. at Goodbue, desgl., 52.25. ik. Krumsiegs parish, desgl., 28.00.

Mäurers Gem. in Bclvidere, desgl., 8.00. i?. Pfothnauer's community 6.00. i?. Friedrich's congregation at Waconia 10.00. ?.. Ahners Gem. at Green Jsle 10.00. P. Hertwigs Gem. at Effington 2.28, at Leaf Valley 4.57, at Carlos 1.75. (Summa \$364.13.)

For teachers in Milwaukee: Ges. auf l. Hefemeyer's wedding in Courtland 9.32.

For the budget of the Progymnasium in Milwaukee: ?. Rolf's comm. in St. Paul, Coll. on Thanksgiving Day, 8.40. P. Streckfoot's comm. in Poug America 5.00. (p. \$13.40.)

For Negro mission:?. Melchers Gem. one-third of a Misst onsfestcoll., 30.20. P. Kolbe's Filialgem. in Albion 1.78. (p. \$31.98.)

For Jewish mission:?. Ahners Gem., Abendmabscoll., 2.00. P. Rumsch in N'ankton, Dak., 2.00. P. Pfothnauer's Jmm.-Gem. 6.35. H. Bernthals Gemeinde bei Lewiston 7.00. (S. K17.35.)

For emigrant mission in Baltimore: By?. F. Pfothnauer ges. on Eller's wedding 3.45.

For the widow's fund: P. Sprengeler 1.00. P. Ross' Gem. in Arlington 7.25 W. Ostermann das. 1.00. I'. Sievers' Gem. at Minneapolis, Coll. on Thanksgiving Day, 5.61. I?. Bernthal's Gem. at Lewiston 7.50, teacher C. Ehlen 4.00. H. Heyer at Minnesota Lake 2.00. P. F. Pfothnauer 4.00. P. Friedrich 4.00, whose Gem. at Waconia 6.00. P. Johl 4.00, Coll. sr. Gem. in Hart 6.00. Müller's Joh. congreg. at Willow Creek 8.25. By Hertwig, thanksgiving offering for happy. Delivery, by N. N. 5.00. (p. K65.61.)

For the English mission:?. Friedrich's Gem. in Waconia 5.00.

For the deaf and dumb: By?. Kolbe, infant baptism"!!!, by Mr. Hagemann in Winsted, 1.60. By?. Ross by Mrs. Gütschoff in Arlington 1.00. (p. \$2.60.)

For the congregation in Rochester, Minn. Grupes church in Eisleben, Mo., 9.50. By Kassirer H. Bartling 23.50, 19.82, 40.35, 64.82, 22.80 u. 61.00. is. Landeck's parish at Hamburg 35.00, its branch parish at Glencoe 8.00. P. Hertwig's parish at Leaf Valley 5.80, at Effington 3.60. Clüters's scn. parish 7.25. Gem. 7.25. By Kassirer H. Tiarks 39.75. (p. \$340.69.)

For the community in Fairmont, Minn: By Cassirer H. Bartling 5.00, 5.50, 27.63 & 22.00. P. Clöters Sr. Comm. 6.80. By Kassirer Tiarks 3.90. (S. H70.83.)

For H. Frey's church in Stillwater, Minn: By Kassirer Bartling 20.00.

For the Gem. in Dresden:?. Clöters' Gem. 5.17. I'. Bernthal's llem. at Lewiston, Coll. at Lutherjub. 11.60. P. F. PfothnyÄieM.OO. P. Rolfs Gem. at St. Paul 9.00. Clöters GemeiW at Woodbury 5.93. I'. Heyer 2.00. P. A. Pfothnauer 1.00. IVHestPig 5.00. (p. \$40.70.)

For poor students^ 1>. Mäurer's Grace congreg. at Gil- ford 5.00. Fr. Rolf's congreg. at St. Paul, Communion coll. specifically for Dostinen at St. Louis 2.35. Fr. Grabarkewitz's congreg. at Blue Earth City, coll. at Lutber Jubilee, 11.00. Hitzemann's congreg. at Long Prairie, Harvest Festival coll, spec. for Max Meliand at Milwaukee, 5.40. P. Maurer's Gem. at Belvidere, Harvest Festival coll., 3.50. P. Rolf's Gem. at St. Paul, Communion coll. spec. for Dostinen at St. Louis, 3.07. P. Heyer's Gem. at Minnesota Lake, 6.00. (p. \$36.32.)

For poor and sick pastors and teachers: Fr. Friedrich's congregation in Waconia, especially for teacher Schröder in 1^ . Kretz- schmars Gem-, 15.00. Fr. Roß' Gem. in Arlington 8.00. Rolfs Gem. in St. Paul, Coll. at Christmas Kmdergoties- service, specifically for teacher Schröder 9.00. T. H. M. also for teacher Schröder 1.00. (S. K33.00.)

To the budget in Springfield:?. Sprengeler 1.00. v. Brandt u. A. Köneman .25 each. (S. \$1.50.)

To the budget in Addison: r. Sprengeler 1.00.

To the budget in Fort Wayne:?. Sprengeler 1.00.

For aged pastors and teachers: Th. Streiß- guth in Arlington 3.75.

To the orphanage at Addison : By Wendt of H. Maschger in West St. Paul 1.00.

To the orphanage near St. Louis: By Fr. Wendt from H. Maschger in West St. Paul 1.00.

For inner mission in Minnesota & Dakota: By Welcher, 2 thirds! of a mission festival coll, his congregation 60.30 and proceeds of a property belonging to the mission 45.00. Mrs. F. Kuhl- man in St. Paul 1.00. Franz Tönsing at Atwater 5.00. C. Honebrink das. 3.00. By Kassirer Eißfeldt 6.97. 1^ . Mäurers Dreieinigkeits-Gem. 2.20. G. Ditmar in Poug America 1.00. By !>.. Rådeke von Ribbs 1.00, C. Nimmer .50, F. Lute 1.00, C. Feske .25, H. Abraham .50, H. Nimmer, A. La-

Win, Mrs. Weder each .25, G. Molnau .50, L. Eichenmüller 2.00, M. Preis 1.50, F. Buckentin .50, H. Dubbe 1.00, L. Klingberg 2.00, I. Beuch 1.00, I. Aidenburg 1.00, F. Gössel 2.00, Joh. Fehland 2.00, G. Müller 1.00, C. Beuch, C. Klingberg, F. Arndt, P. Beuch each .50, C. Engel .25, F. Busse 2.00, H. Kät- telhön, A. Arndt each 1.00. U. Ahner's parish in Green Jsle, Harvest Festival coll., 11.00. Vetter's parish in Fairsield 11.00. U. Friedrich's parish in Waconia 20.00. P. Landeck's parish near Hamburg 12.00. P. Clöters' parish 5.00. U. F. Pfothnauer's Jmm.-Gem. 8.00, St. Paulsgem. 6.80, Betblehemsgem. 3.15, from a preaching place 5.70. Tkeodor Krmmsieg in St. Paul 1.00. Fr. Dubberstein's parish in Wykoff 4.00, in Waltbam 1.50. By U. Wendt, thanksgiving offering by Mrs. Kwchner in West St. Paul, 5.00. Fr. Schulenburg's congreg. in Josco, Coll. on Luther anniversary 16.00. Gift from Rochester congregation, Minn, of surplus love gifts 207.77. U. Krumsieg's congreg. coll. at Luther Jubilee, 27.75. By?. Rådeke from H. Timmerman 1.50, H. Ortleh 1.00. By U. Krumsieg from H. Bergman 1.00. U. Maurer's congreg. in Belvidere, Crnte- festcoll, 3.00. U. Clöters' parishes 9.65 & 6.40. U. Hert- rich's parish in Helvetia 1.00. By U. Roß vou Aug. Eichen- müller 1.50. By?. Hertrich of Mrs. Hesse's three children 1.00. U. Kolbe's parish at Howard Lake, Coll. on Luther Jubilee, 15.16. By U. F. Pfothnauer of Friedrich Stein in Odessa, Minn, 2.00. By U. Ross of Mrs. Gütschoff at Arlington, 1.00. i?. Hertwig's Gem. in Leaf Valley 4.70, in Effington 2.50, in Leaf Mountains 2.60. By?. Which of two churches 2.00. By U. Sievers of Reichmuth's children in Minneapolis 2.00. (See K552.90.)

### Correction.

In my receipt in the "Lutheraner" No. 15 of August 1, 1883 read under "Synodalkasse": From P. C. H. Sprengeler \$2.00 instead of "1.00" and in the "Luth." No. 21 of Nov. 1, 1883 under "Seminary Building in St. Louis": From F. Kuhlmann in St. Paul H5.00 instead of "from U. Kuhlmann."

On behalf of the Mijsons Commission, I extend heartfelt thanks to the dear congregation in Rochester, Minn. for the gifts of love given to the Mission Fund. May the Lord bless all the dear givers.

c. 28, '83, T. L. Menk, Cassirer. 188 p. 51tr 8tr66t.

**For the Lutheran orphanage near St. Louis, Mo.,** received since Nov. 20: From H. F. Müller 1 partbie of worn clothes. From the Virgins' Association in? Wangerins Gemeinde in St. Louis Ellenwaaren, werth \$15.00. From Mrs. Pfen- ninger in St. Louis 62 Pr. woolen stockings. Unnamed 5.00. From the Women's Club in St. Charles, Mo. 16 pr. underpants, 5 pr. boys' pants, 7 woolen petticoats, 17 pr. woolen stockings, 17 dresses, 6 bodices, 9 girls' embroideries, 1 white petticoat. Mrs. Martha Dehling 1 sewing machine. From Chr. Streckert 3 bbl. flour. Mrs. Brockmann 1 Uebcrzieher u. 5.00. Collectio on H. Buchholz'wedding in Washington, Mo., 3.00. By U. Quehl in Minneapolis 2.00. Mrs. U. Weisbrodt 1 parthie of dried

apples. I. H. Ommen in Bethel 1.50. By the Woman's Club in U. Sievers' Gem. in Cape Girardcau 3 quilts, 10 pr. boys' trousers, 6 girls' trousers, 8 jackets, 2 shirts, 2 dresses, 2 pr. stockings, 1 apron. From the Women's Club at U. Schalters Gem. in Red Bud 2 quilts, 2 sheets, 6 pillow cases, 18 handkerchiefs, 1 parthie children's stockings, shawls & hoods. Mrs. Geiger 1 pack of gctr. Dresses and 1.00. From the Virgins' Association in?. Hanser's parish in St. Louis 20.00. From Pechmann Bros. 5.50. From Zion District: through Hackmann 17.70, from Geo. Beckmann 5.00 and 1 bbl. flour, by Göbmann 8.00. From the Jmmanuels district: by Günther 9.05, by Huning 5.80, by Wil- harbt, 2.50 and 2 pairs of stockings from Mrs. N. N. From U. Mayer's Gem. by Dopp 5.45. From the school children of the Kreuzdistr, collected by teachers Erck and Körner 13.20, by "Schumann 7.50, from the children of Mr. Ellermann 2.50. From P. Janzow's Gem. by Hörmann from W. Bau- schedach 5.00, W. Spilker 1.50, W. Kassing 1.00, P. Elmeyer 1.00. From the Dreieinigkeitsdistr. by Hanichen 5.00. From F. Grüne 2.00. From Staunton: from the pupils of the teachers Trettin 5.30 and Gotsck 4.00, I. Faulstich 1 pack of separate clothes. From Pensien u. Schwartz Dry Goods, werth 20.00. From Dulitz: from his community in Napoleon 5.00, in Lüneburg 5.00. From the pupils of teacher Kappel in Dreieinigkeits district 10.00. From the Norwegian Synod 41.20. From the piggy bank of the Krämer in Humboldt, Kans, 4.45. From the Women's Association in Venedy, Ill: 7 dresses, 9 shirts, 5 pairs of pants, 1 bodice, 1 pair of stockings. From Trinity District: from Teacher Guenther's students, 6.10, Teacher Leeser, 3.62. Thank offering from M. S. in Prairie City, 5.00. From Women's Assoc. in U. Mariens' Gem. in St. Louis 3 dresses, 2 shirts, 10 pr. underpants, 3 pr. stockings. From the Kreuzdistr.: From Mrs. Apotheker Meyer 1 parthie of separate dresses and Christmas articles; from the Sewing Association 12 petticoats, 12 pr. stockings, 12 woolen neckerchiefs, 14 aprons, 6 boys' jackets, 18 handkerchiefs. 10 Hd. calico, 6 collars; from the Maidens' Association 1 parthie of stuff for the Christmas tree. Mrs. Schramm 31 ao. clothes, 6 pr. stockings, 2 jackets. From St. George Sewing Society 18 shirts, 12 undershirts, 15 aprons, 6 sheets, 2 pr. stockings, 2 dresses, 12 pillow cases and some tr. stuff. From the Skule of teacher Mackensen in Dreieinigkeitsdistr. 5.70.

Received by Mr. U. Brandt: By Mr. F. Hörmann of the Women's Association of the Bethlehem Community here for woolen blankets 10.00. From Mr. Herm. Mießler, Coll. at the celebration of s. silb. Wedding, for the purchase of woolen blankets 16.20. By U. G. Link from Mrs. Quest 5.00, Mrs. Wittwe Göner 10.00, Mrs. Schönewandt 10.00. By Mr. I. G. Haas for a woolen blanket 5.20. P. D. Stemmermann 1.00, by the same from Mrs. W. Schäfer 1.00. By U. H. Ph. Mülle from I. Eckboff sen. 1.00. By U. A. Käselitz, ErnteUtcoll. sr. Gem., 1.50, from ihm itself .50. By U. G. Wangerin from Wittwe Anna Quermann 5.00, Mrs. Bertba Pelke 1.00. By?. P. G. Srbwankovsky from the orphan box sr. Gem. 13 30. by teacher G. A. Just from s. Singchor 8.00, by H. Emte .25. by Mr. H. Schenkel 5 boxes of soap; by Caspar v. d. Straße 2 bbl. apples, 2 sack potatoes, 1 p. turnips; Heinr. Trampe 6 bush. Potatoes ; Wilh. Trampe 3 p. potatoes; I. H.

! Nottebrock a furnace screen; from Southern Mill Co., from Sessinghaus Mill Co., from Gebrüder Kuhlmann 2 s. of flour each; from A. F. Reller, W. Bendeck, Wittwe I. Kassing 1 p. of flour each; C. T. Kerls 1 p. flour & 1 p. chicken feed; I. Lübbering p. flour; L. Rolle 23 pd. trimmed plums, 15 pd. rice, 6 cans canned beans; from Julie Prange in Edwardsville, Ill, 7 pieces Calico, from the Maidens' Association in I>. Brandt's Germ. 1 piece of stuff to make curtains.

Warmly thanking all dear friends in the name of the orphans and wishing God's rich blessing  
St. Louis, Dec. 22, 1883. I. M. Estel, cashier.

eor. 3cl L RulMr 818.

#### For the seminary household in St. Louis:

From Mr. Huber 1 bale of butter and 1 sack of potatoes; from gardener Noblfing 3 bushel boxes with lettuce and vegetables; from Mrs. Rabold K1.00; from the community of Mr. Roschke 5.35; from Mr. Dr. Sckade 2 barrels of vinegar; from Mr. Karl Kästner 10 Galt. Apple puree and 2 p. apples; from Mr. I. Hof- stetter 1 p. potatoes, 1 gal. Applesauce and 1 gal. fat; from the commune of Mr. I'. Matuschka in New Mile, Mo., 6 p.m.; from Mr. Schramm in St. Louis 2 p. potatoes, 1 barrel apples & 1 p. flour. From Karl Burgdorf in Red Bud 1 box of meat and sausage.

Thank you very much!

St. Louis, Dec. 31, 1883.

H. Jungkuntz.

Received with thanks: From Mr. P. Wesemann's parish at Grafton, Wis., 1 load of flour, potatoes and other victuals; also from the women's association from? Sprengeler's Gem. for poor pupils, 12 underpants, 6 overshirts, 6 pr. woolen stockings. H. H. Schröter.

Obtained by Mr. U. H. C. Roblsing for student Oskar Hanser 8.00, coll. at the wedding of Mr. K. Gerling in Car- rollton, Mo.; by Mr. U. Broker 5.50, coll. for Stud. C. Dietz. G.

Received through Mr. P. K. Mees in Columbus, O., Jubilee fctcollecte for the Synod treasury P100.00.

E. F. W. Meier, Allgem. Kassirer.

The receipts of Messrs. H. Bartling, Uhlig, F. W. Schuricht and U. C. A. Germann will follow in the next number.

### New printed matter.

**Luther Jubilee.** A description of the celebration in commemoration of the 400th birthday of Dr. Martin Luther in the German Lutheran St. Paul's Church in Baltimore, Md. together with the sermon delivered by W. G. H. Hanser, preacher of the congregation. Left to print on request for the benefit of the poor.

As our readers know, Fr. Hugo Hanser, in the last issue of this newspaper, sent a request to all pastors of the Synodal Conference to send him the sermons they had preached at the Luther celebrations of the previous year, either in full or in excerpts, so that they might be printed in the form of a book and thus handed down to our descendants as a memorial. Although it is to be expected that the request will have the desired success, the description of the jubilee celebration of our brothers in Baltimore, which has already appeared, will certainly be most welcome to many of our readers as a forerunner of the "monument". The text of the sermon communicated on this occasion is Sirach 39, 13-15. and the content of the same: "A faithful and true picture of the Reformer Dr. Martin Luther, 1. according to his life, 2. according to his talents, and 3. according to his work." Must one, when reading the jubilant sermons that have appeared, usually exclaim: Many high words, but little content! so one must say after reading Hanser's sermon: Few simple words, but much content! Unfortunately, we are not able to state the price of a copy of this pamphlet, which consists of 24 pages of compiled printed matter. W. [Walther]

**History of the Reformation,** continued to the completion of the Concordia Formula. A jubilee gift dedicated to the Lutheran Church of America on the occasion of the 400th anniversary of the birth of Dr. M. Luther. August Emil Frey, Lutheran pastor at St. Mark's in Brooklyn, N. Y. Allen- town, Pa. Probst, Diehl & Co. 1883.

The advertisement and recommendation of the first edition of this excellent 172-page illustrated history of the Reformation in large pocket format, which can already be found in the "Lutheraner" of 1880 p. 128. 128, we can only repeat here. The cover picture, which depicts the Luther monument erected by false spirits at Worms, should rather have been left out in our low opinion. The price of a copy is 45 cts. postage paid. W. [Walther]

### Changed address:

kev. O. Fuller,

eor. IOli "L (lommereinl 8lrs., ^leüisou, Kno8a8.

The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the home by carriers, subscribers are required to pay 25 centS carrier's fee.

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## **Volume 40, St. Louis, Mon. February 1, 1884, No. 3.**

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### **The miracles of the Roman Church.**

The papists boast about the miracles that happen in their church. They claim that their doctrines of veneration of the saints and their relics, of the sacrifice of the Mass 2c. have been and are still being confirmed by miracles. They say that Luther tried to perform miracles to confirm his doctrine, but he did not perform any, and therefore the Lutheran church has no miracles to show.

What shall we say to this? First of all, we reject as an old lie, long since disproved by our fathers, that Luther tried to perform miracles but did not succeed. Furthermore, we say that Luther did not need to perform miracles at all, since he did not establish a new doctrine, but only restored the old apostolic doctrine. He himself writes about it: "Because we now have such prophecy for sure, and so far it has come to pass (which is a sure sign of the right doctrine), it is now no longer necessary to do miracles to confirm such doctrine. For these (miracles) were first given, that by such subsequent signs (as Marcus says at the last) the new preaching of the apostles might be confirmed. But we have not made this preaching new, but have brought forth again the same old confirmed doctrine of the apostles; just as we have not made a new baptism, sacrament, Lord's Prayer, or faith, nor do we want to know or have anything new in Christianity, but only argue and hold on to the old (which Christ and the apostles left behind and gave to us). But this we have done: Since we found all these things darkened by the pope with his doctrine of men, even hung with thick dust and cobwebs and all kinds of unclean things, thrown into muck and represented, we have, by the grace of God, brought them forth again, Cleaned it from such filth, wiped off the dust, swept it and brought it into the light, so that it shines pure again and everyone can see what the gospel, baptism, sacrament, key, prayer and everything is that Christ has given us, and how one should use it blessedly. For this, no new signs or wonders are needed, because it was confirmed at the beginning, but now it shines again and seems to be the same.

is the first teaching of the apostles. (To Joh. 16, 13. Erl. A. Bd. 50, 86 f.) Therefore, our Lutheran church has the most glorious miracles to show, the miracles of our Lord Jesus Christ and His apostles, because it sticks to His word and to the apostles' teaching.

As for the miracles of the Church of the Pabst, we admit that this Church of the Antichrist has miracles, yes, many miracles, but they are such miracles that we do not envy it; they are miracles of which it has no cause to boast; for its so-called miracles show that its doctrine is a new doctrine, quite different from the apostolic doctrine. If the doctrine of the Pabst Church were not a newly invented doctrine, it would not need miracles. Eternal praise and thanks be to God that our Lutheran Church has no such miracles!

Now, in order for us to see this quite clearly, we must state the following. A miracle is a work, which God works directly or indirectly through his messengers against the course of nature ordered by him for the confirmation of his word. Thus our Lord Jesus said to the deceased young man at Nain, "Young man, I say to you, arise!" Luc. 7, 14. Thus Peter the apostle said to the lame man, "In the name of JEsu Christ of Nazareth get up and walk!" Apost. 3, 6.

It is God alone who does miracles, as it is written: "Praise be to God, the Lord, the God of Israel, who alone does miracles. Ps.72, 18. But Satan as God's monkey also seeks to imitate God's miracles. That there are devilish miracles that Satan himself does directly or through his tools, the false prophets, the sorcerers and others, is clearly taught by God's word. When Moses performed miracles before Pharaoh, the Egyptian sorcerers also did so with their incantations, Ex 7:11 ff. Our Lord Christ says: "There shall be false Christs and false prophets, and shall shew great signs and wonders, that they may deceive into error, even the elect. Matth. 24, 24. And the apostle Paul says that the Antichrist's "future will be according to the working of Satan with all kinds of lying powers and signs and wonders". 2 Thess. 2, 9.

Therefore, there is a great difference between the divine miracles and the devilish miracles.

It is God alone who performs a true miracle; he has ordered the course of nature, he can also temporarily suspend it according to his omnipotence; but the devil, although powerful, is not omnipotent, and therefore cannot perform a true miracle, and what he does, he can only do by God's decree and as far as God allows it. When the Egyptian magicians wanted to perform the third miracle of Moses, they could not, because God did not allow it. Therefore, they had to confess, "This is God's finger!" Ex 8:19.

In a divine miracle, a change in the creature really takes place, the usual course of nature is truly stopped; the devil's miracle, however, is only an illusory miracle, an imitation of the divine miracle, dazzling and deceiving the senses. Luther writes: "He also blinds the outward senses, so that people do not think otherwise than that they see, hear, grasp something, which they do not see, nor hear, nor grasp. For he can blind the reason and inward senses, so that a man thinks he has God's word, when he has the devil's lies, thinks that there is the right Christ and a righteous prophet, when there is a false Christ and a false prophet; much more can he blind the outward senses, so that you think something is happening before your eyes, when nothing is happening. .. When God removes his hand and gives him the world for sin's sake, he can make the blind see, even raise the dead, and yet they are not true signs, but only ghosts, so that the devil can charm the people... Not that he is a creator, equal to God, but that he casts such a spectre over them that people think they are true signs". (Home Mail, 25th Sonnt, after Trin. 5, 340 f.)

The divine miracles are in accordance with the revealed word of God and are performed to confirm the divine teaching. The evangelist Marcus writes that the Lord confirmed the word that the apostles preached with the following signs. The devilish ones, however, conflict with God's word and are done to confirm error. Should God,

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who is the truth, confirm error and falsehood by a miracle? That is impossible. "I say this," Luther writes, "so that one must not believe all kinds of miracles and wonders; for Moses, Deut. 13, also said before that false prophets would also perform miracles and signs; and St. Paul clearly prophesied of the last Christ's reign, 2 Thess. 2, that he would come with all kinds of miracles and signs, by the working of the devil. Therefore, all miracles and wonders must be judged and held against God's word, whether they are according to it and in agreement with it. For if you are led to any other way of being helped than by the teaching or work of the Lord Christ, you may freely conclude that it is the work of the devil and a false sign, so that he may deceive you. (On Joh. 14, 11. Vol. 49, 96.)

Divine miracles are performed for the glory of God and the salvation of men, so that they are strengthened in their faith in His word and thus give all glory to God, who speaks to them in the word, and become blessed through such word; the devilish miracles, however, have the purpose of spreading ungodly teachings, whereby God's name is desecrated and blasphemed and the souls of men are plunged into ruin. Should God help Satan and his messengers by miracles to lead souls into error and ruin? Should God, who is zealous for his honor, help Satan to trample this honor underfoot? Let that be far away!

The question that arises here: How is it that God forbids the devil and his tools to perform miracles? can be answered according to God's word: First, God wants to test and prove the godly through the miracles of the false prophets. For thus says Moses: "If a prophet or a dreamer of dreams stand out among you and give you a sign or a miracle, and the sign or miracle comes, of which he has told you, saying, 'Let us go after other gods whom you do not know and serve them,' then you shall not obey the words of such a prophet or dreamer of dreams; for the LORD your God is testing you, to know whether you love him with all your heart and with all your soul." Deut. 13:1. f. Secondly, God inflicts such punishment on the ungrateful despisers of the divine word; the apostle Paul testifies: The Antichrist's "future is according to the working of Satan, with all manner of lying powers, signs and wonders, and with all manner of seduction into unrighteousness, among them that perish, because they received not the love of the truth, that they might be saved. Therefore God will send them strong delusion, that they may believe a lie; that they all may be judged who believe not the truth, but have pleasure in unrighteousness." 2 Thess. 2, 9. f.

According to this, we can now correctly judge the miracles in the papacy. They are not divine miracles, but lying signs. They are partly effects of Satan, the liar and father of lies, partly they are lies and fabrications, and partly they are obvious deception of the clergy.

Consider, dear reader, for what doctrines are miracles performed in the papacy? For the doctrine that Christ is our only Savior, Mediator, Reconciler and Advocate, and that all glory is due to him alone? No. For the doctrine that he has atoned for the sins of the world and has done enough, that he has earned everything for us? No. For the doctrine that with one sacrifice he has perfected all who are being sanctified? No. For

the doctrine that all who die in the Lord are blessed from now on? No, none of this. It is precisely for the confirmation of the opposite doctrines that miracles are said to have taken place in the papacy, for the confirmation of the doctrine of invocation of the Virgin Mary and other saints and the veneration of their relics, for the confirmation of the doctrine of one's own satisfaction, of one's own merit and of the merit of the saints, for the confirmation of the doctrine of the sacrifice of the Mass and of purgatory. All these and other papist doctrines are against God's word, they rob the Lord Christ of all honor, they are doctrines of the Antichrist - and God should have confirmed them by signs? confirmed the reviling of his dear Son and his one sacrifice with miracles? No, this is impossible. Satan, from whom all ungodly teachings come, had these miracles invented by his clergy or worked by them. The signs with which the antichristian teachings are supposed to be confirmed are lying signs of the antichrist.

"Thus," Luther wrote, "all churches are full of miraculous signs in the papacy, since the saint is said to have done one thing and another another. Although they have lied and said more than has been done, we cannot deny that many miraculous signs have been performed.... But such signs are not done by God, but by the devil; we should not believe him. (Hauspost., Vol. 5, 328.) Furthermore: "The final opinion of all false signs is that the devil wants to confirm his lies with them. Thus it was thought that many miraculous signs were performed by Antonio and others, only in order to confirm the legends of the saints, monasticism, pilgrimages, the service of the saints, and in sum, that the people fell away from the right and united way of Christ and worshipped the creatures in the place of Christ. This should be well noted, so that one can meet those who praise miraculous signs so highly and say: I know the devil, he can imitate God (because he is God's monkey), can do all miraculous signs without them being false miraculous signs ... These signs want to make me believe that the saints' work and merit help me to salvation, want to make me out of Francisco, St. Anne 2c. Christ, that is, to lead my heart away from Christ, who is the only cornerstone and rock in whom I should build and trust." (Ib. 343 f.)

To the objection that the Roman priests had also cast out devils, so their signs could not be diabolical, we answer with Luther:

"This is a small thing to the devil, that he lets himself be cast out if he wants, even by a bad boy, and yet remains undefeated, but just so that he possesses people all the more strongly and entangles them with shameful deceitfulness. (Vol. 43, 340.) "He sometimes possesses a person and lets himself be driven away again by conjuring and blessing 2c. He does everything to confirm his lies and deceitfulness and to form them in the people, so that they are seduced into idolatry by them, as by special miracles." (49, 95.)

We believe with Luther that the papists in their reports of miracles have lied "willfully," that many miracles are only clerical frauds, which, when the fraud comes to light, they call a pious fraud (*fraus pia*), since they have in mind the purpose of bringing people to the papist faith and keeping them in it.

So that the dear reader can judge for himself, we will show him some papist miracles.



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Melanchthon tells in the Apology of the Augsburg Confession: "Some of us have seen (somewhere) in a monastery an image of Mary carved of wood, which could be pulled inside with strings so that it seemed from the outside as if it moved itself, as if it beckoned with its head to the worshippers whom it heard, and as if it turned its face away from the worshippers who did not offer much, whom it did not hear. (Art. 21.)

Johann Müller reports in his "Nothwendige Vermahnung wegen der irrigen Lehre des Pabstthums": "In my fatherland Breslau in St. Dorothea's Church stands a stone image of the Virgin Mary, which in the past often meant that tears flowed from its eyes. But when the monks were taken out and inspected the church, they found that the head of this stone image of Mary had been hollowed out and filled with water. When a small fish was placed in such water and moved, tears welled up in the eyes of the image. In the cathedral church of Lübeck, on the high altar, there is an image of Mary that moves and sometimes turns its back, sometimes its face, and sometimes makes a bright sound to those who pray before it, which is called the *signum gratiae*, a sign of grace. Behind the altar, however, one sees instrumenta, prepared with diligence, so that one can draw and turn such an image as one wishes." (S. 74.)

In the next number we will report some more such miracles.

(Conclusion follows.)

(Submitted.)

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### **What are the most distinguishing characteristics of a healthy and vigorous congregational life in the Lutheran Church here?**

Before proceeding to the answer of this question, it will be good and useful to say what is to be understood by this church life at all? The short answer to this is: Such a congregational life consists in the fact that from the Lord Christ, the head of the church, that is, the congregation of the saints or true believers, his spirit and life, by virtue of the gospel and the sacraments, in the love of God and of the neighbor in a dominating manner, enlivens, permeates and unites the members of the local congregation in question.

According to its spiritual nature, such a congregation is gathered in faith before God and spiritually united with similar congregations before God; but as David says, "I believe, therefore I speak," so such a congregation also becomes outwardly recognizable. And this is done through the pure and loud preaching of the divine Word and the divinely ordered administration of the unadulterated sacraments.

Such a congregation is then a congregation that can be recognized as orthodox or Evangelical Lutheran. This epithet "Lutheran" must necessarily be retained by our church as long as the reformed church in all its branches and branches retains its scripturally contrary errors in the doctrine of salvation of the gospel. Otherwise there would be no more beautiful designation than: the Protestant Church, namely, in contrast to the Roman-Papal Church, which is contrary to Scripture and unevangelical.

After the above explanation of what community life actually is and how it manifests itself in this and that

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[19] scattered local congregations, a preliminary question must be answered before answering the question in the title of this essay: namely, where, in this country, is such congregational life possible?

First of all, the answer to this question is in the negative. There is no real congregational life possible in this country where the Word of God is not preached purely and loudly, even if the sacraments are administered according to the Gospel. But where such preaching takes place, it is again impossible that contrary to God's promise in Is. 55, 11. it comes back empty from every listener. In a greater or lesser part of the hearers it will accomplish what pleases God, and will succeed in what He sends it to do; that is, it will work in them repentance toward God through the law and true faith in Christ through the gospel.

Thus the 5th article of our Augsburg Confession also says that the Holy Spirit, through these means of grace, where and when He wills, works faith in such and such hearers.

These Lutherans, converted by repentance and faith, in the forgiveness of sins and acceptance as children of God, then also receive the Spirit of the Son, or the Holy Spirit, which produces spiritual life in them and forms the actual congregational life in their cooperation in the "works of faith and labor of love."

The more such Lutherans there are in a particular congregation, be they stronger or weaker in knowledge or faith, the stronger the congregational life will be; but the more hypocrites and false Christians are mixed with them, the weaker it will be; for these Christians of name and mouth are only the tares among the wheat, the rotten fish in the net, the goats among the sheep. And since, as unbelievers, they have no fellowship with the Head and are not quickened by His Spirit, they belong no more to the spiritual body of Christ than do slime and filth to a natural body.

After this brief introduction to the nature of congregational life within the Lutheran Church in this country, it will now be time to move on to answering the above question.

First, the most important characteristic of a healthy and vigorous congregational life is undeniably that there is persistent earnestness and zeal in the congregation for church attendance and, for the most part, for devout and collected hearing of the divine Word and diligent, wholesome use of Holy Communion. What is said about the mother and model church of Christianity at Jerusalem Apost. 2, 42: "They remained steadfast in the apostles' doctrine" also applies to them, because in the orthodox churches no other doctrine is presented.

Of course, this diligent attendance does not end the matter. In this, perhaps more than up to now still weak Christians, some hypocrites are much more zealous, who strive to establish their righteousness before God precisely in this outward churchliness and worship.

The main thing is and remains that the Word of God heard is understood, moved in the heart, and the Holy Spirit is left room to apply it thoroughly to the heart and conscience. It is also very beneficial to read the relevant text again at home with devotion, to reflect on it and to consider the corresponding parallel passages. In this way, much of the sermon will be recalled.

This is the basis for the correct spiritual digestion and appropriation of the same.

This, however, must be connected with the diligent attendance of the catechism or Christian teaching, which is held on Sundays in the afternoon in the city parishes; likewise, where now and then on an evening of the week, for example, the interpretation of a biblical book takes place.

If the greater part of the congregation were to be habitually absent, especially in the practice of our small catechism, both in actual catechism sermons and in the recitation of the same, then this would not be a sign of a healthy and vigorous congregational life, but rather a weak and pathological condition. There would then be great concern that such absentees, if they came diligently to church in the morning, would do so mostly out of habit. In doing so, they also give the impression that they are only making a kind of ceremonial visit to dear God in order to keep Him favorable and inclined. It would also be very questionable whether they would come to church so diligently if here in the country, as over there, the bad habit existed of working on Sunday mornings, or if the places of entertainment were then open.

Diligent attendance to the teaching of the catechism is of the greatest importance for young and old; for only in this way can the congregation "remain steadfast in the apostles' doctrine," which in excerpt is contained in our small Lutheran catechism. Where this is thoroughly practiced, the salutary divine truth is not only upheld in the individual doctrines, but the intruder of all kinds of error is also vigorously resisted. There also the attentive and thoughtful listener is put in the position to be ready "for the responsibility of everyone who demands the reason of the hope that is in him".

It is impossible, however, that the constant defaulter of Christian doctrine, who naturally spends even less time at home with his catechism, will be able to give an account of the sound Lutheran faith in the individual doctrines on the basis of the divine word. And he will be just as incapable of refuting the objections of clever papal priests or enthusiasts, if they attack him with false scriptural passages; for the refuting proofs of the divine word are not at hand for him, he has forgotten them in any case, if he knew them as a confirmand.

How different and better things were in the century of the blessed Reformation, when young and old, male and female, learned and unlearned, rich and poor, high and low were at home in his little Lutheran catechism and so familiar with it that even uneducated women were able to thoroughly instill it into the monks and missal monkeys.

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(To be continued.)

(Submitted.)

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## **The Free Lutheran Congregation in Dresden in Saxony.**

The small separated Lutheran congregation in Dresden has turned to all our congregations with the request to support them with gifts for their church building. The "Lutheran" has already brought many a friendly answer in its receipts. However, many people are reluctant to build churches.

collect in general. Some, who have to make do with a poor little hut, have once had the experience that somewhere a magnificent building is built with begged money; others, that the need was exaggerated in the petition, and so on. Their reasons may sometimes be correct, but in the present case they are not. The request of the Dresden congregation speaks loudly enough for itself, and anyone who has some knowledge of the poor German conditions also knows that a free Lutheran congregation, especially in a city like Dresden, can hardly undertake a church building without outside help; for it is not easy to find rich people there, the congregation is not large either, and many a member cannot do as he would like because his family goes a different way.

Now the concern could be raised: What is the point of building a church at all, if there is little prospect of growth of the congregation from the outset and it has to struggle and struggle to keep only the independent parish office? If it were an American congregation, this concern could perhaps be justifiably raised. The dear Dresden brethren declare that they would be satisfied with such an answer on our part, that they would see the Lord's way all the more clearly and that they would perhaps soon give out the independent pastorate as well. However, these words are heavy in content. To show this, allow me, dear reader, to elaborate a little further.

At the beginning of our century, God gave our old fatherland a merciful awakening from the sleep of death of rationalistic unbelief, but the people at large did not recognize the time of its visitation. The national churches gradually put on a somewhat better garb in ordinances and ceremonies, but a thorough reformation never occurred anywhere. There were individual witnesses who recognized the damage to the Daughter of Zion, but their testimony was too weak. In the course of time, a Christianity developed that is consumptive from birth; for it knows nothing of repentance and therefore stands not on, but beside the rock, Christ. On the broad Union Bridge, children of the world walk quite happily into the so-called Christian camp, and the state apes of the usual sort spread their arms full of joy. There is hardly a trace of the Christian punishment. The so-called believers sit calmly together with freemasons, rationalists and God-deniers - that I do not even think of the "pious" enthusiasts. The worst atrocities can happen in the sanctuary, no rooster crows about it. The children of God also publicly court the daughters of men. It is no longer possible to think of the emergence of a Lutheran people's church in Germany, unless God performs special miracles, for which we have no promise. All the signs of the times preach that Luther's prophecy of the flight of the Gospel from Germany is being fulfilled before our eyes. It is not the masses, only individuals who are still influenced by God's Word. They usually get together in associations. But whoever puts today's association Christianity on the scale of the divine Word must see to his sorrow that it is invented much, much too easily. A good part of it is nothing but the purest Pharisaism in Christian garb. Often the same thing has its origin in those so-called "revivals," which usually have their piecemeal origin.

## 20

The people cannot deny their mixed and Methodist nature. But it is always like the flower of grass, which, hardly blossomed, already withers again. There are, however, still some honest souls among pastors and laymen. Many a pastor uses decisive language, but against what? Against the public scoffers and against gross sinners; that is as far as he gets; he does not recognize the source of all misery and woe. Preachers of the law can still be found in remote villages, but where are those who also know and teach the difference between law and gospel, and between nature and grace? Those become at most spiritual inquisitors for poor sinners, but often only spies of the state police. If, however, a pastor now and then recognizes the damage of the Daughter of Zion, he sighs about it for himself and in Christian circles; but he hardly brings it to a decisive testimony in word and deed. The serious Christians in the state churches almost always resemble Nicodemus, and the world does not call them light-shy without reason. In many cases they wait for a man who is to go ahead and bring Crethi and Plethi after him. God gave also sometimes men, of whom one had good hopes. People clung to them convulsively as the last lifeline and even the most timid little buggers began to hope in their holes. But as soon as the witnesses gained some influence, God either took them away or dropped them. With a breaking heart, one often sees the most glorious gifts for God's kingdom lost. Terrible upsets help the world, which has despised the love of truth, to enter fully into the judgment of hardening; but the Christians only crawl deeper into the corners and the voice of the testimony is completely silenced. - The fruits are obvious enough. I will only point out the deep decay of public morality. It can hardly have been much worse in Sodom and before the flood. According to the report of a Prussian seminary teacher, it is no different in the dormitories of the schoolteachers' seminaries and the barracks than it was in Sodom. Members of German selection committees, as I know from 6 years of personal experience, get to see such hair-raising things every year that even the very jaded physicians are horrified. Schoolboys of ten years of age, and not just individuals, but entire classes, often (especially in cities) commit all secret sins publicly, and the few who resist must become martyrs in the process. But where to begin and where to end, if one is to speak of the fruits of the divine judgment on Germany! Let it be enough!

But what is the relationship between all this and the Dresden petition? Notice, dear reader, that God has let his witnesses precede every court. These witnesses for our old fatherland are gathered in the Lutheran Free Church. This is to be a city on the mountain and shine its light out into the lands through pure doctrine, to comfort the elect and to testify about it to the hardened. It will hardly become great, but its greatness consists in the amount of pure teaching it has received and in the power of its testimony. In this, however, the Dresden congregation, together with the entire Saxon Free Church, is without doubt in the foreground. If it is pushed into the corner, this is obviously a judgment on the ingratitude of those to whom it is supposed to be a witness. This would happen, however, as soon as the congregation would give up the independent parish.

office would be required. The author of this article has no external connection with it, but love drives him to the question to all Christian readers: May we help to promote God's judgment on our old fatherland by coldly rejecting the request addressed to us?

G. G.

### **A national church picture.**

The following is found in the Hannoverschen "Kreuzblatt" of December 9 of last year:

The following picture of the regional church is borrowed from the "Kropper Anzeiger" (by P. Paulsen). Our readers may judge whether it is drawn correctly.

"The Church enters the new ecclesiastical year aware of being in a situation that is impossible to sustain. She is in an uncertainty that must bring about a crisis. Just as little can a house exist that does not rest on solid ground, so little can a church exist whose doctrinal foundation is shaky. What we are now experiencing in the Christian church is such that we must say that nothing like it would be possible in any other field. If in a state the officials or the courts were to interpret the laws as differently as the pastors interpret the word of God, then the governments and parliaments would say: This cannot be, we must create a clear provision on the interpretation of the laws and oblige all officials to act according to it. But if a civil servant refused to obey these laws, he would undoubtedly be removed from office. What is the situation in the Christian church? There we have such a norm for the interpretation of the holy scriptures in the confessions of our fathers, but the clergy are allowed to interpret the word of God according to their own desires, so that no layman can any longer know what is actually the teaching of the church! Every halfway reasonable man must admit that such a procedure is simply a destruction of the Church. But nevertheless the destroyers are left in office; indeed, they are forced by the secular authorities to remain in office! No state can endure that the citizens disobey the orders of the authorities, or that the authorities fail to carry out the orders. But what about the Christian church? Do not all orders deviate there? We have a

precise regulation on how to deal with those who live unchristianly; but where is the ban exercised? Are not all those admitted to the holy sacraments who do not yet wish to abandon the Christian habit altogether? Where in the home are the Christian ordinances that make the home a Christian home? In how many homes do the house fathers neglect their Christian duty! They do not keep devotions with their own, they do not urge their householders to attend church, they tolerate swearing and ungodly talk in their homes, yes, they do not even sanctify their food by praying at table; and yet no one takes them to task; no one disciplines them! They even imagine themselves to be good Christians and demand a good funeral oration. And the church tolerates such members, even gives them all kinds of ecclesiastical rights and even puts them in ecclesiastical offices. And all this against God's word and the ordinances of our fathers! Not true, dear reader, these are appalling conditions! This is a disorder that exceeds all bounds. Israel could not in the time of its worst decay

more devastated far away than it is shredded the church. The sacrament of baptism is devastated! Parents have their children baptized when it suits them; the church watches this mischief without intervening. The sacrament of the altar is desolate, for how many are added who everyone knows are unworthy to receive it! The loving activity of the Christian church is devastated, and the district court and tax executor must then uphold the ecclesiastical order. We may well ask ourselves: Can the church exist in such disorder? And we answer: No, nevermore!"

## **To the ecclesiastical chronicle.**

### **I. America.**

We have received most gratifying reports on **the new Progymnasium at Concordia** (La-fayette Co., Mo.). Under 21. January, the following is written to us from there: "Our institution is doing better than we had expected, thank God. It was opened on January 3 with 6 students, in a room of the house occupied by Professor Bühler. Pupil numbers and the primitive furnishings are reminiscent of Perry County, Mo. as it was there 44 years ago. \*) Now we have 14 students, only 3 of whom do not have training for the ministry of the church in mind! Of the 11, one each are from the congregations of Pastors Rohlfing, Heyne, Johanning, Th. Meyer, Polack, Jr. and Wille, the others from here. Four, because they are not yet confirmed, attend Mr. Wilk's school at the same time. Further registrations of students, who are to enter after Easter or in the fall, have already been made; in general, the participation and interest in the institution here and elsewhere is lively. In March, we will also be provided with a more comfortable place to teach. - In the choice of the teacher, the good Lord has done us a good turn. Bähler works not only with pleasure and love, but also with skill. It amazes me how the largely untrained farm boys attack and handle Latin without any particular difficulty, as far as it is possible. In short, the beginning is modest, but fresh and hopeful. Glory to the Lord! In March we intend to begin the construction. Since we are limited to the means available and sent to us, with even a moderate increase in the number of students, only enough will be done to provide housing for the teacher in addition to two spacious classrooms, and the students will have to live with families in and around Concordia as they have in the past. - We do not doubt that all who love Zion will rejoice over this news from the bottom of their hearts and will be moved by it to implore the Lord that He may also continue to look upon this tender little plant sprouting in the far West with favor, bless it and let it grow and blossom for the sake of the Lord Jesus, "who gave himself for salvation for all, that these things might be preached in his time. 1 Tim. 2, 6. **W. [Walther.]**

**God's judgment.** From Jenkintown, Pa. is reported: L. Thomas, an old free spirit and mocker of religion, and a friend of drinking parties, recently invited a number of his cronies to a dinner at a hotel. He presided over it and opened the meal with a mocking grace. One of them remarked that there were just thirteen at the table, as at the last supper of the Lord. He then declared that he

\*) The writer herewith means the Log House Seminary, from which, as is well known, our present Concordia Seminary in St. Louis has emerged.

He said that he wanted to take over the role of Jesus, and now he mocked the holy meal of the Lord by serving bread and beer, using the words of Christ. Suddenly he trembled and sank back in his chair. He was led home and laid on the bed. His comrades continued to carouse. The next morning he was found dead. - Do not be mistaken, God is not mocked.

## II. foreign countries.

**The Christmas address of the Pope. It was to** be expected that the Pope would have been very angry about the Luther celebration held in Rome. But that he would say this so rudely, as it happened at the last Christmas, was hardly to be assumed. In a Christmas address to the Cardinals he poured out his heart, among other things, in the following words: "The four hundredth anniversary of the birth of the arch-heretic Luther offered especially to the bad press of Italy ample material for shameless accusations and bloody (?) vituperations against the apostolic see. One did not spare oneself to raise that nefarious apostate (Luther) up to heaven, and the main reason of the praises given to him was his open rebellion against the acctonty of the Catholic Church and his fierce fight against the Pabstacy." A beautiful Christmas sermon! W. [Walther]

The **spirit of the socialists** was once again clearly revealed in a church in Vienna on December 30 of last year. When a Catholic priest by the name of Hammerle preached on "Christian love and charity" in the evening service before an audience of about 2,000, and in doing so lashed out against socialism, a whistle suddenly sounded which was the signal for a general uproar. In all parts of the church the present socialists rose up, and among the shouting and whistling the cry rang out: "Out with the Jesuit!", whereupon one stone after another flew toward the pulpit. Everything got into the highest excitement, and when finally a bad boy shouted loudly "Fire!" through the whole church, such a great fright took possession of those present that everything rushed toward the exits, so that incalculable misfortune could easily have happened. However, only about a dozen people were injured and the priest, whom they intended to stone, escaped with his skin intact. However, this incident has once again made it quite clear what the socialists actually mean when they shout: "Freedom and equality!" They demand that they be allowed the freedom to go on the rampage in their meetings against everything that does not think like them in a socialist way; but to speak publicly against them is considered by them a crime worthy of death. W. [Walther]

### The Lord hears prayer.

After the Seven Years' War, the discharged soldiers, tired of work, gathered together to form bands of robbers, and many a region had to suffer for a long time from their murder and robbery raids. "Three such rascals," recounts a contemporary, "may have learned that one day I had sent my son to town with the farmhand and the wagon. He was supposed to pick up his younger brother to spend the holidays with us. They could easily calculate that my sons could not return until the other day towards evening. In order to be sure of their business, they waited until I was in bed. I suspected nothing and said my evening prayers with my good wife as usual, but this time aloud, because my grandmother, seized with fever, was already in bed.

and also wanted to hear it. Commanding myself to the protection of the Almighty, I then went to rest. A few minutes later, the door of the room burst off its hinges, and the three robbers, who had been waiting in the courtyard, rushed into the room with bare sabers. Not a sound, or you are dead, if you would have recommended yourself ten times to God's protection\*, - one of them roared to me. Let's see if He can protect you from us," sneered another, while the third grabbed me by the chest and threw me back into the bed I was about to leave. - Almighty God, help us!" cried the grandmother, when one of the robbers threatened to block her mouth; but I said aloud: 'Thy will, Father in heaven, be done; if thou wilt, thou canst protect us from these blaspheming monsters. The robbers started a wild mocking laughter and were about to gag us when a carriage drove up and stopped at the house. I recognized the voices of my sons and the servant. But the guys took off cursing as fast as they could, and we were saved. A few days later they fell into the hands of the punishing justice.

"My younger son had been driven home by a certain unnameable something, like a hunch. He set out on foot a day earlier and met his brother with the horses at the noon quarters. They hurried home together, intending to surprise us quite pleasantly. They arrived at the decisive moment. Thus God's wisdom knew how to crown my firm faith in His almighty protection with victory in the most glorious way!

### **"Do not make yourself a party to the sins of others. "1 Tim. 5, 22.**

The Count of Prussia's court preacher Kirsch tells of a conscientious preacher that he was once asked by a distinguished member of his congregation to marry him to his uncle's widow. The preacher immediately refused, because this was against God's clear word, namely against 3 Mos. 18, 14. Thereupon the member of the congregation turned to the sovereign and issued a cabinet order to the same, by which the preacher was ordered, under penalty of dismissal and sovereign disfavor, to perform the requested marriage without fail. The preacher now presented to his sovereign that he could not possibly act contrary to his conscience caught in God's word. In vain! The prince sticks to his decision. So there is nothing left for the conscientious servant of the Word but to call upon God and command him to do the thing. And what happens? The prayer is heard. The prince is moved to consider the matter more carefully, and now not only revokes his decree and dispenses the preacher from the marriage, but at the same time lets it be known that this marriage, forbidden by God, is also to be forbidden forever in his country. W. [Walther]

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#### Courtesy.

Once William Grols, Governor of Virginia, was talking to a rich merchant on the street in Williamsburgh, and a passing Slav greeted the two gentlemen in a friendly manner, and the Governor thanked him in the same friendly manner. "How?" said the merchant hereupon, "your Excellency deigns so low as to thank a Slav!" - "Why not?" replied the governor; "I would not like a slave to be more polite than I am. " W. [Walther]

**"The righteous shall live by faith: but he that shall depart, in him shall my soul not live. Have pleased." Ebr. 10/38.**

When Charles III, King of Spain, proposed to the Lutheran Princess Wilhelmine Charlotte von Anspach to become his wife, but on condition that she become Catholic, this was a severe temptation for her to deny her faith. But far from giving the king her consent immediately, she first asked the well-known pious Philipp Jakob Spener for advice. With great earnestness, he exhorted her not to be blinded by the prospect of becoming a queen and to give up the crown of eternal life for an earthly crown. At the same time, he assured her that if God had chosen her to be a queen, she would certainly become one without apostasy from the true religion. Thereupon, without thinking twice, she refused the king's proposal. Shortly thereafter (1705), however, George II, King of England, applied for her hand without demanding that she leave the Lutheran Church. Now she consented. W. [Walther]

#### Happy Dying.

When in 1688 the pious professor of medicine Etmüller lay in Leipzig in his last moments and the words were recited to him from the song: "Herr Jesu Christ, mein's Lebens Licht" (Lord Jesus Christ, the light of my life): "Ich hab vor mir ein' schwere Reis" (I have a difficult journey ahead of me), he exclaimed: "Nein, nein! Not so with me: I have a light, beautiful, merry journey ahead of me. "W. [Walther].

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#### Terrible outward journey.

A canon of Erfurt possessed 22 benefices; when he was now in the last stages, he began to sigh and howl piteously; completely in despair he lamented: "If God had willed that I had been the servant of a swineherd, it would have been better for my soul and I would not have had to expect such a terrible journey.

(Elsasser Messenger of Peace.)

#### Death notice.



On January 16, early between 8 and 9 o'clock, our dear M. Stephan died suddenly of a heart attack.

I. Horn,

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### **Ordination and introduction.**

On the 3rd Sunday of Advent, 1883, the pastor J. H. Freemyer, who had been called by two English Lutheran congregations, was solemnly ordained by P. F. Bente and the undersigned.

F. Dubpernell.

Address: Rev. J. H. Freemyer,

Sherkston, Welland Co. Ont.

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### **Church dedications.**

On the 3rd Sunday of Advent, the Lutheran congregation of St. John's in Wykoff, Minn. dedicated their newly built church to the service of God. The festival preachers were the 8k. Schaaf and Johl. The undersigned offered the dedicatory prayer. - The church is a brick building (26X46 without the altar niche); down in the basement is the school. A. Dubberstein.

On the first Sunday after Epiphany, the Lutheran congregation of Jmmanuels in Danbury, Conn., was able to consecrate its newly built church (a frame building, with altar niche and spire 31X55) to the service of the Triune God. - Father E. Bohm preached the concluding sermon in the school locale where services had been held until now; President I. P. Beyer preached the dedicatory sermon. The consecration prayer was said by the local pastor, who also closed the evening celebration with an English sermon.

W. A. Fischer.

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On the 2nd Sunday after Epiphany, the new church in Joliet, Ill, (45X92) was dedicated to the service of the Triune God. In the morning Fr. E. A. Brauer preached, in the afternoon Fr. W. Uffenbeck in English and in the evening Fr. Siebrandt. The consecration prayer was said by August Schüßler.

### Please.

All those who have reports to submit to the next General Synod or who intend to submit something to it are kindly requested to send me the relevant information, if at all possible, by the beginning of March.

H. C. Swan.

**The ill-informed Pastor Dörmann Sr. is** hereby better informed that it never occurred to me to delete any word in Conr. Dietrich's exposition of the doctrine of the election of grace during catechetical instruction in the seminary.

Addison, January 19, 1884.

E. A. W. Krauss.

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### Conference - Displays.

The mixed pastoral conference of the Third District of Minnesota will meet, w. G., February 12-14, at the home of the undersigned. K. F. Schulze.

The Luzerne Homestead- Rock Island Specialconferences will gather at Rock Island February 12-14. - U. Gieseke is to preach the sermon; substitute is Fr. Bram- mer. - Confessional speaker is Fr. Günther; substitute is Fr. Winter. Teacher Fehrmann has to deliver a catechesis on the doctrine of conversion; recenser of the same is Father L. Traub. - U. Aron has to submit a sermon for critique; recenser of the same is k. Winter. - P. G. Traub has to deliver a paper on the doctrine of Christ's ministry.

Registration is requested. C. W. Baumhöfener.

The Pastoral Conference of Southern Michigan will assemble at Jackson, Michigan, on the Tuesday after Sesquicentennial, when on February 19. H. Gose.

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The general mixed teachers' conference of Minnesota will be held, s. G. w., February 12-14, at Stillwater. Chr. Ruediger.

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### Incorporated into the Illinois District Caste:

For the synod treasury: Harvest Festival Coll. of?. Müller's congregation in Schaumburg -42.00. Reformation Festival Coll. of U. Wolbrecht's congregation near Okawville 10.00. Coll. on Luther Jubilee of Fr. Brueggemann's congregation in Lyonsville 10.10. Christmas Festival Collect: of Fr. Gross's congregation in Hartem 16.35 (half),?. Detzer's Gem. in Niles Centre 7.80, P. Lewerenz' Gem. in Effingham 9.20, U. Hahn's Gem. in Staunton 10.50, k. Schieferdecker's Gem. in New Gehlenbeck 11.00, P. Gross' Gem. in Addison 43.27 (half), Ramelow's Gem. in EU Grove 16.26, P. Brunn's Gem. in Strasburg 11.00, P. Beizen's Gem. in Prairie Town 11.05. Communion Collects: of 1>. Flachsbart's parish in Dorsey 3.35, Fr. Schroeder's parish in South Litchfield 10.00, Fr. Heumann's parish in Farina 5.51. From Fr. Katthain's parish in Hoyleton 6.00. Fr. Baumgart's parish in Darmstadt 6.00, t?. Lochner's congreg. in Springfield 26.79. Fr. Beck's congreg. in Jacksonville 7.25. Fr. Wagner's congreg. in Chicago 50.00. U. Weisbrodt's congreg. in Mount Olive 9.00. Fr. Frederktng's congreg. bet Dwight 8.80. Fr. Meyer's congreg. in Osnabrück 4.50. Fr. Burfeind's congreg. in Rich 15.00. New Year's Coll. of P. Brauer's Gem. in Crete 21.00. By k. Lochner in Chicago: out of synodal box 3.58, Coll. on 1st Christ Day 29.00, on New Year's Day 24.09. By?. Kühn in Belleville of Mrs. L. S. .50. P. Eirich's Gem. in New Minden 17.18. (S. -446.08.)

To the new building in St. Louis: By Lebrer Gotsch in Springfield from Mrs. N. N. 5.00. Fr. Lußky's congregation in Round Grove 9.00. Fr. Hahn's congregation in Staunton 42.25. Fr. Strie- ters congregation in Proviso 15.00. By 1?. Landgraf in Decatur from Conr. Heinz 10.00, Magd. Fretus 5.00. Abvents-Collecte by Fr. Schröders Gem. at Ruma 5.00. Fr. Burfeinds Gem. in Rich 24.00. Fr. Lochners Gem. in Springfield 54.50. By k. Große in Hartem by Karl Schulz 2.75. By Fr. Kühn in Belleville by Heinr. Schiermeier 1.00. (p. -173.50.)

For heathen mission: By P. Succop in Chicago from H. Biermann 5.00. By P. Feiten in Washington Heights from Mrs. H. Zenker 1.00. By?. Burfeind in Rich from F. Bode 5.00. (S.-11.00.)

For Negro Mission: By Fr. Wunder in Chicago from N. N. 1.00. By 1'. Schrader at Ruma, part of Miff. coll., 10.00. Through Burfeind in Rich from Mrs. Bode 2.00. Coll. on Luther Jub. from Bethlehem congreg. in Hensley 5.00. k. Lochner's congreg. in Springfield 7.75. (p. -25.75.)

For Jewish mission: By Fr. Wunder in Chicago from the missionary box of the women in his parish 5.85. By k. Sapper in Bloomington from I. Teske 5.00. Half of the Weih- nachts coll. from Fr. Gerken's parish. in Clayton 2.50. By Mrbitz in Beardstown from N. N. 1.00. By P. Steegc in Dundee from H. W. 1.00. By Streckfuß in Chicago from Ch. Zum Malln 5.00. P. Strieter's Gem. in Proviso 15.00. k. Landgraf in Decatur 1.00 u. by N. N. das. .25. P. Knief's Gem. in Golden 6.65, R. Baumann there 1.00. By 1'. Schrader, half of the Coll. at Luther Jubilee on the preaching ground at Preston, 1.20 & at Baldwin .75. By Fr. Burfeind

in Mich by F. Bode 5.00, Mrs. Bode 2.00. By P. Große in Hartem by Karl Schulz 1.50. By P. Hartmann's Gem. in! Woodworth 10.00. By Lochner in Chicago from A. Marien 1.00. By Fr. Kühn in Belleville from Mrs. L. S. 1.00. (S. -66.70.)

For emigr. mission in Baltimore: By P. Succop! in Chicago from H. Hedder 3.00.

For Emigr. Mission: Fr. Strieters Gem. in Proviso 15.00.

For the emigrant mission in New York: From Addison: L. Balgemann, W. Stünkel, F. Rittmüller, L. Stünkel 2.00 each, F. Gehrke, W. Heuer, D. Krägel, H. Rittmüller, H. Oehler- king 1.00 each, H. C- Buchholz .50. By?. miracle in Chicago, proceeds from Raithe's bequest, 50.00. (Summa - 63.50.)

To the household in St. Louis: By Fr. Schroeder in South Litchfield 11.00.

For poor students in St. Louis: F. Lührs in Addison 5.00. New Year's coll. of Fr. Eißfeldt's congreg. in South Chicago for Arndt-10.00. Fr. Mary's congreg. in Danville for Tisza 5.00. Fr. Burfeind's congreg. in Rich for C. Dietz 8.32. (S. -28.32.)

For the Springfield Laundry Fund: By Fr. Hallerberg in Quincy 10.00.

To the household in Springfield: part of the Christmas coll. of H. Steege's Gem. in Dundee 6.00. By?. Schra- der at Ruma, part of the Miss. coll., 3.00. (S. -9.00.)

For poor students in Springfield: F. Lührs in Addi- son 5.00. Through P. Succop in Chicago by C. Betzel, F. Wa- kendorf, I. Behm, F. Sielaf, W. Thoms sen, I. Pommer, W. Derichs, C. Buft, H. Heuer, W. Hupke, W. Peters, W. Fischer, Fr. Dabelstein, W. Böcker, A. Behm, C. Keßler, A. Abel, I. Krüger, I. Denisen, I. Köhn, H. Schäfer, B. Mohr each 1.00, H. Danker 1.25, F. Behm 1.50, N. N. 1.75, H. Schröder 2.00, Th. Czech, W. Meyne, C. Kruse, W. Consör each 2.00, E. Krüger 2.50, H. Biermann, H. Hedder, H. Marwede, W. Thoms jun. each 5.00, A. Tietz, A. Gruhn, Fr. Weber u. N. N. each .25, Fr. Messner .50, H. Sielaf .50, F. Krüger .50, H. Studtmann .75, C. Schröder .50, Aug. Schnake 2.00, Ph. Miller u. Karl Ladung each .50. By Hiebe! Kirchweih-Coll. of sr. Gem. in Town Rich 40.65, sr. Filialgem. 4.35. By Bergen in Prairie Town, sent at a wedding in Vorsteher Ch. Cüthe's house, 9.45, by H. Gusewelle 1.00, by W. Zirgers & his two sons 1.50. By 1'. Burfeind in Rich from Mrs. Bode 1.00. By P. Wunder in Chicago from the women in sr. Gem. for D. Koske 5.00. By 1?. Wagner das. from the Jünglingsverein for Graupner 20.00. Fr. Mariens' Gem. for Witt 5.00, for Trappe 5.00, for Wehking 2.75. (p. -166.35.)

For poor students in Fort Wayne: For W. Kohn & Ed. Albrecht by I'. Bartling in Chicago by the Gem. 17.00 and by the Women's Club 17.00. For Ad. Bartling by F. L. Krage in Addison 3.00 u. by E. Rotermund das. 5.00. (S. -42.00.)

To the household in Addison: By Casfirer Tiarks in Monticello, Iowa, 1.00. By Casfirer E. F. W. Meier in St. Louis 23.85. Part of Christmas coll. of P. Steeges Gem. in Dundee 6.05. By P. Schroeder in South Litchfield 6.65. (P. -37.55.)

For poor students in Addison: By I?. Hölter in Chicago by Anna Tessmann 1.00. By F. Lührs in Addison 5.00. By Kasfirer E. F. W. Meier in St. Louis 10.00. By k. Wunder in Chicago by N. N. for Th. Deffner 5.00. By k. Wagner das. for E. Rischow by Mrs. Huwald 2.00 u. vom Frauen - Verein 7.00. Landgrafs Gem. in Decatur for E. Petzel 3.00. (S. -33.00.)

For Milwaukee Progymnasium: By Fr. Men- nicke in Rock Island from I. Lindenbergcr 3.00, M. Voß 1.00. By Fr. Hallerberg in Quincy 10.00. Fr. Ottmann's congreg. in Collinsville 34.31. Coll. at Harvest Festival from Fr. Brueggemann's congreg. in Lyonsville 8.90. Half of Christmas coll. from k. Grosses Gem. in Addison 43.27. by Fr. Lochner's Gem. in Springfield 15.50. by Fr. Eißfeldt in South Chicago, thank offering by Mrs. Düver, 1.00. by Fr. Bartling in Chicago by Mrs. Poths 3.00. by Fr. Hieber's Gem. in Town Rich 6.75. by I?. Schrader at Ruma, part of Miss. -Coll., 4.00. Burfeind's congreg. in Rich 10.00. By Fr. Große in Hartem from Karl Schulz 2.75. Fr. Hartmann's congreg. in Woodworth 47.28. By Fr. Kühn in Belleville from Mrs. L. S. 1.00. For building: By Fr. Wunder in Chicago from N. N. 30.00. Coll. at Luther-Jub, By P. Wolbrecht's comm. at Okawville 15.00. Contributions from P. Buszin's comm. at Meredosia 24.75. (S. -261.51.)

For sick pastors & teachers: By Fr. Miracle in Chicago by F. Fink 5.00. Communion coll. by Fr. Lewerenz' congreg. in Effingham 9.80. (S. -14.80.)

For the widow's fund: By I?. Merbitz in Beardstown from A. B. 5.00. P. Ottmann's Gem. in Collinsville 19.35. F. Lührs in Addison 5.00. P. Eirich's Gem. in New Minden 22.00. Contribution from P. Steege in Dundee 2.50 and through same from I. G. 1.00. P. Strieter's Gem. in Proviso 24.00. Through P. Schröder in South Litchfield from N. N. 5.00 u. Coll. sr. Gem. 14.70. Christmas tree coll. by P. Buszin's Gem. in Meredosia 4.90. Contribution by H. B. in Addison 4.00. By?. Hiebei in Town Rich by Joh. U. 1.00 u. by sr. Filialgem. 4.78. Contribution of P. Flachsbart in Dorsey 5.00. Burfeinds Gem. in Rich 5.61. Contribution of Lehrer Malte in St. Paul 2.00. (S.-125.84.)

For Wittwe Hirschmann: P. Drögemüller in Arenzville .35 & by the same, Kindtaufcoll. at Herm. LLvekamp, 2.65. (p. -3.00.)

For inner mission in the West (traveling preachers): P. Lochner's congregation in Springfield 7.75 u. of H. Petersen 1.00. (p. -8.75.)

For inner mission: By K. Brueggemann in Lyonsville by I. Hinrichs 1.00. By I'. Wunder in Chicago by N. N. 1.00. By Fr. Flachsbart in Dorsey by C. Bohlmeier .50. Half of the Christmas coll. by Fr. Gerkens Gem. in Clay- ton 2.50. By Fr. Wunders Gem. in Chicago 20.00. By Fr. Succops Gem. there 44.00. By Fr. Schrader at Ruma, part of the Miss.-Coll. 4.00. From the missionary box of I'. Sapper's congregation in Bloomington 10.00. By Fr. Kühn in Belleville from Mrs. Sophie Hesse .50. (p. -83.50.)

For the deaf and dumb: By?. Brüggemann in Lyonsville from G. Prescott .50. By Fr. Hölter in Chicago from E. Tefsmann 1.00. By Fr. Röders Gem. in Arlington Heights 28.63. By Fr. Hiebers Gem. in Town Rich 6.28. By Fr. Schröder at Ruma, Theil of the Miss.Coll., 2.00. By?. Lochner in Chicago, Coll. on 2nd Christ Day, 19.56. By Fr. Kühn in Belleville, thanksgiving offering of Mrs. Clara Kühn for recovery of her son, 5.00. (p. -62.97.)

For the orphanage near St. Louis: By?. Merbitz in Beardstown from C. B. .25. Christmas Eve coll. by?. Flachsbart's congreg. in Dorsey 6.65. By?. Merbitz in Beardstown, coll. at children's service on Christmas Eve, 10.75. by Fr. Heinemann's congregation at Okawville 12.10. by?. Kowert at Montrose, s. under the Christmas tree, 4.00. by?. Weisbrodt at Mount Olive, coll. on Christmas Eve, 8.10 u. by sr. Jmm.- Gem. 20.01. By Fr. Schrader, half of Coll. at Luther- Jubilee near Preston, 1.20, in Baldwin .75. (p. -63.81.)

For stud. Orphans from Addison: By teacher Albers in Eagle Lake from s. pupils for Julius Nickel 2.00. By?. Schulz from Mrs. F. Eggers in Town Benton, Minn. 5.00. Christian teaching collects, sent by Clara B. in?. Brüggemann's Gem. at Lyonsville, 5.00. By?. Wunder in Chicago by L. Hacker 1.00. By?. Große in Hartem by H. Karsten 2.00, Karl Schulz 1.50. P. Heumann's Gem. in Farina 6.00. By?. Lochner in Chicago by F. Kunstmann .50. (S. -23.00.)

For the comm. in Utica, N. D.: By?. Steege in Dun- dee of H. W. 1.00.

For the Gem. in Rochester, Minn: By?. Willner in Quincy from N. N. 1.00. Coll. on Luther anniversary from?. C. Schroeder's Gem. in South Chicago 24.50. Mrs. Richard 1.00. (S. -26.50.)

For the comm. in Fairmont, Minn:?. Hieber's Gem. in Town Rich 3.92.

For the Gem. in Dresden, Saxony: By?. v. Schenck, Harvest Festival Coll. of the Gem. in Pecatonica, 11.70. P. Wunders Gem. in Chicago 54.50. Christmas Coll. of?. Kleppisch's Gem. in Trotz 10.00. P. Hieber's Gem. in Town Rich 5.28. New Year's Coll. of?. Great Gem. in Hartem 40.00. (Summa -121.48.)

Addison, Ill, Jan. 12, 1884. H. Bartling, Kassirer.

### Revenue to the Eastern District's coffers:

For the synodical treasury: From the congregation at Paterson -7.22. congregation at Otto 3.10. congregation at Little Valley 7.20. congregation at Hartem, Jubilee coll., 10.00. congregation at Tonawanda 8.64. congregation at Accident, Jubilee coll., 12.40. congregation at Cove, desgl, 2.25. (S. - 50.81.)

For the widow's fund: Through?. Schulze 2.00. From the piggy bank of the blessed Klara Walker 5.00. N. N. in Jork 5.00. Gem. in Eden 14.25. Gem. in Port Richmond 5.30. W. Gram in Tonawanda 1.00. comm. in Richmond 5.06. Mrs. M. K. in York 5.00. E. Felder 2.50. P. Fleckenstein 1.75. Ges. through the Children's Gazette 20.25. Through?. strengths of A. Sch. 5.00. From the Women's Association of the Jmm.Gem. in Baltimore 10.00, I. S. S. 3.00, N. N. 2.00. (S. -87.11.)

For the orphanage near Boston: Women's Association of the congregation in Paterson 5.00. By Kassirer Schmalzriedt 5.03. Miss El. Sckwoy in Paterson 2.00. Gratitude offering for happy delivery of Mrs. Penat in Port Richmond 2.00. By? Frey from the children of Mr. Karl Prinz 1.00, from Johannes, Karl, Karoline and Pauline Prinz 2.00. Heinr. Nottke in Albany 2.00. Andreas-Gem. in Buffalo 9.00. Kassirer Schmalzriedt 3.00. Gem. in Schenectady 8.40. Gem. in Hudson 8.07. E. Felder 5.00. By the children's sheet 50.00. By?. Stürken of G. Treide 5.00, I. S. S. 3.00, F. S. 1.00. (S. - 111.50.)

For the deaf and dumb: Gem. in North East 6.75. C. Große in New York 1.00. Wedding coll. at I. Thielke in Martinsville 4.35. Gem. in Schenectady 8.00. E. Felber 2.50. Through the Children's Journal 7.00. (P. -27.60.)

For the orphanage near Pittsburgh: Trinity congreg. in Buffalo 26.00. St. Andrew's congreg. in Buffalo 10.00. Through?. Stürken of A. Sch. 5.00. (S. -41.00.)

For the orphanage at Mount Vernon: Gem. in New York Jan. 26 Mrs. Weinleder in Hartem 2.00.

For poor students in St. Louis: W. Gram in Tonawanda 2.00. Gem. in Smallwood 6.00. By?. Stürken from G. Treide 5.00, A. Sch. 3.00, from Frauenverein sr. Gem. 5.00. (S. -21.00.)

For poor students in Springfield: G. S. in Wolcotts- burg 1.00. E. Felber 5.00. Women's Club in New York for Kosa 10.00. By?. Stürken of the Women's Club 5.00, A. Sch. 3.00, I. S. S. 2.00. (S. -26.00.)

For poor students in Addison: Women's Club in Paterson for Frieser 5.00. By?. Stürken from Women's Club 5.00. A. Sch. 3.00. (S. -13.00.)

For poor students in Fort Wayne: Andreas-Gem. in Buffalo for Randt 17.32. Wedding coll. at Bindig for dens. 4.60. By?. Stürken from the Women's Association 5.00, A. Sch. 3.00. (S. -29.92.)

For poor students in New York: For Fleckenstein: by ?. Leemhuis from young people sr. Gem. 12.35, from its school children 4.65; by ?. Frey in Albany from Marie Schrep- fer 2.00, from Karl Prinz 5.00, Mrs. Gernegib 6.00. Women's Association of the Jmm. Gem. in Baltimore 25.00. Wedding coll. at G. Sander in Buffalo 10.15. (p. -65.15.) Gem. in Dan- bury for Ebendick 5.52, for the treasury 7.00. (p. 77.67.)

For Jewish mission: N. N. by?. Walker 2.50. By Kassirer Bartling 32.25. By Kaff. Schmalzriedt 29.72. From the Sunday School?. Freys in Brooklyn 30.00. By?. H. Hanser from Mrs. H. Hammel 1.00. Gem. in Hartem, part of the Jubelfestcoll., 5.00. Moritz Nieländer in Pittsburgh 1.75, I. S. List that .25. Dreieinigk.Gem. in St. Louis 36.00. G. S. in Wolcottsburg 1.00. By Kassirer Schmalzriedt 25.05. Mrs. Ritz in Schenectady 1.00. From the missionary box of the Gem. in Aork 5.00. E. Felber 2.50. By Kassirer Bartling 22.78. By Kinderblatt 40.00. By?. Stürken of Mrs. I. 5.00. (S. -238.80.)

For Progymnasium in New York: Jubilee coll. of St. Andrew's congreg. in Buffalo 20.00. Port Richmond congreg. 5.70.

**[23]** Cong. in College Point 10.00. Jubilee Coll. of Martini Cong. in Baltimore 30.00. (p. -65.70.)

For inner mission: N. N. through? Walker 2.50. Miss El. Schwoy in Paterson 2.00. E. Felder 5.00. Through the Children's Journal 30.00. Through Stürken by I. S. S. 2.00. (S. -41.50.)

For English Mission: Through Fr. Stürken from the piggy bank of I. Stuckert's children 2.00.

For college building in St. Louis: Jubilee co. of congreg. in Aork 50.00. Desgl. of St. Andrew's congreg. in Buffalo 17.00. Desgl. of Eden congreg. 12.00. Desgl. of Hartem congreg. 50.00. G. S. in Wolcottsburg 1.00. Port Richmond congreg. 6th Sdg. 31.75. Jmm. congreg. in Baltimore, 7th S. 33.00. Jubilee co. of the same. Gem. 117.18. Matt. congreg. in New York 500.00. (S. -811.93.)

For college maintenance: congreg. in Port Richmond 29.45. Jubilee coll. of Martini congreg. in Baltimore 25.71. congreg. in New Uork 13.75. St. John's congreg. in Williamsburg 14.75. (S. -83.66.)

For Negro mission: Sunday school of P. Frey's congregation in Williamsburg 15.00. E. Felder 2.10. From dems. for Christbescherung 1.43. Through Kinderblatt 30.00. (p. -48.93.)

For Mission in Erie: Congreg. in Wellsville 10.00. From the Mission Box of the Congreg. in Schenectady 4.00.

For emigrant mission in Baltimore: By Kasfirer Schmalzriedt 2.75.

For inner mission in the West: Wm. Gram in Tona- wanda 2.00. From the missionary box of the congregation in Schenectady 6.00.

For sick pastors: Through Fr. Schulze 1.00.

For Heathen Mission: Through the Children's Leaf 15.00.

For the orphanage near St. Louis: C. C. F. T. by k. Hochstetter 2.00.

For traveling preachers." C. Große in New York 1.00. W. Schäfer in New York 2.00.

For the congregation in Utica: Mrs. Rosine Körber in Paterson .50. congregation in North East 6.00. By Kassirer Bartling 8.00.

For the congreg. in Dresden, Saxony: congreg. in College Point 6.50. congreg. in Martinsville 7.40. From the missionary box of the congreg. in Schenectady 3.00. Jubilee coll. of the congreg. in Wol- cottsville 5.50. (p. -22.40.)

Correction.

Page 7 of the "Lutheran" is credited to Fr. Ahner's congregation in Pittsburgh -430.62 as surplus of the Jubilee Collect for college building, but should read: surplus of the Jubilee Collect at the joint service of the congregations belonging to the Synodal Conference in Pittsburgh.

New Aork, January 8, 1884. I. Birkner, Kassirer.

#### **Entered the caste of the Western District:**

For the synod treasury: From 1'. Nützel's congregation in West Ely -5.00. P. Obermeyer's congregation in Little Rock 19.00. k. Griebel's congreg. in California, Mo. 5.80. Fr. Falle's congreg. in Glasgow 2.70. Fr. Ackenbach's congreg. in South St. Louis 13.10. Fr. Wangerin's congreg. in St. Louis 19.00. Fr. Senne's congreg. in Alma 18.00. Fr. Köstering's congreg. in Altenburg 18.80. k. Stöckhardt's parish in St. Louis 13.65. Fr. Brandt's parish in North St. Louis 27.50. Fr. Umbach's parish in Prairie City 4.50. (p. -147.05.)

For college building: Gem. at Atchison, Kans. 3rd Sdg., 69.50. Fr. Link at St. Louis 10.00. Herzberger at Lutherville 25.00. Fr. Lentsch's Gem. at Craig 5.00. Fr. Proft's Gem. at Lohmann 7.10, by himself 2.90. Achenbach's Gem. at South St. Louis 60.00. Fr. Hanser's Gem. at St. Louis, 15th Z., 208.00. P. Dornseif's Gem. in Denver, Col. 10.00. P. Polack's Gem. in Uniontown 10.55. I'. A. W. Frese's Gem. in Lyons 7.00. P. Link's Gem. in St. Louis, 8th Z., 100.00. k. Stöckhardt's Gem. in St. Louis 32.89. Joh. Lohmeyer through k. Spehr in Appleton .25. (p. -548.19.)

For inner mission in the West: Fr. Janzow's congregation in St. Louis 40.00. Fr. Michels' congregation in New Haven 4.00. Fr. Link in St. Louis 5.00. Fr. Hüschen's branch congregation in Red Oak 1.00. k. Pennekamp's Gem. in New Wells 3.00. Fr. Wangerin's Gem. in St. Louis 7.11. Fr. Zschoche's Gem. in Frohna 11.95. Fr. Polack's Gem. in Uniontown 6.85. N. R. by Fr. Polack 1.00. Mrs. Knolle in St. Louis 5.00. Fr. Herzberger's Gem. in Lutherville 11.50. By Fr. Hanser of Christ. Streckert 20.00, by Fr. H. Hulda Streckert 5.00 u. by Leop. Gast 5.00. By Mr. Roschke by M. S. in St. Louis 10.00. P. Kösterings Gem. in Altenburg 13.00. P. Stöckbardts Gem. in St. Louis 34.66. k. Brandt's Gem. in North St. Louis 10.00. Mrs. Alwine Witte in Sylvan Grove by Fr. Kaiser 1.00. Fr. Mencke's Filial Gem. in Richland 5.05. N. W. S. in Staunton, Ill., 2.00. By Fr. Gross from EmanuelsGem. missionary box at Fort Wayne, Ind, 40.00. Fr. Sennes Gem. in Alma 20.00. By Fr. Janzow from Aug. Rotheheld 5.00. At Mr. Jdc's wedding in Terre Haute, Ind., ges. 6.00. (p. -273.12.)

For the mission to the Jews: Fr. Weber's Peace Parish near Perryville 5.00. Mr. Lindörfer's pupils in Cape Girardeau 3.35. Fr. Pennekamp's parish in Topeka 6.30. By k. Polack in Uniontown by N. N. 5.00, by August Müller 1.00. N. N. by Fr. Hirschen in Drake 1.00. Stöckhardt's parish in St. Louis 17.33. Fr. Spehr's parish in Appleton 3.00. (S. -41.98.)

For heathen mission:?. Lehmann's congregation to Sandy Creek 1.85.

For the Negro Mission: By Fr. Achenbach from Geschwister Wasmann 1.00. Fr. Stöckhardt's Gem. in St. Louis 17.33. By Fr. Umbach in Prairie City from B. .50.

For the Gem. in Dresden: St. Petrigem. in Humboldt 6.00. 1'. Lehmann's Gem. at Pevely 4.28. I'. Hüschen's Gem. at Drake 12.60. (p. -22.88.)

For the deaf: Fr. Köstering's church in Altenburg 8.90.

For the widow's fund: P. Weber's peace congregation at Perryville 5.00. P. Lehmann's congregation at Sandy Creek 4.20. By k. Michels of Mrs. H. 1.00, Nacklaß of the deceased child E. K. 1.00 u. of Mrs. 1?. Wickels 4.00. by P. Huschen at Drake 4.00. by P. Pennekamp's gem. at New Wells 9.00. by k. Germann of sr. Gem. in Fort Smith 12.75, C. Reutzel 5.00.

? Lentsch's Gem. in Craig 7.35, by himself 3.00, P. Proft in Lohmann 4.00, P. Polack's Gem. in Uniontown 5.85, By? E. A. W. Fress of sr. Gem. in Hanover 8.10, Coll. on Breckenkamp's infant baptism 4.00, Fr. Sievers' Gem. in Cape Girardeau 15.20, Fr. Fackler in Canton 4.00, By?, Mencke from Mr. Fr. Fischer 5.00. (S. 8102.45.)  
 For poor students in St. Louis: Walther's Gem. in u. bei Brunswick 5.00, Women's club in P. Germann's Gem. in Fort Smith 10.00, By? Achenbach in South St. Louis by Mrs. Beikert 5.00, by Mrs. Strubing 2.00, Virgins' club in? Links Gem. in St. Louis 10.00. (S. 832.00.)  
 For the Kansas City comm. Nützel's comm. in West Ely 4.00, P. Polack's comm. in Uniontown 11.25.  
 For the comm. in Macon City: Walther's Gem. in u. bei Brunswick 5.50.  
 For the orphanage near St. Louis: By? Nützel in West Ely 6.00, Thank offering from Mrs. St. by Fr. Zschoche 2.00, Coll. at children's service on Christmas Eve by 1. Michels 5.00, Hüschen's congregation in Drake 7.60, Fr. Falke's congregation in Glasgow 2.00, Fr. Köstering's congregation in Altenburg 11.30, By? Umbach in Prairie City by Mr. B. .50. (p. 834.40.)  
 St. Louis, Jan. 22, 1884. H. H. Meyer, Cassirer.

### Incoming Wisconsin District Coffee:

For the congregation in Dresden, Saxony: From? Keller's Gem. in Racine 813.38, P. Rohrlack 5.00, P. Damms Gem. 17.07. (Summa 835.45.)  
 For the orphanage near St. Louis: Mrs. Wilh. Dam-köhler 1.00, C. Schmidt 1.00, Mrs. Kehl 1.00, Heti and Walther Köhn .50, P. Damms Gem. in Bloomfield 6.31. (P. 89.81.)  
 For the orphanage in Boston: Nützel's Gem. in Oshkosh 16.36, By? Arnold from God's Box 3.35. (p. 819.71.)  
 For the orphanage in Addison: Mrs. Wilh. Dam-köhler 1.00, From teacher A. Ehmann's school box 2.00, Emma Affeldt 2.50, Maria u. Lydia S. each .25, teacher H. A. Lauser's pupils 3.75, P. Wambsganß's congregation in Lake Linden 12.00, congregation in Plymouth 8.34, P. Hudtloff's St. Paul's congregation 1.20, Joh. Gem. 80th Jmm. congred. in Milwaukee 2.74, Gust. Heinicke 1.00, Heti u. Walther Köhn .60, (p. 837.11.)  
 For poor students in Springfield: E. B. in A. 10.00, K. Wambsganß's Gem. in Hancock 12.00, P. Arnold's Gem. 10.00. (p. 832.00.)  
 For the Negro Church in New Orleans: By? Kühle in N. N. 2.50.  
 For emigr. Mission in New York: Wesemann's Gem.  
 14.84, P. Rosch u. Gem. 2.85. (p. 817.69.)  
 For poor and sick pastors: Nützel's congregation in Oshkosh 11.70.  
 For poor students in Milwaukee: Wittve Baerlein 1.00, Hockzeitscoll. at H. Müller 4.80, Stephans' Gem. in Milwaukee 21.30, Coll. on the silver wedding of F. E. 6.03, Mrs. Theo. Weise 2.00, Mrs. Kehl 2.00, W. Eberhard 1.00, H. Isza 1.00, N. N. 3.00. (p. 842.13.)  
 For internal mission of the Wisconsin District: Paul. Eskau in Milwaukee 1.00, Mrs. Eskau 1.00, Fr. Grubers' congred. in Golden Lake 14.40, Fr. Wambsganß's congred. in Hockzeitscoll. at Karl Hanks in Maple Creek 2.50, Fr. Friedrich's congred. 10.00, Wayside congred. 3.00, Fr. Rosch u. congred. 4.60, ? Prohl's Gem. in Augusts 7.45, P. Wichmann's Gem. in Freistadt 10.77, Mrs. Kehl 2.00, Gust. Heinicke 2.00. (p. 868.62.)  
 For the deaf and dumb: Teacher Wisbeck's pupils 5.50, Teacher G. Steuber's pupils 5.00, I. Hudtloff's Martins' Gem. 2.30, Hockzeitscoll. at Jul. Schröder's in Bear Creek 3.01, 17. Döhler 2.00, Fr. Lütke in Milwaukee 1.05, Traugott Flöter in Racine 2.00. (p. 820.86.)  
 For the widow's fund: From the ?? G. Präger, A. Rohrlack, E. G. C. Markworth, D. Kothe, G. A. Feustel, C. Strafen 4.00 each, A. G. Döhler, F. Steyer, H. Rathjen, C. M. Otto 2.00 each, W. Schilling 3.00, A. G. Döhler 2.50, Fr. Schneider 5.00, W. I. Friedrich 5.00, A. E. Winter 1.00, Of the teachers: I. C. F. W. Bock, K. Ch. Fröhlich, P. Ruge, G. Schoiz, G. Barin, C. Bartelt, F. Rix, Chr. Weigle, L. Wisbeck 4.00 each, trunel. congred. in Milwaukee 28.00, Stephans' congred. 5.00, children's service coll. in Stearns Point 4.49, P. Kothe's congred. in Herman 1.00, Fr. Rathjen's Gem. 4.70, Fr. Georgis Gem. in Cedarburg 7.00, in Fredonia 2.50, Fr. Wesemann's Gem. in Grafton 9.17, Hockzeitscoll. at E. Klotz 4.16. (S. 8173.5.)  
 For the synodal treasury: Dreieinigk Milwaukee congred. 45.00, Fr. Eck's congred. at Wausau 4.75, Fr. Wambsganß's congred. at Adell 19.43, congred. at Plymouth 14.00, St. Stephen's congred. at Milwaukee 38.00, Zion's congred. 13.51, Fr. Prägers' congred. at Granville 6.11, Fr. Grothe's Gem. 8.05, P. Walker's Gem. in Maple Creek 1.66, in Union 1.60, in New London 2.45, in Mosquito Hill .88, in Bear Creek 2.24, in Manama 1.32, P. Friedrich's Gem. 10.00, P. Nützel's Gem. in Oshkosh 12.00, I. Leismann's congred. at Berlin 7.62, St. Paul's congred. at Sheboygan Falls 5.00, Triune congred. at Wilson 5.00, Fr. Damms' congred. at Bloomfield 9.82, Fr. Fuhrmann's congred. at Clintonville 6.50, Jmmanuels' congred. at Milwaukee 24.69, Fr. Markworth's congred. at Schröder's Corner 2.00, at Rat River 1.43, at Cale donia 3.19, Fr. Ledebur's Joh. Gem. 1.88, in Trinity Gem. 3.79, Fr. Kothes' Gem. in Herman 10.00, Eberts' Gem. in Shawano 1.39, in Hartland 6.70, Fr. Feustels' Gem. 5.15, ? Keller's comm. in Racine 45.05, Cross's comm. in Milwaukee 13.50, P. Schumann's comm. in Waterford 8.00. (S. 8342.01.)  
 For a piano in the Milwaukee Progymnasium: By Prof. Hamann 1.50, Wedding collecte at N. N. 4.00, Gem. in Bloomfield 19.50. (P. 825.00.)  
 For Th. Hinz in Addison: Virgins' Association of St. Stephen's Parish in Milwaukee 15.00.  
 For Jewish mission: Mrs. Page in Milwaukee 1.00, P. Wambsganß's Gem. in Avel 8.80, By? Löbervon N. N. 1.00, ? Friedrich 1.20, Mrs. Bartz 3.80, P. Barth .50, Pauls' Gem. in Laval 7.15, C. Schmidt 1.00, P. Wichmann's Gem. 13.35, P. Döhler 1.60, Jmm. Gem. in Milwaukee 4.77, P. Markworth's Gem. on Fremont Road .63, in Fremont .64.  
 Baptis. coll. at Bro. Brewes 1.00, P. Ebert's comm. in Hartland 6.00, I. Kilian in Theresa 5.00, Jmm. comm. in Milwaukee 15.63, Bro. Nagel 1.00, Mrs. Kehl 1.00, Heti and Walther Köhn .60. (S. 875.51.)  
 For Negro Mission: By? Kühle of N. N. 2.50, ? Wambsganß's Gem. in Hancock 5.00, Fr. Joh. Kilian .75, mother Wickle .25, Herm. Eggert in Milwaukee 1.00, A. Koehler in Watertown 5.00. (p. 814.50.)  
 For professors' apartments in Milwaukee: ? Rohrlack's Gem. in Reedsburg 9.00, By? Ledebur von Brohm .60, Chr. Blunbach .60, Karl Kickhäffer 1.00, L. Maul .50, Mrs. Schwartz 2.25, Mrs. Gutwasser 1.00, Karl Gutwasser 5.00, I. Otto 1.00, P. Georgis Gem. in Cedarburg 6.75. (Summa P2S.60.)  
 On the budget of the Milwaukee Progymnasium: V. Fink 1.00, I. Felder 1.00. (p. 82.00.)  
 For the building and debt repayment fund of the Progymnasium in Milwaukee: ? G. Döhler 3.00, Fr. Holst's congregation 17.00, Fr. Dicks' St. Paul's congregation in Washington 5.00, Fr. Heyers' congregation in Eau Gallie 6.25, Fr. Barth 5.00, whose congregation? 8.00, whose branch congred. 2.30, Fr. Wilbermuth's congred. in Edger-ton 15.00, Fr. Schler's congred. in Janesville 6.16, Fr. Schumann 5.00. (p. 871.70.)  
 For teachers' salaries and maintenance of the Progymnasium in Milwaukee: Rochester, Minn. 25.18, Plymouth congred. 16.50, P. Osterhus' Williamsburg congred. 10.00, P. Strasen's Watertown congred. 50.00, P. Friedrich's congred. 4.25, Wayside congred. 11.25, P. Fink's St. Paul's congred. 3.33, Bilgo 2.00, Sinnick 1.00, P. Prohl's Augusta congred. 6.00. (S. 8129.51.)  
 For seminary building in St. Louis: Plymouth congred. 45.50, Milwaukee tri-county congred. 24.00. (S. 869.50.)  
 Milwaukee, Jan. 19, 1884, c. Eilsfeldt, Kassirer.

### for the orphanage at Addison, Ill.

Received from Oct. 8 to Dec. 31, 1883: From congregations 2c. in Illinois: from? Wehrs' congregation at Oak Glen 87.15, From Chicago: by? Wundner from Wittve Kriede-mann 2.00, N. N. 1.00, Ch. Dofemühle 5.00, H. Lemmerich 1.00, I. Hacker 2.00, by? Wagner from Mrs. H. Perlick 10.00, Emma Walk 2.00, Clara Walk 2.00, Minna Walk 1.00, A. Beduhn 5.00, by? Bartling from H. Schiplock 2.00, W. Repkow 1.00, W. Weber 1.00, K. Grünwald 1.00, Emil Reinhardt 1.00, Mrs. Kath. Krock 2.00, G. Battning 5.00, L. Lips 1.00, Joh. Bornhöft 1.00, Mrs. M. Schuknecht 1.00, by? K. Höter by Schmidt 5.00, N. N. 1.00, by the Women's Club 20.00, W. Kallenback 1.00, Mrs. M. Keller 2.00, Mrs. Ehlerf 5.00, Mrs. S. Merkel 1.00, Mrs. Ober 2.00, Herm. Samuel 2.00, Johanna Dornbrow 6.00, Wm. Bohn 5.00, Kar. Eckart 5.00, Wittve Jäkel 5.00, Aug. Tappenbeck 5.00, Joach. Roffow 2.00, Elise Kref 2.00, Mrs. N. N. 1.50, Anna Telmann 1.00, Kar. Schröder 1.00, Auguste Lübeck 1.00, Soph. Welland 1.00, Mrs. Heinlein 1.00, Mrs. Breitbart 1.00, Aug. Breitbart 1.00, E. Telmann 1.00, Wittve Reckling .50, durck k- Reinke by Mrs. Zipperer 1.00, Dankopfer by Bertha Bohl 2.00, by? Succop by Widow Brandenburg 2.00, by P. Lochner for sold orphan reports 4.65, by Mrs. Köbsel 1.00, Bertha Köbsel 1.00, durck Engelbrecht by Karl Witt 1.00, by I. N. Reithel 10.00, by P. Fruchtenicht by Fr. Theis in North Plato 3.00, By? Schieferdecker in New Gehle nbeck, Theil der Emigrestcoll. 6.50, From Ch. Biebmichl in Elmurst 5.00, By? North from Mrs. Greinert in Hinckley 1.50, from Rockelle 3.25, from Lindenwood 3.85, From P. Koch's Gem. in Wheaton 5.40, From? Great Gem. in Addison: Hockzeitscoll. at Aug. Brakmann 7.00, from Karl Classen 2.00, by L. Balgemann from Aug. Graue 1.00, E. Balgemann .50, Wittve Ahrens 1.50, Fr. Graue 1.00, L. Balgemann 1.60, Wittve Meyer 1.00, W. Hanebüt .50, L. Heinemann 1.00, F. Rohmeyer 1.00, F. Graue 2.00, W. Mar. weide .50, Wittve Monch .50, W. Asche 1.00, by W. Rabe from I. Brakmann, A. Heinberg, I. Hacker, W. Marquardt, F. Meyer, H. Fiene, W. Neddermeyer, W. Ahrens, W. Bunge, A. Fiene, H. Matthews, H. Bergmann, H. Gells, W. Fiene, Ed. Fiene, F. Stünkel, L. Blecke jun, F. Buchholz, D. Fiene each 1.00, L. Backhaus, F. Goltz, F. Niemeier, H. Nie-meyer, F. Kruse, F. Rave, H. Kooer, Ch. Bunge, H. Meier, C. Kornstedt, I. Bandemer, H. Höfener each .60, Father Nartlie .30, L. Thiele and L. Gells each .26, D. Rosenwinkel, L. Fiene, D. Plasse and F. L. Krage each 2.00, Ed. Rotermund u. Weber each 2.60, by D. Höfener 1.00, by W. Grote by H. Benninger, F. Tonne jun, Wittve Preußner, F. Fuhr, C. Martin, F. Eick-koff, Wittve Heuer, F. Banking, C. Trätow, F. Gehrke, W. Thiemann, H. Heuer, L. Hahne, H. Rittmüller each 1.00, by F. Voll-worth, F. Rittmüller, H. Heidorn, W. Struckmeyer, W. Heuer and W. Grote each 2.00, H. Oldenburg, H. Timm, H. C. Buchholz, F. Precht, H. Kückler, D. Krägel, F. Rosen and F. Kückler each .50, H. Oehlerking 5.00, Fr. Tonne sen. .75, H. Trätow, I. Glanz u. F. Liepitz each .25, By? Lenk in Milstadt by Wm. Buddin .50, N. N. 50, Mrs. Kleinsckmidt 1.00, part of the Miss. coll. of Joh. & Jacobi Gemm. in Quincy 5.00, By? Pahnke of dir Gem. in Batavia 4.00, By John V. Fette in Glencoe 1.50, By I. L. Great Gem. in Harlein: half of Reformattonsfest coll. 11.15, of the Christmas coll. 16.35, By? Rabe's Gem. near Yorkville 10.00, Half of Harvest Festival coll. by? Brunn's Gem. in Strasburg 8.15, By? Beck in Jacksonville by H. L. 5.00, Harvest Festival coll. by P. Graf's Gem. in Palatine 8.50, By? Skuliser, high time coll. at E. Mügellers in Spencer 6.00, By? Erdmann's Gem. in Shiloh Hill 6.42, By? Nuoffer in Eagle Lake by Herm. Kahle 5.00, By? Lober's Gem. in Niles 20.00, By? John in Des Plaines by Lisette Wasmund .50, By? Sapper in Bloomington, Coll. by F. Rosenbaum on Chas. Clinton's wedding, Oct. 4, Coll. by? Meyers Gem. in Lincoln on Thanksgiving Day Oct. 10, Desgl. by? Frederking's Gem. at Dwight 11.30, By? Krebs in Aurora by N. N. 1.50, By? Roeder in Arling- ! ton Heights by Mrs. Johanne Hinz 1.00, By? Mennicke in Rock Island by I. Lindenberg, W. Kurth, I. C. Schnneider u. C. Mangelsdorf 2.00 each, F. Kirsck sen. 1.50, I. > Schillinger, H. Todt, E. Selle, I. Sauermann, F. Brunswig, F. W. Schröder, G. Ries, P. Hay, M. Schneider, Fr. Scherer,

## 24

Mrs. Meyer, Mrs. Wunsch, Mrs. Salzmann, Ar. Schäfer, Fr. Krug, Fr. N. Lage 1.00 each, Fr. Löfgreen, Fr. Strecker, Fr. Thoms, Fr. R. Otro and Fr. Kurz 50 each, Fr. Ladung 25, M. Voß 1.00. By Fr. L. v. Schenck for orphans sold in Rockford & Pecatonica 2.30. By Fr. Sieving in Ottawa from orphan box in church 7.00. By 1? Schröders Gem. in Kankakee 12.05. (p. S466.27.)

From congregations 2c. outside Illinois: By Kassirer Eißfeldt in Milwaukee 14.02 u. 29.39. By Kassirer Schmalzriedt in Detroit 4.75 u. 20.71. By Kassirer Tiarks in Monticello 9.00. By Kassirer Birkner in New York 5.00. By Kassirer E. F. W. Meier in St. Louis 81.10. By k. Bode in Seward, Nebr. thank-offering of Mrs. Marg. Hering, 2.50. By Louis Bode in Courtland, Minn. 5.00. By k. Kühle in Milwaukee: by Mrs. Rodmann, Hoffmann, Dobberphul, Doge, and F. Butzlaff 1.00 each, Mrs. Kröning 2.00. (S. P178.47.)

From children: Quittirt in Kinderblatt 251.74.

Cost money: By P. Bartling in Chicago from Mrs. Wille for her nicks 16.00 & 5.00. From Mrs. B. Hanley in Chicago 5.00. By P. Uffenbeck in Lemont, Ill, for Wich- manns 37.75. (P. 63.75.)

Addison, Ill, Dec. 31, 1883. H. Bartling, Cassirer.

**For the Deaf and Dumb Institution in NorriS, Mich.** received: by I. B. Sievers, Cape Girardeau, Mo., wedding coll. at Mr. C. Stein's, H9.00. By N. N., thank-offering, 5.00. By H. Hagemeier, Pemberville, O., 5.00. By E. Klaus das. 2.00. By P. P. Weseloh, Kilmuswick, Mo, By F. Lind- wedel 1.00. By dens-, ges. at dedication of Mr. Muggele's home, 3.55. By Teacher Etter, Frankenmuth, Mich. child's ascoll. at his home, 3.50. By P. Partenfelder, Bay City, Mich. thank offering by Mrs. Recklin das., 2.00 (specifically for school purposes). By P. Heid, South Bend, Ind. from Mrs. Schmidt and Mrs. Dielmann, each, 1.00. By Mr. L. Griebel, Fort Wayne, Ind. from St. Paul's parish das, cost money for Wittrock, 60.00. By P. Rohrlack, Reedsburg, Wis. from sr. Gem. das., cost money for L. Müller, twice each 15.00. By iL. Köstering, Altenburg, Mo. from Mrs. Wittwe Nothdurft at Jackson 100.00. By P. Aulich, Ellisville, Wis. from sr. Gem. das. for Nimmer 9.01 (clothing allowance). By Mr. E. Anger, Watertown, Wis. from St. John's comm. that, board money for Laatsch, 20.00. By Mr. H. Zempel, Willow Creek, Minn. Hockzeitscoll. bei Joh. Schwarz (for Marschlenke clothing money) 10.00. By Mrs. P. Schwankovsky, Morris, Mich-, from women in the Gem. ges., 4.75. From former student Schmidt & his brother, Chicago, spec. for Christmas, 3.00. Further: durch A. Sheeler in Detroit coll.: 9 loaves, 2)H dozen rolls, 1 pound sugar, 1 box nuts, 2 barrels popcorn. From teacher Huser in Detroit 2 separate skirts, pants & vest. From caretaker Vogt in the comm. in Rose- viue coll. 22 Bush. Oats, 15 bush. Potatoes, 3 bush. Grain, 10 heads of cabbage. From painter Wehle in Milwaukee 1 copy each of the Luther and Resurrection painting. From Mrs. Keil in Detroit 2 separate skirts. From E. Kundering in Detroit 1 peck of nuts. From A. Wendt, 1 pair of new shoes. From H. Reif das. Modeling cartons and drawing templates. From Mrs. Beck in Chicago 32 handkerchiefs, 12 Neckties. From H. Berner the. Dozen. Picture books. From F. Waltz in Detroit 1 Christmas tree. From John Lotz in Buffalo, N. A-, (a former student) a new skirt made by himself for a poor student for Christmas. From the Women's Association in Detroit 1 closet, 2 mattresses, 12 straw pillows, 53Ud. carpet, 1 piece of toweling, 2 frames and to pay for the Christmas presents coll. 56.00 along with various other items.

To all dear donors the warmest thanks!

Norris, Mich. 31 Dec. 1883.

H. Uhlig.

### Addison's Benefit Fund.

(Since August 15, 1883.)

For poor students in general: From Mr. I. H. Hill- mer in Oak Park K5.00; P. Matuschka's parish in New Welle, Mo>, 10.00; from Mr. P. Dulitz 3.00 (used for Feußner) ; by Mr. Kassirer H. Bartling 4.00; 17.85; 3.82; 8.00. Collecte from Mr. P. Succops Gem. (by Mr. Prof. Häntzschel) 20.00. (71.67.)

For individual students: For Krömer, Klein, Merckensckla- ger, Kröhnke and Hörber by Mr. W. Hauff in New York 75.00; for the same by Mr. P. Sieker 95.00; for Merken- schlager by Mr. P. I. P. Beyer 25.00; for Hörber by Mr. ?. Brandt (St. Louis) 5.65; by the same for H. Große 20.00; for Seidel from Mr. P. Graf's parish 5.00; by Mr. k. St. Haffold in Huntington: 4.15; 2.00; 10.00; 9.50; 7.07 (used for -ß- even where it was not specifically designated). (258.37.)

For the wash fund: by Mr. Kassirer H. Bartling 1.00; 36.40 (Coll. in several Chicago communities); tz.50; from Addison by Mr. Weber 10.00; L. Rathje 2.00; H. Buchholz 1.00; Mr. Lühr 5.00; F. Rittmüller 2.00. (63.90.) Total 393.94.

In expressing my heartfelt thanks to the dear donors for these abundant gifts, I dare to point out a double fact at the same time. We have a number of students who, completely without means and not particularly supported by any community or private person, are dependent on what is received "for poor students in general". Some of them are seriously in arrears with their tuition payments. - For an even larger number, washermen could no longer be found; for them, the Waschkasse is to cover the necessary expenses. - May the Lord awaken hearts that will gladly take care of this need!

Addison, January 19, 1884.

E. A. W. Krauss.

Received with hearty thanks through Father Otto in Town Scott, Wis. from some members of his congregation 5 sacks of potatoes, 3 p. of flour. From John Milbrath in Mequon, Wis. 1 sack of flour. From Roesch in Granville, Wis. 2 p. potatoes. Aug. Siglow 1 p. do.

Milwaukee, Wis. - H. H. Sch röter, Administrator.

### Annual report of the treasurer of the German Lutheran Orphanage Association in New Orleans for the year 1883.

Cash on hand on January 1, 1883K4063 .65

#### Intake:

Collectirte NoteK	350.00
From Zion branch	146.75
From St. Pauls-Zwngverein	564.30
From St. John's branch	260.50
Collect	347.40
Miscellaneous contributions	88.90
From school	34.00
From the box in the orphanage	26.05
Fare	22.45
Figs	1.10
Owed to treasurer	1215.61

K7120.71

#### Issue:

For real property\$4163	.15
For Bücker	18.05
For school	5.00
For dresses	57.95
For new construction and repairs	1666.25
Travel expenses	84.15
Salary	280.00
For movables	453.41

For food	268.10
For printed matter	8.00
For wages	60.00
For insurance	17.75
For fare	22.45
For firewood	16.45

P7120.71

New Orleans, Jan. 1, 1884.

I. Thormählen, Treasurer.

### **To the seminar - Household in Springfield:**

From Mr. Sell 11 pounds of butter. Mrs. Breßmer 7 bottles of tomatoes. H. Winsky Bush. Onions. John Piepen- brink in Crete, Ill, 1 cheese, 49 lbs. Justine Weitbaus of Illinois 1 pail of apple butter, P. Mertner's comm. in New Berlin, Ill, 2 loads of potatoes, apples, onions, white turnips, cabbage, beans, red turnips, 1 pair of boots. P. Ber- gens Gem. in Prairie Town, Ill, 5 sacks of potatoes, k. Blankens Gem. in Buckley, Ill, 81 p. Potatoes. F. A. Beisser of Champaign, Ill, 1 barrel of sauerkraut. From k. Knief's Gem. in Golden, Ill, by R. Baumann 1 p. potatoes, N. Behrens 1 p. do., H. Behrens 1 p. do. and 5 gall. Mo- laffes, D. Gertyes 1 busbel of potatoes, K. Buess 1 p. do." H. Buss 5 gall. Molaffes, I. Buss 1 p. turnips, E. Buss 1 p. potatoes, H. Flesner, sen., 2 p. flour, I. Flesner 2 p. do., W. Flesner 3 gall. Butter, H. I. Flesner 1 bush. Potatoes, G. Carstens 2 bshl. do., A. Eggers 1 p. do., G. Fleßner 1 p. do., I. Heineke 1 p. flour, A. Heineke 1 p. do., E. Lerboff 1 p. potatoes, I. Meints, sen, 1 p. flour, Bro. Meints 1 p. do., 1 p. potatoes, G. Post 1 p. do., I. Schöнемann 1 p. do., I. Gotsch 1 bu. do., H. Fleßner, Jr. 1 p. flour, H. Franzcn 1 p. do., I. Aden 1 p. do." L. Bruns 1 p. potatoes, L. L "r- hoff 1 bag of flour.

Many thanks to the dear donors! Gustav Pfau.

### **For the ev. - luth. hospital in St. Louis**

received with sincere thanks: From Mr. Pohn 75 Bush. coals. From Fritz Schwartz 2 barrels of flour. From N. N. as heartfelt thanks to God for the recovery of her health \$25.00. From Mr. L. Gast 5.00. From the Dreieinigk. congregation in St. Louis, church collection at the celebratory commemorative sermon of the 25th anniversary of the Lutheran hospital 100.00. Desgl. a church collection in Kreuzdistr. 26.75. Desgl. a collection in Jmm.Distr. 71.75. Desgl. a Coll. in Neu-Bremen 52.25. Desgl. a Coll. in Zionsdistr. 57.55. By P. Wille from Mr. H. Dedecke sen. 1.00. By P. Link from Mrs. Wittwe Göner 5.00. By P. Wangerin from Mrs. Wittwe Lürmann 2.00. By 1? Schwankovskv, Coll. sr. Gem., 5.00. By Mrs. Sommer 2.00. By Juliane Glos 100. By the general. synodal treasurer Meier 47.17. Regular contributions from the Jmm. - Distr. 8.05, from the Gem. in Neu-Bremen 1.75, from Zionsdistr. 4.05, from Kreuzdistr. 3.75, from Dreieinigkeits- distr. 8.00. From Mr. F. Beck 2 grandfather clocks, from Mr. H. F. Müller a fine clock to the reception room. From Mrs. Schramm 1 sack of flour, 1 p. of potatoes, 1 barrel of apples, 1 packet of sugar, 1 packet of coffee, 1 packet of porridge. From Mr. R. Sauerwein a cartload of firewood. From the Women's Association in the community of Mr. P. Janzow, a dozen quilts.

A friendly greeting to all donors! May the newborn Christ Child be a rich reward for them in heavenly goods. F> W. Schuricht, Treasurer.

### **For poor students from Minnesota**

I received in 1883 K380.09 namely: By Kassirer T. H. Menk 93.59, by himself 2.00; by P. Rolf: Abendm.

Coll. 20.57, from Frauenverein 20.00, Jungfrauenverein 11.50, individual women 8.00, Jünglingsverein 7.35, N. N. 5.00, Frau Kuhlmann 1.00; from Courtland: from P. Horst 2.00, Lehrer Trupke 1.00, Rengstorfs Hochzeit 5.00, Kahles Hochzeit 9.00, Synodalcollecte 31.75; by Fr. Krumstieg: from the Women's Association 25.28, Vinkemeier's wedding 7.55 and otherwise 1.25; from Minneapo- lis: from individuals 12.50, Confirmationscoll. 12.40, Müller's child baptism 2.70 and otherwise 2.25; by Fr. Streckfuß 15.00; by k. Hertrich: by himself 4.00, H. and I. Harr 1.00, Kirch- weibcoll. in Helvetia 9.00; by Fr. Schaaf: from his parish 5.00, Fr. Dubberstein's wedding 8.00; by Fr. Lange 11.70; by Fr. Friedrich 10.00; by Fr. Fackler 8.00; by I". Kretz- sckmar, Confevenzcoll., 8.00; by I'. Rådeke, Confevenzcoll., 8.00; durck Fr. Ahncr 4.00; by Fr. Pfotenbauer 3.00; by k. Berntbal, P. Hertwig u. H. N. each 1.00; by P. v. Brandt .70. (See Matth. 6, 20 u. Luc. 12, 33!)

With sincere thanksFr.

Sievers.



The following gifts of love have been received here in answer to the recent petition for my dear congregation: From R. in St. Louis, Mo., -5.00. From a compassionate man in St. Paul, Minn., 1.00. From a fellow believer in Boston, Mass., 2.00. By Cassirer C. Schmalzriedt in Detroit, Mich., 1.00. Sendg., 4.00, 2nd Sdg., 15.24. By Johann Redich, Lanesville, Ind., of, 1.00. P. Beyer, Brooklyn, E. D., 5.00. I. C. Rupprecht, St. Louis, 1.00. Mrs. R. A. Bischoff, St. Louis, Mo., of, 1.00. By P. Heyne, Lake Creek, Mo., of sr. Gem., 9.00. By k. Biltz, Concordia, Mo., 1.00. Unnamed in Vincennes, Ind., 5.00. By Saupert, Evansville, Ind., from his Gem., 14.50. By U. Busse in New Dort from s. Women's Club 25.00.

Many thanks to all the kind givers in the name of the parish! May the dear baby Jesus, who has made us all so rich in these days, be a retributor in time and eternity.

Utica, N. P., Jan. 5, 1884. C. A. Germann, U.

9 Uumiltou 8tr.

### Received for the Baltimore Emigrant Mission:

By H. Kruse, Middleton, Wis., -1.00. P. F. W. Frank's congregation at Leslie, O., 3.00. P. W. Hanewinkel's congregation at Barkon, Va., 1.12. Adolph Reineke 1.00. U. Dreyer's congregation at Richmond, Va., 7.60. E. F. Gramer & C. W. Thomas in St. Paul .50. P. I. G. Goesswein's Gem. in Altamont, Ill., 5.10. Cath. Berger by P. Walker .50. Mrs. Weber and family by? P. Pfotenbauer in Odessa 4.05. Of Messrs. Maske, Steng & Jager by P. F. Leyhe 5.07. Wilhelm Wolläger in Milwaukee 4.05. I. C. Rupprecht in St. Louis 5.00. W. Slotted spoon.

205 14. Krenont 8tr., Baltimore, IaCl.

With heartfelt thanks, undersigned certifies to have received through Mr. k. H. Meyer at Lincoln, Ill., having received the following gifts for his support: From the Woman's Club -13.00, Mr. Kuhleke -1.50, Mrs. Richter .50, Mrs. Berger .50, Mrs. Lohrens -2.00.

Los Angeles, Cal. 2 Nov. 1883 M. L. Wyneken.

### For the English Lutheran Mission in the West:

By Mr. U. C. L. Janzow in St. Louis from the Virgins' Association of his parish for Student I. T. Moser -10.00. St. Louis, Jan. 12, 1884. C. F. Lange, Cassirer.

509 Kranlrm L.V", 8t. Louis, Llo.

For poor students received with heartfelt thanks from Mr. F. W. Schuricht in St. Louis, Mo., -10.00. By Mr. P. Ebendick in College Point from His Grace. Gemeinde (spec. for rubles) 10.15. From the werthen Nähvercin in the Kreuz- District here 12 bust shirts, 17 undershirts, 15 undershirt dresses, 6 pairs of stockings, 12 pieces of towels, 18 pieces of handkerchiefs, and 44 buffs. C. F. W. Walther.

Collected for the Wittenberg Academy in the two parishes of Mr. P. Hieber in Sheboygan Falls and in Wilson -11.35: likewise collected at Mr. L. Bogen's wedding by Mr. U. Hieber himself -6.15. Many thanks!

H. Feuchter.

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## New printed matter.

### The American Lutheran Organist. 5les Heft.

Price: 40 Cts.

### Second Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio and Other States. 1883.

This last of the previous year's synodal reports, the eleventh, which has just left the press, is also highly recommended to readers who like to deal with doctrine and want to grow in the knowledge of it. It contains negotiations on the doctrine of justification according to 8 theses. It contains 80 pages and can be obtained from the Concordia publishing house against payment of 15 cents. G.

In about 14 days will be ready to send:

## Passion Sermons

from

**G. Stöckhardt,**

Pastor at Lutheran Church of the Holy. Kreuz, St. Louis, Mo.

### Interpretation of the passion story.

First half.

Christ's suffering in Gethsemane, before the High Council of the Jews and before Pontius Pilate.

More details in the next number.

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### Changed addresses:

Rev. 3. Iunckental, 411 8aAina>v 8tr., LausiuZ, iAiell.

8. 6. Iloeek, 423 Kansas ^ve., ^tekisou, Laus.

Kringel, 1621 örovvu 8tr., AliLvaukee, tVIs.

L. Steiukrauss, ZZZ (not 383) Larabev 8tr., LllüeaKO, Ill.

Lutereck ab tde kost OLes at 8t. Louis, Llo., as seeosä-elass matter.

## **Volume 40, St. Louis, Mon. 15 Feb. 1884, No. 4.**

(Submitted.)

### **Our emigrant mission in 1883.**

The care for the physical and spiritual well-being of immigrants, as practiced by our Emigrant Mission, is neither a superfluous nor self-chosen work, nor is it at our discretion whether we want to do it or not. Rather, it is commanded by God and has God's promise. Care for immigrants is commanded in the fifth commandment. This commandment requires us not only not to harm or harm our neighbor in his body, but also to help and support him in all his physical needs. And that by our neighbor also the emigrant is to be understood is shown by the Lord Christ in the well-known parable of the Good Samaritan, in which he answers the question of a Pharisee, "Who then is my neighbor?" by portraying him as such a wanderer who had met with an accident on his journey. Moreover, the Old Testament in particular is full of sayings in which God earnestly commands us to protect the strangers and to care for them faithfully. I think that especially we Lutherans here should take the work of the emigrant mission very seriously. Most of us have been to this country ourselves in the past and therefore know from experience how much an emigrant needs a conscientious advisor and a faithful friend when he leaves the old fatherland, when he stays in the German port cities, and when he enters this new fatherland. In addition, the flow of immigration mainly brings our tribal and religious comrades into our country, who therefore have a double claim on our advice and assistance. Our Lutheran church in this country is actually an emigrant church. The material for building it up is mainly supplied by immigration. Through it our churches and schools are filled. As a result, we are allowed to train and send evangelists and Christian teachers to our institutions and thus carry out the wonderful work of inner mission. The emigrant mission now wants to be a forerunner and helper of the inner mission. But this will be done in

The work of immigrants is not yet clearly enough recognized in our circles, if I am not very much mistaken. Here and there there is still a lack of interest in the work among the immigrants. In some of our communities, people do not even know that this is happening, or they do not have the right idea about it. This explains the weak financial support for this mission, and the fact that people still work relatively little hand in hand with me for the benefit and welfare of the immigrants who move into our circles. Immigrants move into our congregations in whole droves, but they pass me by because they have not heard of our mission, and are therefore often received by secret or open opponents of our synodal conference or even by hawkmongers and sectarians, and are spiritually counseled by them in a false way. This should not be. Every child among us should know that we have our own emigrant mission, and all members of our many congregations should do their utmost to ensure that emigrants, before they set out in the old fatherland, know to whom they should turn in all their affairs over there and over there and which road they should take.

Although immigration is again on the decline, the influx of foreigners during the past year was still very strong. According to statistical reports from Washington, a total of 560,196 immigrants came to our country through the various ports last year, a decrease of 152,448 from 1882. 180,000 of these were Germans, 48,000 Scandinavians, 63,000 Irish, and the rest came from other countries. German immigration is thus still the strongest. Last year, 414,919 cabin and steerage passengers landed in the port of New York alone, and 388,267 in Castle Sheaves, of which 176,691 were Germans. Of these, 6230 (over 1000 more than in the previous year) were received, advised and transported by me and my assistants. These were distributed, as far as their destination was concerned, among the following states: New York 988, Wisconsin 963, Illinois 898, Michigan 686, Ohio 429, Pennsylvania 422, Minnesota 400, Iowa 253, Nebraska 191, Indiana 171, Missouri 151, Texas 74. The rest moved to various other states; but all, except a few, settled in our Lutheran congregations. That besides these a great many other immigrants sought counsel and assistance from me, and found as much as they could, may only be mentioned in passing.

Among the large number of immigrants, about 30,000 tracts, about 20,000 numbers of the "Lutherisches Kinderblatt" (given to our mission free of charge by President Beyer), more than 3,000 Lutheran calendars, as well as some lots of the "Lutherisches (Canada) Volksblatt", together with a number of small prayer books and other Christian writings were distributed free of charge. May the faithful God bless this scattered heavenly seed of His powerful Word in many hearts to eternal life!

Letters and postcards were received 3600; 2952 were written and mailed.

107 persons could be accounted for work. Unfortunately, the hopes I expressed in last year's report of being able to found a Lutheran colony in Fairchance, Pa. from poor immigrants who do not have a specific destination have not been completely fulfilled. At the beginning I sent a number of families with well over 100 souls there; at first they all found employment and a meager livelihood; but then, quite unexpectedly, the iron industry, which is the main industry in that area, declined, and as a result, fresh workers were no longer accepted, and even many of the old workers lost their jobs and had to leave the place to earn their daily bread elsewhere. At present there are only a few families left in the place, and they are served from time to time with Word and Sacrament by Pastor Ahner in Pittsburg.

A total of H60,400 passed through my hands, which sum was used partly for the transportation of immigrants by sea and land, and partly in cash shipments to Germany. Our treasurer, Mr. I. Birkner, will report on the profit achieved through this, as well as on the state of our missionary treasury, which, incidentally, has debts of about a thousand dollars. - —

Advances to the poor were made to the amount of H5500. From this sum and from before, \$4504.70 is outstanding. This is certainly a sad phenomenon. It is true that many were not able to pay because of misfortunes they got into; but many also belong to the wicked, of whom the Scripture says: they borrow but do not pay. Such people will bring it about that we will no longer be able to make advances at all.

\$480.00 was used to assist the poor by providing 700 persons with hot meals, others with overnight quarters or food or a penny to take with them on their journey. The number of poor in and around Castle Garden is greater than the reader may think. Oh, how many tears are cried in my parlor from hunger! Well, I help as much as I can, remembering the words: "Break bread for the hungry, and bring those who are in misery into your house. If thou seest any naked, clothe him, and be not destitute of thy flesh." Unfortunately, I receive little or no gifts for the poor from our circles. Is there no one among the readers who has a mite to spare from time to time for the hungry and homeless among the immigrants and wants to send it to me?

The friendly relationship between the Hamburg Mission and our Mission has, praise God, also continued in the past year to the blessing of many emigrants. As is well known, the Mission in Hamburg under the present leadership was founded when I was in Germany 11 years ago in the interest of our Mission, and since that time we have worked hand in hand for the benefit of the emigrants. All emigrants assigned to me for transportation via Hamburg have so far been faithfully and conscientiously advised and served by the employees of the Mission there, and assigned to me for further advice and assistance, along with others who did not yet know about our Mission. In this way, much good has been done to thousands, both physically and spiritually, on the other side and on the other side. However, this peaceful and blessed hand-in-hand work seems to have been and still is a thorn in the side of certain people. Already eleven years ago, when I was still in Hamburg, the most shameful slander against my person was blasted out from New York, in order to possibly cut off my passport there. However, the intentions of the secret slanderer were not achieved. When I later returned to my post in New York, the leaders of the Hamburg mission were again disturbed by all kinds of evil rumors about me, so that my entire valuable committee was forced to step into the breach for me, and thus the old trust placed in me was restored over there. Recently, a man whom I used to support in good faith (but whom I can no longer support because of my conscience) has seen fit to cast suspicion on me in Germany, especially in Hamburg, in order to paralyze my connection with the emigrant mission there, by spreading the rumor that I house the immigrants in speakeasies. That this is a malicious slander can be testified by all those who have received lodging from me. And among them were not only ordinary emigrants, but also pastors and teachers. As far as I know, they have all gone away satisfied. Finally, a Doctor of Philosophy, who is not exactly well known here, said during his recent visit to Hamburg

He tried to harm me and my work there by pointing out the Grace Election Controversy and calmly pronouncing the big word: The Missourians, respectively the Synodal Conference, had become Calvinistic, and therefore no more emigrants should actually be assigned to me from Hamburg. Of course, the Doctor was simply allowed to expire in Hamburg. Well, if all the unjust hostilities experienced so far only make the friendly relationship between the people of Hamburg and our mission all the stronger, then I will gladly bear and forget what lies behind.

I can only report good news about our outpost in Bremen. Mr. W. Vopel (his address is No. 9 Wiesenstraße) has been working there among the emigrants for over a year now, and he is doing so with zeal and with God's visible blessing. Bremen has become the most important port city for German emigrants in recent years. Most German emigrants come to New Dort via Bremen, and the line from there to Baltimore is gaining more and more momentum, and rightly so. In this important port city, we have not had a representative to advise and help our emigrants since the mission under Mr. B. Zieger was founded there eleven years ago. Although the Unirten have taken the emigrant mission into their own hands for some years now, they did not assign any immigrants to me; rather, they associated themselves exclusively with the General Council Mission here. This forced my committee to take the protection of our interests over there into its own hands, and that is the reason why we have placed Mr. Vopel, who was well recommended to us by Pastor Brunn in Steeden, among others, in Bremen to take care of all possible emigrants moving into our Synodal Conference. It is true that the Unirten are bitterly angry about our actions in Bremen and have tried to make Mr. Vopel's effectiveness quite difficult, e.g. by public warnings; but nevertheless the work begun in God's name has had its blessed progress and, if God continues to help as before, will grow from year to year and become an ever greater blessing for the emigrants and our church. Our Synodal Conference, for which Mr. Vopel works in Bremen, is the most numerous Lutheran body in this country. The main stream of Lutheran immigration pours into its territory. In its midst, most of the ecclesiastical care of the immigrants takes place. It provides the largest number of itinerant preachers, who seek out the scattered members of our church in the east, west, south and north of our great country, bring them Word and Sacrament and gather them into Lutheran congregations. It also shows the greatest zeal in the establishment of high and low schools and annually sends out a large band of evangelists. And should we not be moved when the Lutherans in Bremen try to ignore us or let our emigrants come to our congregations in a roundabout way?

No, we could not, we were not allowed to watch this calmly any longer, but to take the protection of our interests in Bremen into our own hands from here, may our opponents cry foul about it.

It would now be desirable that those who sooner or later emigrate via Bremen to New York or Baltimore and move into our circles,

would be made aware of Mr. Vopel's address and profession in good time, so that they can contact him from the outset and place all their travel matters confidently in his hands. Emigrants who want to pay for their own journey over there and travel via Bremen should buy their ship tickets through Mr. Vopel. The profit thus made will then go to the good cause and the emigrants will know that they are in trustworthy hands. Would all readers keep this important point in mind and act accordingly if the need arises. If this were to happen, our Bremen outpost would soon be self-sustaining. To a large extent, this is already happening.

My faithful and zealous assistant of many years, Mr. Skov, who was also employed by the Norwegian Lutheran Synod for the Scandinavians in Castle Garden, has unfortunately left me and turned to another profession. A chronic head ailment no longer permitted him to remain in the work connected with much toil, excitement, annoyance and vexation. He has only done honor to our mission and church by conscientious performance of duty and has earned the gratitude of all immigrants who have come in contact with him.

There would still be many things to report, but space calls for a conclusion. May the faithful God continue to grant me and all those who stand together with me, over there and over there, on one and the same field of work, holy courage, good counsel and right works, and may He prosper our work.

S. Keyl.  
(Submitted.)

### **Pastor Tressel and his "Letters from Baltimore" sammt "Herald and Journal."**

A certain Rev. E. L. S. Tressel, member of the Ohio Synod, who at a time when Ohio was feigning friendship for the Missouri Synod, gathered an English congregation from our people and with us rn funds here in Baltimore, and who is now anxious that the Missouri members seduced by him and Ohio should return to their old pastures, has been in the habit of writing letters to the *Standard*, and after the proceedings of the leaders of his synod, of taking every opportunity to suspect Missouri, thus widening the rift and gulf to the utmost, and making his people contemptuous of their old congregations and pastors. After this has been attempted long enough by wanton misrepresentation of our doctrine of election by grace, they now also want to make people believe from our practice that we have become Calvinistic and reformed.

This is what the above-mentioned Pastor Tressel has recently done in his "Letters from Baltimore", which mostly contain suspicions and slander of persons and have therefore already earned him many a bitter rebuke and exposure from various sides. In the description of the Luther anniversary in this city, which is found in the "*Standard*" of December 15, 1883, he tries to make the people believe that the Missourians here have decidedly deviated from their previous state of confession. Tressel writes in the number referred to, as follows: "What we have heard from our" (Ohio) "congregations with regard to the Jubilee

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[27] would essentially only be a repetition of what has already been communicated and what comes from all our churches. The Missourians here did what we would call an innovation on their part. English congregations of the General Synod were formally invited to participate in an English service that they had arranged. Of course, Missouri would already reject the suspicion that this had the appearance of unionism. If it does not resemble it, it is at least a new and cheap way to indicate a jubilant service. We think it almost certain that the invitation was regarded by the invited congregations as a fraternal one." - —

When the undersigned read this, he thought he should immediately expose the suspicion it contained. Before he did so, however, he first brought it before his conference and asked for their opinion. All members of the conference were outraged by this new proof of unloving and low-mindedness, but advised against issuing a public reprimand, because Tressel's deceitful and slanderous manner had already been publicly reprimanded often enough and because such disputes in our journals always make an embarrassing impression on many. So I let it go, and all the more gladly, because experience teaches that one can seldom wash other people's dirty linen without sullyng oneself in the eyes of the people.

In the meantime, however, it has again become apparent how such suspicions, if not controlled, can often turn into the grossest lies. The "Herold und Zeitschrift" of January 12, 1884, brings Tressel's note in the following form: "In Baltimore, according to a correspondence in the Standard, the Missourians invited English congregations of the General Synod to an English Luther celebration, which they had organized. - Reformed people helped so-called Lutherans celebrate Luther's feast, and now these Lutherans are celebrating Zwingle's jubilee with the Reformed."

This representation of the matter is so completely taken out of the air, so completely without any apparent reason, that I do not consider it worth the trouble to lose a word about it, but herewith simply describe and brand it as a coarse, tasteless lie. Defiance is offered to those who think otherwise. Just compare this note with the words quoted above from the "Standard", to which it refers and refers as its reason, and you will be able to grasp it with your hands. I do not know who the wretched liar is, and therefore do not want to dwell on him; he will not escape his judgement, just as little as the gentlemen from the "Herald and Magazine", who made themselves partakers of his sin by trumpeting something to the world, which they could not possibly believe to be true according to their knowledge of the Missourians. They have obviously given a helping hand to the spirit of lies, and if they recognize this and still have a shred of love for truth and justice, then I expect and demand of them that they publicly retract the above notice and remove the dirt they have thrown on us.

As far as the suspicion of Tressel is concerned, however, it has not yet been put into the light and eliminated, and because it has encouraged and caused that lie, I must now confront it.

The first thing we have to do is to justify our actions in public, and therefore first tell the actual facts of the case.

We in Baltimore, namely the Evangelical Lutheran congregation of St. Paul (for it is only we of whom *Treffe!* should talk about, although here again, according to his usual way of suspecting, he puts the matter, in spite of better knowledge, as if it had been also the two other local Missouri congregations), so we had decided, after we had already celebrated three services and one main service with our two sister congregations here on the Luther Jubilee, to hold an English service on Tuesday evening in our church, which had been decorated with much effort and diligence, in order to give a testimony to our English neighbors and to let them hear the full Lutheran truth. To preach the (English) sermon in this service, we then invited Mr. Past. F. Kügele, a man who is educated at our institution in St. Louis and at present serves an English congregation in Coiners Store, Va, with which he broke away from the embraces of the Ohio Synod under the most severe struggles; a man who without fear of man testified against Ohio's false doctrine of election publicly partly before their assembled Synod, partly in writings; a "Confessor" who stood up for the truth when it was not only a matter of some dishonor, but of his whole existence in his congregation; a man, therefore, of whom we knew that the specifically Lutheran: "It is written", but would emphasize and stress it; as he did, in that he corroborated Luther's behavior in Marburg towards the Swiss Reformed as the only correct one from God's Word and pushed it into the conscience of all who want to be Lutherans as the right Lutheran practice.

Of course, we finally invited the people to this service. This was done partly by verbal notification, partly by a German and English newspaper, in which we had it printed, partly by written notes (because in such a large city newspaper advertisements are often overlooked); also to some pastors who belong to the General Synod and who live in our part of town, the message was sent that they, like all others, were invited with their people.

How anyone could think that we had left our position and sought ecclesiastical fellowship with those invited to such a general invitation, which was publicly announced as such in the newspaper and was issued to everyone, is indeed absolutely incomprehensible. No one understood it that way. This was left to Pastor Tressel alone.

But I would like to ask Pastor Tressel: whether he has never heard that in the Missouri Synod, as well as in the Ohio Synod, on special occasions, such as church consecrations and the like, an English service is held and invited? And who then? Surely the English! But they are seldom Lutherans. Suppose, however, they are so-called Lutherans: does this give them the idea that one intends a union with them? Certainly not! How should the people of the General Synod, against whose un-Lutheran position we have testified so loudly and clearly here from the beginning, get the idea that we have left our position because we invite them to come with others to our church, in which we, after 16 years of existence of the same, at last, also hold an English service, in order to publicly justify and identify ourselves before enemy and friend as faithful and right Lutherans, and also to remind them of the mother church they have abandoned and of the lost treasures of truth?!

Yes, I ask Pastor Tressel: whether he himself has not already invited people who are not of his faith to attend his services, also people of my congregation, which he nevertheless proclaims to be a false believer? and whether he wants this to be understood in such a way that they should remain what they are, and that he hereby declares them to be dear brothers? He will say: No! Well then, what entitles him, in view of the above facts, to bring other people into such ugly suspicion, namely my St. Paul's congregation, that they have changed their confession?

Pastor Tressel's procedure is all the more unjust because he is familiar enough with the local circumstances and people. He knows, for example, how far I am from entering into closer fellowship with English pastors, especially those of the wrong faith, since I have had enough sad experiences with him in this regard, and had to struggle continuously in the past because of his interventions in my congregation and school. For the Lutheran doctrine of the profession would not catch on with him as well as with a Methodist preacher. He constantly hunted for my young people. Not once, but probably a dozen times I had to rub the word into his mouth: "No one among you suffers, but ... he who reaches into a strange office. It looks strange indeed when a man like Pastor Tressel presents himself as a guardian of Lutheran doctrine and practice, who has so little of either, and at the same time lets his poor Sunday school students sing and sing shallow and Methodist songs from a songbook published by the General Synod.

Pastor Tressel also knows, although he has hardly heard Pastor Kügeles sermon, that he is not one of those who make an unclear sound and thus deny where they are supposed to confess, that he will therefore without a doubt have given a righteous Lutheran testimony before such an assembly, in which all kinds of people were present (whether many from the General Synod, I do not know). He could find this out from anyone who heard the sermon; but he already knows it without this, because he knows the man very well; he has sat with him, as with me, for over seven years in a conference, and Pastor Kügele has often enough given him samples of his faithfulness to the confession, which may not have pleased him, but from which he could nevertheless know that the same one confesses the doctrine unashamedly before friend and foe.

And yet, Pastor Tressel does not dare to write such a suspicion into the world with an impudent pen! He may therefore attribute it to himself, if I, at the same time also with regard to his multiple other suspicions and slanders, which he has so often already circulated with impunity verbally and in writing (see e.g. "Standard" January 6, 1883) about us, have on this occasion once duly rebuked him. There are enough acts and letters available to shed further light on his doings here. But this is enough for this time. God grant that he will mend his ways and leave other people in peace.

Baltimore.

Hugo Hanser.



(Submitted.)

### **What are the main characteristics of a healthy and vigorous congregational life in the Lutheran Church in this country?**

(Continued.)

The other characteristic of a strong and healthy church life is that many come to the table of the Lord. Thus it is also said of the church at Jerusalem that it was constant, that it persevered "in the breaking of bread. Admittedly, there was also Ananias and his wife Sapphira in it, and probably not they alone, who, as hypocrites, enjoyed the sacrament for judgment. But this is written for our consolation; for it is impossible that there are not also hypocrites and false Christians in every orthodox, visible local church, who enjoy the sacrament, as inwardly unbelievers, to their detriment and are guilty of the body and blood of the Lord.

A congregation can have the pure Word and Sacrament and faithful pastoral care of the individual members for decades; it can perhaps have grown significantly in the number of members from within and without in the course of the years and at the same time have become averagely well-off and prosperous. Nevertheless, the evil will not be absent that the number of name and mule Christians will also increase, mostly to the extent that their prosperity increases and the worldly nature quietly and gradually penetrates into them.

But this is of great danger for every such church, especially in our time, since the children of this world, it seems, are now more than ever seized by the lust of the eyes and of the flesh, and are swept away into the sea of eternal destruction by the deep and rushing current of an impetuous desire for gain or an insatiable, finer or coarser lust for pleasure.

Nevertheless, the abundant communion in such a congregation is and always will be a pleasing sign of its spiritual prosperity; for apart from the mixed-in pseudo-Christians, who through their unbelief are not in any fellowship of faith and spirit with the true Christians, but only in an outward association, there are also real and living members of the spiritual body of Christ on the basis of Isa. 55,11. But between these there is a difference in degree. For in every such congregation there is a greater or lesser number of such members who are richer in knowledge and inner experience, stronger in faith, and who, in the midst of their earthly occupation, at the same time keep their heavenly occupation firmly in view, pursue sanctification with great earnestness, and are always mindful of their eternal salvation, who thus wander through the temporal goods so that they do not lose the eternal ones. These also show themselves to be more mature and stronger Christians, in that they practice and show their faith to be alive for the glory of God in serving, self-denying, brotherly and general love with counsel, comfort and action, and at the same time in persevering patience under perhaps protracted and painful crosses and tribulations. Such members of Christ, who are so powerfully imbued by their head with his spirit and are animated and moved by it, are of course always only a small group, even in larger, orthodox congregations. By far the greater part consists on average of Christians who are weaker in knowledge, faith, and religion.

and change. And, indeed, compared to them, some hypocrites look much more noble. They may have a much better outward knowledge of the law and the gospel than some hard-headed but true Christians. More than the latter, they speak God's word and are angry with the unchurched, and perhaps give more, under the same circumstances, for the preservation of church and school than the still weak Christians.

Nevertheless, before God there is a great difference between these and them; for the hypocrites inwardly hate from the heart God and his punishing law, when it, according to its spiritual understanding, is thoroughly interpreted in its demanding, threatening and cursing, killing and condemning against sinners, and applied to heart and life. And therefore they also hate the preaching of the gospel, which puts to shame their self-righteousness and holiness of works; for "if righteousness comes from the works of the law, Christ died in vain." Nevertheless, they can have a better outward understanding of law and gospel than many a hard-learned true Christian.

The weak Christians, however, do not inwardly oppose the preaching of the law and the gospel. They like to learn to recognize Moses and Christ from God's word better and more thoroughly, like to become poorer sinners in their eyes than in themselves, and childlike and simple-mindedly take into their hearts, in which there is no falsehood, the consolation of the gospel always anew, and thereby grow stronger in faith.

It was to these in particular that our dear Lord Christ instituted the reverend sacrament of his body and blood, as if he said to each one of them on receiving it: "As surely as you now receive and enjoy, eat and drink my body in the blessed bread and my blood in the blessed wine, so surely have I also given my body for you and shed my blood for the forgiveness of your sins also".

What wonder, then, if these weaker Christians come diligently to the sacrament together with the stronger ones; for they hardly consider themselves strong Christians. Rather, each of them, by thoroughly examining himself according to the divine law, considers himself to be the most distinguished sinner, as the converted St. Paul says of himself. Likewise, everyone takes to heart

the Lord's word to St. Paul: "My power is mighty in the weak."

The next inner difference between these and their still weaker brothers consists precisely in the fact that they, the stronger ones, have a deeper and more thorough knowledge of sin and self and repentance toward God from the divine law and, through true faith in Christ from the gospel, take hold of the grace of the forgiveness of sins all the more anew. And from this all the more the grateful love in return for God, who first loved them in Christ, fires up in their hearts and for Christ's sake also the richer love of their neighbor, whether fraternal or general, which never and nowhere, in one way or another, "seeks its own".

Moreover, God is usually pleased to afflict His stronger spiritual children with heavier crosses and afflictions and not to prevent the devil from shooting the fiery darts of spiritual temptations into their hearts, with which He spares His weaker children. So they too have good reason to diligently seek the consolation of the sacrament. (To be continued.)

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## The miracles of the Roman Church.

(Conclusion.)

In the 13th century - so a papist chronicle tells - a nun asked a monk who was on his way to Jerusalem to bring her an image of the Virgin Mary. The monk forgot about it and on his way back was reminded of it by a heavenly voice and urged to return. As he departed with the image, he met a lion, which humbled itself before him and licked his feet. Assassins came and wanted to attack him, but a heavenly voice frightened them. The monk, believing that these miracles came from the image, decided to keep the image for himself and not to deliver it to the nun, and went on the ship. But a violent storm arose, which could only be quieted by lifting the image. The ship, however, returned to the place from which it had started. This prompted the monk to deliver the image to the nun. In her cell, the image immediately began to exude a healing oil, which was used to cure the sick. Yes, it even got breasts of flesh, from which the miraculous oil dripped, Matth. Paris to the year 1204).

In Loretto, Italy, there is a house that looks very similar to other houses in the area, but the papists claim that it is the house where Mary lived in Nazareth and that the angels carried it through the air on their shoulders from Nazareth to Dalmatia in 1291 and later to Loretto.

In a grotto near Lourdes in France, in 1858, as the papists say, the Virgin Mary appeared to a country girl and through her asked the priests to build her a church here. After the disappearance of the apparition, a spring was found at the foot of the grotto, supposedly non-existent until then, whose waters were said to produce miraculous cures.

Not long ago, the papists knew much to boast about the miraculous healings in Marpingen as a result of Mary's apparitions. How many went there on pilgrimage on crutches and, healed, were able to leave their crutches behind! Also a woman, dragging herself on crutches, wanted - so the newspapers reported at that time - to board the train at the station of Trier in order to seek healing in Marpingen. The train had been delayed. The conductor asked her to board the train as soon as possible. The "poor paralyzed woman" took her crutches under her arm, ran along the entire platform and jumped into the train car with a deft leap!

In the legends of St. Francis it is said, among other things. It is said that a wooden crucifix talked to him; a sheep, kneeling before the altar, adored the sacrament at his admonition; the birds listened to his sermon with great amazement; a ship was moved by his sermon so that it sailed of its own accord; after his death he tended the oxen for a shepherd in his absence; in a picture in which the painter depicted him without the wounds, the wounds on his hands and feet came of their own accord after his death.

When the supposed bones of the so-called Magi were brought to Germany after the conquest of Milan, those in charge lost the camel that carried them. After much praying and fasting, however, it came flying through the air again and rejoined the rest of the bunch. (*Chron. Sax.*)

In Naples, the papists have taken away two churches filled with the blood of the

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[29] Vials filled with the saint Januarius. In a report (from 1877) about a celebration of the feast of this saint it says: "After the two vials were brought near the head, the well-known miracle of the liquidation of the blood took place, this time only after seventy minutes. ... The relics of the saint were then solemnly carried to the main altar of the cathedral church and a pontifical office was held by the Cardinal Archbishop. On the following day, the blood of the saint was found dried up again in the chapel of protection, to which it had been brought back, but immediately dissolved again when it was shown to the assembled people."

The "Lutheraner" reported in the previous volume, No. 7, p. 54, about a great monk fraud, which the dear reader should read.

A bishop of Metz in the 12th century wanted to kidnap a supposed nail from the cross of Christ from a church in Trier and hid it in his bufen. The nail, however, according to the story of the papists, began to flow so much blood that it penetrated through the clothes and the matter was thus revealed (^ctu Irovir.).

The holy skirt in Trier is also said to have worked many miracles. This is said to be the "unprotected skirt" of Christ, for which the warrior servants were fighting under his cross. Of course, many miracles happened during the famous exhibition of this skirt in 1844. The crutches of the healed were jubilantly hung next to the skirt. Investigations have shown that besides this one, the papists still possess 20 unstitched skirts of poor JEsu, who did not have where to lay his head! Also for the finding of the skirt miracles are claimed. To mention only a few, Herod is said to have given the skirt to a Jew, who sank it into the waves of the sea; after many years the skirt was found on the beach by a pilgrim, who threw it back into the sea, because he considered himself unworthy to possess it; The skirt was then swallowed by a whale; but after years a fisherman caught the whale and sold the skirt to King Orendel of Trier for the 30 gold pieces for which Judas had betrayed the Lord, and Mary sent these gold pieces to the king.

Miraculous things are reported about the "Santo Bambino" in Rome, a wooden doll that is supposed to represent the child Jesus. Lucas is said to have carved it from the wood of a tree from the Oelberg and also to have given, through his colors, the friendly expression to the face with which it looks at the crowd asking for miracles and offering rich gifts. In the past Bambino was driven to the sick in his own carriage, now he is carried by the Franciscans. His touch, it is thought, works either to heal or to hasten death. The way in which Bambino came to Rome is wonderful. It is unknown when, where and how he fell into the sea and was carried around by the waves until he reached the mouth of the Tiber, where he was deposited and brought to the church of *Ara Coeli*. It is said that once an attempt was made to plant a fake one, but that the "real" one rose up and chased the intruder away.

We could now tell the reader what the papists say about a crucifix that answered Thomas Aquinas' question as to whether his book on the Mass was correct, about blood that flowed from hosts, about a man who fell from heaven, and about a man who was a priest.

There are many stories about the saint's cross that performed great miracles; about an image of the Virgin Mary that gave blood when struck by a soldier; about images of saints that laughed and talked; about stones that talked; about a wax candle a cubit long that burned at the tomb of the Jesuit Xavier for 20 days and nights in honor of this saint; of a rooster, roasted and cut to pieces, which came to life again and crowed; of a fox, which had to give up the chickens it had eaten alive; of a donkey, which disturbed St. Francis in his sermon and, on being addressed: Dear Brother Donkey, be quiet! he calmly lay down at his feet; of eight sheep that a saint gave to eight hungry wolves to eat, but then brought them back to life from the stomach of the animals; but enough is enough. The reader will have convinced himself sufficiently how lying signs the miracles of the church of the Antichrist are.

Only this should be mentioned, that in the legends of the saints also miracles are mentioned, which are so impious that we cannot possibly sully the "Lutheran" with it, e.g. how Mary aided the nuns in their fornication.

Let us thank God that through Luther he has saved us from the horrible night of Pabstism and exposed the terrible deception of the Antichrist.

G.

## To the ecclesiastical chronicle. I. America.

**"The Lutheran Messenger."** Our dear Missouri Synod has spread so widely over the United States of North America in the course of the years that a single church bulletin has long since ceased to meet the needs of the same. The various areas of our District Synods have, in addition to the general ones, special duties, according to the particular circumstances under which they exist, all of which a single organ of our Synod cannot, nor could not, possibly take into the necessary consideration. Thus, in addition to the "Lutheran", more and more church magazines have been published within our synod, which pursue the same goal as the "Lutheran", but at the same time seek to serve the specific needs of certain circles. The beginning was made by the "Lutherische Volksblatt" published in Canada, which has already begun its 14th year this year. It was later followed by a similar, though smaller, one in New Orleans for the Southern District, which has undergone various changes and at present appears under the name "Evangelisch-lutherische Blätter". Last year, the two papers mentioned were joined by the "Lutheran Gazette" published in Boston, which has set itself the task of serving especially the Lutherans in the so-called New England states. Already seven years ago the "Witness of Truth" appeared in New York City. It was initially an independent paper, published in the name of the members of the so-called "Protest Party" within the New York Ministry, but later became and still is the organ of the Missouri Local Conference in New York. The more isolated the Lutherans in the states on the Pacific Ocean are before others, and the more peculiar is the situation in which they find themselves in the farthest West beyond the rocky mountains, the more urgent was the need for a paper to be founded among them, which would provide a means for their own unification. and would also promote their special ecclesiastical interests. Such a paper is now before us. Under the title "The Lutheran Messenger" it began its run at the beginning of this year and San Francisco in California is the place from which it emanates. We can only call out to this and each of the aforementioned church newspapers from the bottom of our hearts what is written in Genesis 24:60: "Thou art our sister, increase in many thousands of thousands, and thy seed possess the gates of his enemies."

W. [Walther]

**Crush.** The leader of a small sect (*Faith Believes*) in New York died not long ago. His followers waited 14 days before burying him, "believing" that he would return to life and continue to be their leader. - In January, a new prophetess died in Philadelphia, Miramida, who called herself "Daughter of God" and "Sister of Christ" and kept followers until her death, among them rich people who gave her precious clothes, golden watches, golden rings. On the last Ascension Day she was crowned with a golden crown by her followers. Her food was served to her on golden bowls.

**A congregation belonging to the General Synod**, whose pastor had gone over to the Presbyterians, was without a preacher for three years, and during that time had trial sermons preached by about 50 preachers until one was found who pleased the majority.

## II. abroad.

**Some ridiculousness, which is** not to be laughed at: The reprimand which the Hamburg church council issued to Dr. Hanne for denying the Holy Trinity, about which we have already reported earlier, says that he had almost exceeded the limits of doctrinal freedom. - Court preacher Stöcker in Berlin recently gave a address in front of Luther's statue on the market square and concluded with the following words: "That a Protestant prince from the House of Hohenzollern rides in front of our people, that an imperial chancellor rides beside him, that is our hope. If we hold out in loyalty, the word will be fulfilled: The Reich must remain with us," whereupon the festive assembly sang: "Germany, Germany above all. - When a toast was offered to Stöcker at the festive table, he was exalted as the "Luther of our days". - The General Superintendent Baur called the recently deceased Union man Consistorialrath Dr. Wichern "Luther's spitting image." - Consistorialrath Frick from Leipzig said the other day at the celebration of the genuinely united Gustav-Adolph Verein: "If Luther were alive today, he would certainly be a member of our Gustav-Adolph Verein." What do these gentlemen know about Luther? (Lutheran Church Messenger for Australia.)

"I guess coals are there, but the fire is still missing."

M. Gottlieb Seeger, pastor at Rietenau in Württemberg, died in 1743, was an extremely zealous preacher, whose church was therefore frequently visited by souls eager for salvation. Once, when the wife of a town clerk who lived nearby had heard Seeger, she came home deeply moved, told her husband and explained to him: "Oh, dear husband, if it doesn't change with us, we are both lost after this sermon. Then the town clerk says: "Yes, I want to see the one who wanted to deny me my blessedness." She answers, "If you also heard the priest, you would certainly learn to think quite differently of yourself." "Well," says the town clerk, "that can happen; let's ask the man to dinner." Ge-

## 30

says, done! Seeger was invited, after the children and the servants had been sharply impressed to keep themselves, when the priest would come, in a fine manner and modest in words and gestures. The priest arrives, and everything goes according to plan. After the table has been lifted, the town clerk now addresses the question to his guest: "Mr. Pastor, now you have seen how things are going in my house; now tell me how I am about it; shouldn't I also go to heaven in such a way?" The pastor answers, "My dear Mr. Town Clerk! Coals are well there, but the fire, the fire, my lord, you still lack." The poor man, who is justified in his work, is shocked to hear this answer; but the pastor hurriedly recommends himself and leaves his host to his own thoughts. - The story does not report whether the town clerk went to Rietenau to hear a sermon, thereby gaining more insight and becoming a poor sinner and at the same time a righteous man in Christ. Well, dear reader, let us at least take the words of our dear Seeger to heart and think: What is the use of all outward works, no matter how praiseworthy, if they do not come from faith? They are then only coals without fire!

W. [Walther]

**Do not be mistaken, God is not mocked!**

In Chatham, England, two soldiers were betting which of them could curse the most. When one of them had uttered many terrible curses, he paused for a little while and then said he knew one more and that should be his last. Immediately he lost his speech and died after three hours. His body was publicly displayed for warning by order of the officers. G.

### Inaugurations.

On the 2nd Sunday after Epiphany, ? C. Vetter was introduced to the congregation in Atchison, Kansas, by

C. Hafner.

Address :? "v. O. Cousin,  
Oor. 10t.1i <L OnnrmereiuL 8tts., /ttedison, Runs.

By order of the Honorable District Presidency, Rev. I. Krüger was installed in his two new congregations; namely, at Petersburg, Monroe Co., Mich., on the 2nd Sunday after Epiphany by? Trautmann; and at Lake Ridge, Lenawee Co., Mich. on the 3rd Sunday after Epiphany by

I. Fackler.

Address: Rev. ck. krueAer,

?6t,6i8burM, Llonroe 60th, oiltest.

Mr.?. F. W. Muller was installed in his new congregation at Lanesville, Harrison Co. on the 3rd Sunday after Epiphany, Jnd. F. M. Pohlmann.

? C. F. I. Johanning was introduced by me to his new congregation at Pleasant Grove, Cooper Co., Mo. on the 3rd Sunday after Epiphany.  
Aug. Rehwaldt.

Address: Rev. 6.1?. ck. ^ostanninZ,

6oooü's Llills, Oooper 6o., ölo.

By order of the Reverend Mr. Praeses Crämer, Mr. ? A. C. Dörffler was inducted on the 4th Sunday after Epiphany in Council Bluffs, Iowa. C. A. Bretscher.

Address: Rev. O. llörMer,

627 7tli ^v", Oouneil LluM, lorva.

On the 4th Sunday after Epiphany, Mr.? E. Heinemann was introduced to his congregation in Geneseo, Ill, by the undersigned on behalf of the honorable Mr. Praeses Wunder.

I. Delete.

Address: Rev. D. Heinemann, 6ene8eo, Henr^ 6o., Ill.

On behalf of the Presidio Middle District, Mr. ? W. I. Kaiser, formerly of Wartburg, Ontario, introduced to the Lutheran Church at Julietta, Jnd. by the undersigned. May the Lord be his sun and shield to him and his congregation!

C. G. Hiller.

Address: liev. IV. 3. lui8er, julietta, llurlon 6o., lud.

### Church consecration.

On the 1st Sunday of Advent the new church of St. Paul's congregation at WineHill, Ill, was dedicated. Festive preachers were Prof. Lange,?. Müller and?. Nachtigall. The church is a brick building (42X70, with steeple projection and altar niche 91 feet long). C. F- Love.

### Display.

As the present visitor of Kansas, Mr. Pastor Zschoche, is hindered from making any necessary journeys from his present residence, his successor in Atchison, Mr. Pastor C. Vetter, has been requested to assume the functions of this office until the next synodal session.

F. I. Biltz, President.

### Revenue to the Illinois District's coffers:

For the synod treasury: From?. Nachtigall's congregation in Wartburg G2.00. From?. Döberlein's congregation in Homewood 10.25 u. 8.38. Christmas Festival Collections: from? Nuoffers Gem. in Eagle Lake 14.25.?. Brauer's collection in Beecher 14.38.?. Behrens' collection in Egypt 2.37.?. Mayer's painting in Bremen 4.75.?. Wolbrechts Gem. at Okawville 11.70. P. Nordens Gem. at Hinckley 6.04. P. Bartlings Gem. at Chicago 28.40. Communion Coll. of?. Schuricks Gem. at St. Paul 20.00. Coll. of?. Frese's Gem. at Champaign 4.81. P. Grupe's Gem. at Rodenberg 3.58. P. Ottmann's Gem. at Col- linsville 7.05. Contribution of Teacher I. Richter at Chicago 2.00. (P. P139.96.)

On the new building in St. Louis: By I'. Grüber of the Bethlehem congregation, 34.75 and 5.75. P. Gößwein's congregation in Alta- mont, 2nd line, 63.50. By I. Johnson of?. Katthain's congregation in Hoyleton, 1.50. By Ernst Kaiser of?. Schuricht's congregation in St. Paul, 54.00. P. Wolbrecht's congregation near Okawville, 6th line, 29.00. P. Lochner's Gem. at Springfield, 3rd t., 37.50. From Chicago: by?. Succop of Teacher Johnson, 2nd t., 20.00. Peter Studtmann 5.00; by?. Reinke of Julius Koshnick 8.00, Chr. Wackasin 5.00, Aug. Malthowsky 5.00, Louis Eheim 2.50, Ed. Maina 3.00. (P. \$274.50.)

For inner mission in Minnesota and Dakota: By I'. Große in Hartem by F. L. Weiß 1.00. By?. Lochner in Chicago: Epiph.-Coll. of the Dreieinigk.- Gem. 14.88, by teacher I. Richter 2.00, teacher W. Helmkamp 2.00. (S. K19.88.)

For traveling preachers in the Northwest: By?. Burfeind in Rich by Mrs. N. N. 5.00. By?. Schieferdecker in Neu- Gehlenbeck by N. N. 20.00. (S. \$25.00.)

For traveling preachers in the West: By C. Mangelsdorf in Rock Island 2.00. Teacher Malte in St. Paul 1.00. By?. Lochner in Springfield by Leonh. Vogel 1.00. (S. K4.00.)

For inner mission:?. Lrtrieter's parish in Proviso 13.00. ?. Katthain's church in Hoyleton 10.00. Fr. Bruegmann's church at Goodrich 8.74. By?. Große in Hartem by H. Hilmer 1.00. By?. Früchtenicht in Elgin by Mrs. H. Volstorf 2.00. By?. Succop in Chicago by E. Krüger 5.00, H. Danker .25. Epiph. coll. by?. Kühn's church in Belleville 11.41. By?. Hölter in Chicago by L. H. 2.00. By ?. Wunder das. by H. Döhla .35. by ?. Engelbrecht das., wedding coll. at Joachim Grim, 10.00. by ?. Krebs in Aurora by Wm. Ftckenscher 5.00. Epiph. coll. by?. Eirichs Gem. in New Minden 17.78. By?. Wagner in Chicago by Mrs. K. Zuttcrmeister 20.00, W. Walk 5.00, Mrs. Häring 1.00, H. Potratz 1.00. Further from Chicago: by?. Streck- fuß by Mrs. Ferd. Wehrmeister 1.00, Albert Pittelkow 1.00, Albert Brunow 2.00, Louis Wehrmeister 1.00; by?. Wunder from N. N. 5.50, F. Washausen 2.00, Karl Mickow 10.00, Mrs. N. N. 2.00; by?. Reinke from Hans Heinr. Einspahr 1.00; by?. Succop from Joh. Marwede 5.00, Fr. Wakendorf 1.50; by?. Engelbrecht from W. Scherbach 1.00, L. 1.00, Lizzie Keck 1.00 and from the piggy bank of Hermann, Theodor, Otto, Sarah & Martha Engelbrecht 5.00. From?. Great Gem. in Addison: from M. H. 2.00, F. Gehrke 1.00, H. C. Buchholz .50, L. Rathje .50, H. Heidorn 1.00, L. Balgemann 3.00, Widow Heuer 5.00. Vincenz Burgdorf in Uork Centre 1.00. P. Böt- ticher's Gem. in Mount Pulaski 5.00. By?. Weisbrodt in Mount Olive, s. in mission hour, 7.25. I". Ottmann's Gem. in Collinsville 5.70. By?. Lenk in Millstadt from Mrs. Bangert 1.00. By?. Detzer from the Gem. in Glencoe 8.35. By?. Bergen in Prairie Town from N. 1.00, R. 1.00. (p. \$196.83.)

For Negro Mission: By?. Grüber in Bethlehem by Wittwe Burrow .50. By?. Döderlein in Homewood by H. Benzemann 2.00. By?. Ponitz in Sigel by Robert Müller.75. P. Wanaerin's Gem. in Sumner 5.49. (S.K8.74.)

For heathen mission: By?. Succop in Chicago by E. Krüger 5.00, H. Danker.50. By?. Reinke in Chicago by Wm. Doß 1.00. (p. H6.50.)

For Jewish mission: By teacher Albers in Eagle Lake, Hauscoll. at Ephianiasfeste near N. N., 2.35. By ?. Baum- gart in Darmstadt by H. Noack 1.00. By ?. Grüber in Bethlehem by W. Völcker 1.00. By ?. Döderlein in Homewood by Wm. Gehle 1.00, H. Benzemann 1.00. By?. Große in Hartem by H. Hilmer 1.00, Albert Schneider .50. ?. v. Sckencks Gem. in Algonquin 10.00. By?. Brauer in Beecher, wedding coll. by W. Rump, 7.90. By?. Engelbrecht in Chicago by the Jungst.Verein 10.00. Epiph. coll. by?. Schurichts Gem. in St. Paul 10.20. By?. Wol- bcecht near Okawville by Mrs. M. C. Fricke 1.00. P. Wange- rin's Gem. in Sumner 5.00. P. Müller's Gem. in Ehester 8.75. By?. Reinke in Chicago by Gust. Klotz 4.00. By?. Wunder in Chicago by Karl Mickow 5.00. By?. Schieferdecker in New Gehlenbeck by N. N. 10.00. (p. H79.70.)

For emigr. mission in Baltimore: H. Matthews in Addison 1.30.

For emigr. mission: Through?. Hölter in Chicago from H. 8. 1.00 and C. S. (placed in the bell bag) 1.00. (S.

For Emigr. -Mission in New Dork: From 8th Great Gem. in Addison by H. Kückler .50, L. Heinemann 1.00, D. Dammeyer 2.00, H. Rosenwinkel 1.00, F. L. Krage 1.00, H. F. Fiene .75, H. Gehrke 1.00, F. Mesenbrink 2.00, D. Rosenwinkel 1.00, L. Rathje 1.00, H. Heidorn 1.00, Marie Hornbostel .50, L. Fiene 1.00. (S. -13.75.)

For seminary organ in St. Louis: 8. Heinemann's Gem. in Okawville 3.65.

For poor students in St. Louis: By 8th Wolbrecht at Okawville from Mrs. M. C. Fricke for C. Dietz 1.00. By 8th Mueller at Echester for E. Base from the Gem. 8.30 & Christmas gift from Women's Association 5.00. (S. -14.30.)

For the wash fund in Springfield: By 8th Ponitz, ges. at Ernst Schroeder's wedding in New Schaumburgh, 2.50. By 8th Wolbrecht at Okawville 2.00. (p. -4.50.)

For poor students in Springfield: 8. Döderlein's parish in Homewood 10.09. 8. Brüggmann's parish at Goodrich 8.74. By 8. Succop in Chicago from W. Schumacher 2.00, Karl Gädt u. Gottl. Bartnig each 1.00. By 8. Hölter there for E. Starck of the lungfr.Verein 8.00, Mrs. Fieberitz 1.00. 8th Otlmann's Gem. in Collinsville 7.05. By 8th Engelbrecht in Chicago from Auguste Zöllner 1.00. 8th Gruber's Gem. in Bethlehem for Aug. Mundt 15.00. By 8th Bergen in Prairie Town for Harry Schmidt from N. N. 2.00, H. Meyer .50, W. N. .50. 8th Zahn's Gem. in Nvkomis for B. Mohr 5.00. By 8th Mayer in Bremen from the Women's Club 5.00 for Wittbracht. By 8. Wunder in Chicago for D. Kosche from the women in sr. Gem. 10.00. 8th Roeders Gem. in Arlington Heights for H. Wehking 20.00. (p. -97.88.)

To the household in Springfield: by 8. Frederking at Dwight, wedding collect: at Chr. Simantel 3.50 & Ludwig Fillmann 5.00. (p. -8.50.)

For poor students in Fort Wayne: 8. Great community in Addison for W. Baths 10.00 and part of the wedding coll. at L. Leeseberg's wedding that. for the same 10.00. For G. Müller by 8. Müller in Echester: Eoll. of the community 12.00 and Weihn. Gifts from Mrs. A. Stallmann 5.00, N. N. 5.00, Miss Stallmann 2.00 and from the Women's Association 5.00. 8. Hölter's Gem. in Chicago for E. Tappenbeck 7.00. For Ad. Bartling from L. Fiene, Sr. in Addison 1.00. (S. -57.00.)

To the household in Addison: By Kassirer Menk in St. Paul, Minn., 2.00.

For the wash fund in Addison: From Addison: 8th Great Gem. 4.00, H. B. 2.00, L. Fiene Sr. 3.00. By 8th Engelbrecht in Chicago from Mrs. Neppin 1.00, Mrs. Louise Witt 1.00. Mrs. Joh. Heufeld .25, L. Scharbach .25, Mrs. Siefert .25. (S. -11.75.)

For poor students in Addison: By Kassirer Birkner in New Dork 8.00. By Kassirer Menk in St. Paul, Minn. 5.00. Widow Heuer in Addison 5.00. Part of the Eoll. at Louis Leeseberg's wedding that. 5.29. By 8. Grüber in Bethlehem from Ferb. Wolf for W. Wolf 1.00. By the Gem. in Addison for A. Roßmann 10.00. By Kassirer Birkner in New Uork for Max Frieser 5.00. From Chicago: by 8. Hölter for H. Schröder from C. S. (placed in the Kimgelbeutel) 1.00 and by the Gem. 8.00; by 8. Wunder from the women in sr. Gem. for Th. Deffner 10.00; by 8. Wagner for R. Erdmann from the Jungfrauen-Verein 10.00 and from members of the Gem. 15.00, for E. Rischow from the lungfr.-Verein 10.00 and from members of the Gem. 13.00; by 8. Streckfuß for Gust. Brewer from Karl Scheunemann 2.00, Mrs. Ferd. Wehrmeister 1.00, Albert Brunow 1.00, L. Wehrmeister 1.00. (p. -111.29.)

For poor students in Milwaukee: By 8th Lochner in Chicago for Hinz & Jaab 59.30. By 8th Succop das. from the Jünglings-Verein of A. Harloff 14.00. By 8th Wagner there from members of sr. Gem. for A. Grambauer 25.00. (p. -98.30.)

For the Progymnasium in Milwaukee: By H. C. Zuttermeister from 8. Wagners Gem. in Chicago 6.00. 8. Sie- vings Gem. in Ottawa 17.75. By 8. Bartling in Chicago from Aug. Baumann 1.00. (NR. The 3.00 included in my last receipt is not from Mrs. but from W. Poths.) By 8. Wangerin's Gem. in Sumner 5.00. By 8. Wunder in Chicago from Mrs. N. N. for building fund 5.00. (S. -34.75.)

For 8. Brunn in Steeden: F. Gehrke in Addison 1.00.

For 8. Wyneken: Dir. E. A. W. Krauß in Addison 2.00.

For the widow's fund: contributions: Prof. K. Brauer in Addison 5.00, 8. A. Käselitz in Lucas Township 5.00, teacher G. A. Just in Prairie Town 2.00, 8. F. M. Große in Hartem 4.00, 8. Gößwein in Altamont 1.50. By 8. Müller in Echester from H. Bode 5.00. By 8. Frese in Champaign, Coll. sr. Gem. 4.56 & by s. school children 4.63. By 8. Hölter in Chicago by M. Keller 1.00. (p. -32.69.)

For the deaf and dumb: By I. Johnson of 8. Katt- hains Gem. in Hoyleton 8.50. By 8. Meyer in Huey, s. at Mr. Goessling's baptism of children, 3.00. (S. -11.50.)

For the orphanage near St. Louis: By 8th Ponitz in Sigel from Robert Mueller 1.00. By 8th Behrens, Cbrist- evening Collect from the Gem. in Egypt 4.07 and Sand Prairie 6.25. By 8th Kollmorgen near Nashville from N. N. 1.00. (S. -12.32.)

For the comm. in Davenport, Iowa: 8th Great Comm. in Addison 10.00.

For the Lutheran Free Church in Saxony: Durch8. Wolbrecht near Okawville 6.00.

For the Gem. in Macon City, Mo.: 8th Wagner's Gem. in Chicago 16.89.

For the Gem. in Dresden, Saxony: Coll. of 8. Göß- weins Gem. in Altamont 8.00, Mrs. 8. Gößwein 2.00, C. Duck- witz.25. 8. Hölter's Gem. in Chicago 42.60. Coll. of 8. Großes Gem. in Addison 29.77, H. M. das. 2.00, Marie Hornbostel 1.00. By 8. Röder in Arlington Heights by sr. Gem. 20.00, D. Lührs 1.00. By 8th Brewer in Becker, Coll. sr. Gem. 10.68, Wed. coll. at P. Pauls 4.31 u. by A. Mön- nich .50. by 8. Bergen in Prairie Town 3.00. (Summa -125.11.)

For the Lutheran Hospital in St. Louis: Mrs. 8. Goesswein in Altamont 1.50.

Correction.

In my last receipt, the heading: "For inner mission in the West" should not read "from H. Peterson 1.00 through 8.



**[31]** Lochner in Springfield," but by P. Lochner in Chicago; in the rubric "For the comm. in Rochester, Minn." it should read: by P. Willner in Quincy of Mrs. Richard 1.00; in the rubric "For poor students in Springfield" of F. Messner nod .50, but.40. Addison, Ill, Feb. 2, 1884. H. Bartling, Kassirer.

#### Revenue into the Michigan - District's coffers:

For the synod treasury: from ik. K. L. Moll's Detroit congregation \$15.89. Gr. Haven congregation 5.48. Frankenmuth congregation 31.00. Sandy Creek congregation 6.00. Wyandotte congregation 6.11. Comm. at Reed City 3.77. Comm. at Bay City 21.17. Comm. at Montague 6.00. Comm. at Monitor 5.51. Comm. at Manistee 10.00. Comm. at Saginaw City 12.60. Comm. at Amelith 8.00. Comm. in Frankentrost 9.00. By? I. H. Witte 2.94. Reformation Day coll. of Gr. Rapids comm. 14.67. Christmas coll. of Gr. Rapids comm. 14.52. Town Echester comm. 4.42. (Summa K177.07.)

For seminary construction: Congregation at Frankenmuth K18.35. Congregation at Roseville 9.62. Congregation at Sandy Creek 5.20. By I'. Markworth by Aug. Sylvester 1.00. Extra gift by Gem. at Manistee 24.25. Gem. at Sebewaing: A. Haag 3.00, Joh. Schmidt 1.00, Gust. Neumann 1.00, Heinr. Dehnel 2.00, Chr. Fiegl 2.00. By IL. List of N. N. 1.00. By? H. Bauer in Hadley 4.11. Sem. in Fräser, 7th Sdg., 5.00. (S. P77.43.)

For the Building Fund: From the Sturgis, Sherman and Centreville communities 6.00.

For inner mission: 1. For Michigan : Gem. in Benona \$2.26;? I. Schmidt, proceeds from sold. Sermons, 2.00; Gem. in Kilmanagh 8 00;? Molls Congreg. in Detroit 6.68; Congreg. in Montague 3.35; Fr. Lemke, proceeds from sold. Sermons, 4.00; by Fr. Zlomke 6.00; by I'. Bauer in Hadley 4.11; by ? I. H. Witte 2.10; by L'. H. Koch by Adele Behnke 1.00; Gem. in Town Echester 12.17; by K. L. Moll by Karl Putzig 1.50. (S. H53.17.) 2. General Fund: Gem. in Frankentrost 6.25; by I?. Düver 2.00. (S. H8.25.) 3. For Traverse City: Gem. in Gr. Haven H7.37.

For the widow's fund: Gose \$2.00. teacher Bernthal 2.00. Fr. Böling 4.00. comm. in Moltke 6.00. comm. in Rogers City 5.00. comm. in Richville 8.20. G. Bernthal 3.00. comm. in Monitor 3.75. comm. in Manistee 10.00. P. Lemke 4.00. comm. in Sebewaing 18.12. comm. in Amelith 3.08. comm. in Roseville 8.51. M. Förster 1.00. Mrs. A. Weiß 1.00. I'. Düver 2.00. Gem. in Belknap 4.35. Gem. in Frankenmuth 30.22. (p. \$116.23.)

For the deaf and dumb: By? I. Schmidt, Christmas gift from K. D., P10.00. By? Fackler from A. Frank 2.50. Gem. in Blendon 4.81. Christmas tree coll. of Gem. in Bay City 12.08. Gem. in Manistee 10.00. Gem. in Monitor 5.10. By I?, farmer in Hadley 1.55. (p. \$46.04.)

For the Negro Mission: By? C. Franke from P. B. H5.00. From the school children of the congregation in Adrian 9.26. Congregation in Montague 3.00. Congregation in Saginaw City 7.75. By P. K. L. Moll from Caroline Haag 3 00. By? Bohn from Mrs. M. for the church in New Orleans 1.00. (p. \$29.01.)

For the Emigr. Mission: By P. Sievers, Sr. high time coll. at I. Sturm, \$3.00. Kmdtaufcoll. at G. M. Appold 4.72. comm. at Rickville 4.90. comm. at Manistee 5.61. comm. at Sebewaing for New York 5.18. comm. at Frankenmuth for New York 17.65, for Baltimore 8.83. (S. K49.89.)

For orphanage in Addison: By P. I. Schmidt, Christmas gift from K. D., \$10.00. By? Fackler from A. Frank 2.50. Gem. in Reed City 1.35. By? E. G. Frank from etl. children in Big Rapids 1.55. P. Torney's pupils 8.70. Gem. in Manistee 7.00. (p. \$31.10.)

For sick pastors and teachers: Cong. in Frankenlust \$15.00. Mr. Joseph Kaps in Utica \$5.00. (S. \$20.00.)

For poor students and pupils: 1. St. Louis: through P. I. Schmidt, Christmas gift from K. D., \$10.00; 2. Springfield: Gem. in Waldenburg for G. H. Thiemann 5.50; 3. Fort Wayne: through P. K. L. Moll vom Jungfrauen-Verein sr. Gem. for L. Wißmiller 5.00, Frauenverein in Montague for Drögemüller 5.50, by Beyrer on Krüger's Hochz. ges. for H. u. F. Hahn 2.28 ; 4. Addison: by P. I. Schmidt, Christmas gift from K. D., 10.00, Frauenverein in Adrian for F. Prange 14.00; 5. Michigan: by P. Hahn on Morgen's Hochz. ges. 3.00, by I'. Bruß on Jakob Esch's Hochz. ges. 6.00. (S. H50.78.)

For the budget: 1. St. Louis: comm. in Adrian H9.50, comm. in Frankenlust 9.00; 2. Springfield: comm. in Frankenlust 9.00 ; 3. Fort Wayne: comm. in Frankenlust 9.00; 4. Addison: comm. in Frankenlust 9.00. (S. \$45.50.)

For the Jewish Mission: P. Sievers Sr. \$1.00. By k. Sievers of Mrs. Voß .50, on S. Arnold's Hochz. ges. 5.00. Gem. in Frankenmuth 17.55. By P. Markworth of N. N. .50. Gem. in Lake Ridge 4.50. Gem. in Skerman 2.44. Gem. in Sebewaing 4.00. Wittwe Auch 1.00. Gem. in Monitor 1.56. By I'. K. L. Moll of Karl Putzig .50. (p. \$37.05.)

For the Heathen Mission: By I'. I. Schmidt, Christmas gift from K. D. \$10.00. Gem. in Frankenmuth 21.00. (S. \$31.00.)

For the Progymnasium in Milwaukee: Gem. in Tawas City H5.00.

For St. Louis Hospital: By? Sievers from I. M. Förster tzi.OO. Gem. to Sandy Creek 7.50. (S. H8.50.)

For Lei Boston Orphanage: By teacher Burhop from s. students \$2.00.

Detroit, 31.Jan. 1884. Chr. Schmalzriedt, Kassirer.

#### Incorporated into the Middle District caste:

For the building fund: From? Ernst's parish at Euclid \$15.00. N. N. at Cleveland .50. P. Weseloh's parish there 17.00. 1'. Dröges Gem. in Fryburgh 28 80. p. Stocks Gem. near Fort Wayne 85.00. I'. Niethammer's gem. at La Porte 127.75. I'. Kretzmann's Gem. at Farmers Retreat 30.00. k. Weseloh's Gem. at Cleveland 12.38. P. Katt's Gem. at Terre Haute 18.00. P. Michael's Gem. at Fort Wayne, 6th T., 62.75.

Ernst's parish in Euclid 20.00, P. Schöneberg's parish in La Fayette, 2nd c., 325.00, P. Pohlmann's parish in Louisville 18.80, P. Srek's parish in Taylor Creek 9.00, P. Werfelmann's parish in Neu-Dettelsau 28.00, H. Starke's in North Dover 10.00, P. Daib's parish in Friedheim, 4th c., 106.00, 18. Trautmann's Gem. in Columbus 33.81 and 4.50, P. Heintz's Gem. in Crown Point 5.00, 1> Dröge's Gem. at Fryburgh 13.35, p. Lange's Gem. at Valparaiso 31.50, p. Dulitz's Gem. at Napoleon 18.00, p. Schlesielmann's Gem. at Bremen 41.25, R. N. das 2.00, p. Schmidt's Gem. at Seymour 20.00, k. Hasold's Gem. in Huntington 15.17, P. Scheips's Gem. in Hobart 44.55, its branch in Lake Station 6.10, P. Sieving's Gem. in Fairfield 75.00 and 25.25, 1> Henkel's in Aurora 5.00, its Gem. 27.68, J. Diemers Gem. in Pomeroy 15.96, K. Seuels, P. Schmidts u. P. Hillers Gem. 105.37, 1> Huges Gem. in Vincennes 39.00, Fr. Brakhage's Gem. 26.66, Fr. Rosenwinkel's Gem. in Bielefeld 3rd payment, 30.00, k. Lothmann's parish in Akron 24.40, Fr. Schleselmann's parish in Woodland 4.50, in Bremen 8.00, Jox's Gem. in Delphi 10.00, in Hadlev 5.50, in Royal Centre 2.00, k. Niethammer's parish in La Porte 107.00, P. Detzer's parish in Frankenthal 3.90, P. Bethke's parish in Reynolds 11.30, in Goodland 15.60, 1> Sieving's congregation in Fairfield subsequently 3.00, P. Hunziker's congregation in Edger-ton 7.35, in Mark Tipp. 26.00, M. & C. Wolff's congregation in New Dettelsau 4.00, P. Kühn's congregation in Dudleytown 7.29, P. Zscho-cke's congregation in Marion Tshp. 63.00, P. Mohr's congregation in Jngle-field 21.00, H. Sckepmann's congregation in Holland 5.00, J. Sattler's congregation in La Fayette 3.00, P. Seemeyer's congregation in Willshire 20.00, k. Berg's Gem. in Adams Co. 7.00, P. Jüngel's Gem. at White Creek 1.00, Teacher Maletzky in Aurora 1.00. (p. \$1859 97th).

To pay off the L-synod debt: Two-thirds ju- bilumcoll. of Cleveland congregations 267.36.

For the Gem. in South Bend: Fr. Michael's Gem. at Fort Wayne 10.38, 1> Daib's Gem. at Friedheim 20.00, k. Quert's Gem. at Toledo 10.35, Trinity's Gem. at Fort Wayne 15.11, Hasold's Gem. at Huntington 6.45, Fr. Zschocke's Gem. at Marion Tshp. 13.50, (S. H75.76.)

For P. M. W.: P. Trautmann's Gem. in Columbus 13.00, Mrs. M. Badsckuck and Mr. L. Lang in Navarre 3.00, Mr. Kiefer in Bucyrus 2.50. (S. \$18.50.)

For the Negro Church in New Orleans: G. C. Scheiderers Kinder in Neu-Dettelsau 4.00.

For the Gem. in Plantz: From IL. Gross' Gem. in Fort Wayne afterward 11.00, Fr. Schleselmann in Bremen 2.00, By Fr. Franke in Leslie 5.75, N. N. 50, Fr. M. 50. (S. \$19.75.)

For Mrs. P. Crämer: Mr. Kiefer in Bucyrus 2.50.

For the Christen congregation: Fr. Siegers congregation in Adams Co. 10.00, 1> Daib's Gem. in Friedheim 25.00, Fr. Werfelmann's Gem. in Neu-Dettelsau 33.81, Mrs. Chr. Schneider in Liverpool 50, Etl. Glieder in Aurora 2.75, Geye Sr. in Fort Wayne 1.00, 1> Sieving's congregation in Fairfield 10.00, Mrs. H. Thomas in Columbus 50, I. Tbreß in Pomeroy 1.00, Teacher Maletzky in Aurora 25. (S. K84.81.)

For the congreg. in Utica: Hockzeitscoll. at 8. Döllinger in Neu-Dettelsau 7.27.

For Mrs. ? Steinbach: Fr. Sieving's comm. in Fairfield 20.00.

For the Gem. in Dresden: Mrs. M. by Ik. Michael 5.00, P. Schöneberg's Gem. at La Fayette 72.00, M. Wayner at Aurora 1.00, P. Horst at Hilliard 1.00, P. Werfelmann's Gem. at Neu-Dettelsau 37.00, Hockzeitscollecte at K. Rausch das. 3.60, U. Henkel's Gem. in Aurora 19.50, P. Michael's Gem. at Fort Wayne 10.50, (S. \$149.60.)

For the emigrant mission in New York:?. Werfelmanns Gem. in Neu-Dettelsau 8.00, F. Heß in Cleveland 1.00, k. Niemanns Gem. that. 50.00. (S. H59.00.)

For the E m i g r . - M i s s i o n in Baltimore: P. Werfelmann's Gem. in Neu-Dettelsau 7.25, Wedding Collecte at C. Homeyer in Friedheim 5.00. (L> \$12.25.)

For Springfield household: k. Häfner's Gem. in Darmstadt 17.55, P. Weseloh's Gem. in Cleveland 19.12, k. Niemann's Gem. that. 40.09. (S. H76.76.)

For household in Addison: k. Niemann's comm. in Cleveland 40.10.

For English mission: part of k. Bachmann's mission festival coll. in Evansville 10.00, I. Thress in Pomeroy 50. (p. \$10.50.)

For poor in Fort Wayne: 1) for Jungel: k. Niemann's Gem. in Cleveland 40.00, 2) for Mertz and Schäfer: squat coll. at W. Prange by U. Stock 22.00, 3) for E. Jungel: Meyer to White Creek 1.00, squat coll. at 8. Lepper by? Stock 4.27, 4) for Brüggemann: women's club in? Niemann's comm. in Cleveland 10.00, 5) for Mertz: ? Sieving's Gem. in Fairfield 10.00, 6) for A. Zigel: 8th Gerke in? Frankses Gem. 5.00, 7) for Schäfer: squat coll. at G. Lepper durch? Stock 6.10, 8) for Zigel brothers: squat coll. at G. Rodwald 11.33, 9) for Glaser: wedding coll. at G. Lepper 8.35, at G. Blenke in Marion Tshp. 10.12, : by 8. Schladraff 5.00, 10) in general: Hockzeits-Collecte at Scklensker in Jnglefield 8.45, P. Huges Gem. in Vincennes 4.00, P. Detzers Gem. in Frankenthal 2.83. (p. \$155.50.)

For inner mission: Mrs. F. Scheerer in Fort Wayne 2.00, From the mission box of Mr. Griese in Cleveland 1.00, Fr. Hasold's parish in Huntington 4.99, Mrs. Chr. Schneider in Liverpool 50, half of the missionary feast coll. in Bremen 10.00, 2) Teil of the missionary feast coll. by Fr. Backmann in Evansville 40.00, Fr. Lothmann's Gem. in Akron 11.00, Fr. Niethammer's Gem. in La Porte 23.10, H. Jakob das. 1.00, W. Nebber in Seymour 1.00, Fr. Scheips Gem. in Hobart 8.40, N. N. das. 1.00, I. Horst's Gem. at Hilliard 9.76, its branch 3.65, F. I. jun. at Vincennes 5.00, A third of Jubilee's Gem. at Cleveland 89.12, Mr. Kampermann at La Fayette 1.00, Fr. Werfelmann's Gem. at Neu-Dettelsau 14.00, For the West: Fr. Jüngel's Gem. at White Creek 11.92, k. Kretzmann's Gem. at Farmers Retreat 17.15, N. N. by Fr. I. Michael 5.00, P. Daib's Gem. at Friedheim 32.00, P. Heintz's Gem. at Crown Point 10.00, Mrs. M. Badsckuck & 8th Lang at Navarre 2.00,?. Kühns Gem. at Dudleytown 4.61, k. Kaisers Gem. at Liverpool 12.23, For Minnesota and Dakota:

I. Kahl at La Fayette 10.00, For Nebraska, Mrs. Katharina Kuhlmann at Farmers Retreat 150?, Brackhage's Gem. 2.00. (p. \$358.33.)

For sick pastors & teachers: wedding coll. at R. Reinke in Cleveland 10.00, Baals in Fort Wayne 1.00, I. Schnaible in La Fayette 3.00. (S. \$14.00.)

For Jewish mission: P. Michaels Gem. at Fort Wayne 10.00, Mrs. Chr. Schneider in Liverpool 50, Teil of Mission Festcoll. by Fr. Backmann in Evansville 10.00, Mr. Geye Sr. in Fort Wayne 1.00, Miss I. Lang in Cincinnati 1.00, Women's Club in La Porte 10.00, Fr. Schmidt's Gem. in Indianapolis 11.12, I. Hillers Gem. in Minden 9.00, N. by 1> Dulitz 3.55, 1> Schleselmann's Gem. in Bremen 3.93, Etl. Glieder in Aurora 5.75, I. Tbreß in Pomeroy 50, Mrs. M. Schumm in La Porte 2.00, P. Zichocke's Gem. in Marion Tshp. 5.00, Mrs. Kern in Liverpool 50, P. Niemann's Gem. in Cleveland 50.00, G. Thieme in Fort Wayne 3.00. (P. \$106.35.)

For Negro Mission: P. Michaels church at Fort Wayne 10.00, Chnst. Scheiderer in Neu-Dettelsau 1.00, Part of mission festival collection by Fr. Backmann in Evansville 25.00, Scholus in Children's by kretzman 1.00, D. in Farmers Retreat 1.00, Mrs. Siekermann there 25. K. Schmidis Gem. in c-reymour 7.50, N. N. in Hilliard 50, N. N. by P. Stock 25. (S. \$46.50.)

For poor students in St. Louis: Fr. Huges's parish in Vincennes 4.00, Fr. Mohr's parish in Jnglefield 4.70, Hoch- zeitscollecten bet H. Bienz uud A. Dietrich by 1> Seemeyer 7.25, P. Junaels Gem. at White Creek 11.61. (p. \$27.56.)

For poor students in Springfield: Wittwe Klooz in Liverpool 50, Frauenverein in Bremen 12.20, Kindtaufe"II" at G. Högendörfer in Neu-Dettelsau 2.50, Justus Scheiderer das. 5.00, 1> Huges Gem. in Vincennes 4.00, P. Hämers Gem. in Jnglefield 20.65, For Müller: wedding coll. at Ch. Salomon in Fort Wayne 9.01, P. Zschoche in Marion Tshp. 12.50. (S. H66.36.)

For poor students in Addison: Fr. Huges's congregation in Vincennes 4.00, Luther Foundation of St. Paul's School in Fort Wayne 12.37, For orphan students: Fr. Daib's congregation in Friedheim 6.50, For students from Michigan: Mr. Goesswein in La Fayette 5.00, Coll. at the wedding of I. Grewé and at the silver wedding of Mr. Walker in Cleveland, Mr. Walker's wedding in Cleveland: for A. Fathauer 8.00, for F. Helmann 7.50. (p. \$43.37.)

For the orphanage in Boston: Mr. Otte through? Jüngel 5.00, Women's Association in Peru 8.50.

For the synod treasury: Fr. Michael's congregation at Fort Wayne 15.21, Fr. Franke's congregation at Leslie 4.65, From U. Sieving's congregation at Fairfield 2.00, Fr. Jüngel's congregation at White Creek 12.14, Fr. Lothmann's congregation at Akron 11.00, 1> Niethammer's Gem. at La Porte 23.10, God's Box at Farmers Retreat 25, U. Schmidt's Gem. at Indianapolis 45.27, k. Schöneberg's Gem. in La Fayette 41.75, p. Daib's Gem. in Friedheim 18.00, U. Kolbe's Gem. in Independence 10.80, k. Häfolds Gem. in Huntington 2.00, Fr. Sieving's Gem. in Fairfield 50, U. Henkel's Gem. in Aurora 18.60, K. Gross' Gem. at Fort Wayne 47.25, P. Diemer's Gem. at Pomeroy 6.85, Mertz's Gem. at Brownstown 9.55, k. Huges Gem. at Vincennes 10.00, from P. Sieving's Gem. at Fairfield 9.50, from P. Schmidt's Gem. at Elvria 25.50, from k. Sieving's Gem. at Fairfield 1.00, P. Zschockes Gem. in Marion Tshp. 18.50, 4x Weseloh's comm. in Cleveland 18.00, k. Schöneberg's Gem. in La Fayette 42.00, p. Berg's Gem. in Adams Co. 12.70, J. Schumms Gem. in Kendallville 4.68, ? Zucker's gem. in Rickland Tshp. 3.30, whose gem. in Florida 2.00, P. Sihler's gem. in Fort Wayne 58.23, P. Michael's gem. at Fort Wayne 17.47, P. Daib's gem. in Friedheim 24.25. (S. H516.05.)

For the deaf and dumb: Hockzeitscoll. at I. F. Dinkel in Pleasant Tshp. 10.50, Mrs. Chr. Schneider in Liverpool 50, Mrs. E. Nullmann in Farmers Retreat 2.00, Mrs. Wiecek in Cleveland 5.00, Mrs. Guckenberger in Columbus 2.00, women's club in Peru 8.00, Child Aufcoll. at W. Franke's in Bielefeld 4.50, From Herrn Gotteskasten in La Porte 1.00, F. Heß in Cleveland 1.00, P. Dankworth's Gem. das. 2.10, (Summa H55.50.)

For the orphanage in Addison: Women's Society at k. Michaels Gem. 10.00, Mr. Vonderaue at Fort Wayne 2.00. (S. \$12.00.)

For the orphanage near St. Louis: Fr. Brömers Gem. in Cincinnati 23.85, 1> Quert's parish in Toledo 13.62, Bella Kallermeyer in Cincinnati 2.00, Wedding coll. at 8. Schmidt in Vincennes 3.15, Mr. Bischofs sen. in Fort Wayne 10.00, Lebrer Gerberding's class 1.83, Behrer Strieder's class 1.00, the same from the piggy bank of the deceased H. Rodenbeck 1.00 (p. K56.00), H. Rodenbeck 1.00. (p. K56.45.)

For widow's fund: Fr. Michael's comm. at Fort Wayne 13.75, Franke's comm. at Fort Wayne 9.40, k. Kretzmann's congreg. at Farmers Retreat 8.20, N. N. that 1.50, Mrs. R. Sammetinger at Fryburg 1.00, Wedding coll. at Mr. Garber durch Fr. Dulitz 3.00, Former Zeons' congreg. at Ha-nover 45, Fr. Henkel's branch at Cold Springs 7.00, Fr. Ro-senwinkel at Bielefeld 2.00, Fr. Brakhage's congreg. 5.00, k. Schmidt & Gem. in Elvria 17.00, 1> Schleselmann's congregation in Bremen 13.63, 1> Rupprechts Gem. in North Dover 1.00, 8. Feltner in Akron 2.00, Mrs. Klocksem in Sa Porte 3.00, Chr. Herpolsheimer in Carlisle 1.00, P. Niethammer's Gem. in La Porte 18.14, P. Detzer's Gem. in Frankenthal 2.39, k. Mohr in Jnglefield, post. 4.00, wedding coll. at G. Heidt's das. 6.35, F. Heß in Cleveland 1.00, P. Weseloh's gem. there 23.25, Mr. Denhardt in La Fayette 1.50, M. Schnaible in La Fayette 2.00, P. Jüngel's gem. at White Creek 8.53, k. Henkel's Gem. in Aurora 9.83. (p. \$178.92.)

Fort Wayne, Dec. 31, 1883, C. Grahl, Treasurer.

**Entered the Coffee of the Nebraska District:**

To the seminary building: By Hilgendorf, Collecte sr. Gemeinde am Lutherfest, \$35.22, By P. Bürger 19.00, By Schulte 5.80, By Il. Häfßer for chandler 10.00, by s. two congregations 31.00, W. Taite 10.00, W. Mahlock 2.00, C. Riedel 1.00, P. Mahlock .50, By P. Oetting by sr. Gem. 11.45, By P. Bergt Jr. by sr. Gem. 8.25.

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By ? . Hofius, Coll. sr. Gem. on Luther's feast, 8.50. By ? . Adam from sr. Jmmanuels-Gem. 13.00, Zions-Gem. 1.55. By P. Vogler, Coll. of the congregation at Louisville at Lutherfest, 10.80. By ? . H. Cämmerer of fr. congregation for debt redemption 5.00. By P. Grüber and congregation at Lutherfest 15.85. By ? . Endres of sr. Joh.-Gem. 16.39. By P. Bergt jun. from G. Munderloh 3.00, Heinr. Högemeier 5.00, Kasp. Högemeier, Christ. Kroger, I. Meister 8.00 each, R. Schürmann, F. Lücking and Mrs. Busch 5.00 each. By ? . Bullinger, Coll. sr. Trinit.-Gem. at Lutherfest, 6.00. By ? . King of sr. Gem. 12.40. By ? . Leuthäuser of sr. Gem. 5.25. By ? . Bode, Coll. at Aug. Hellberg's wedding, 6.60. By Mr. A. Dähmings, 2nd Coll. of Zion's congreg. on Lincoln Creek, 65.00. By ? . Häßler of Homs Barrels 10.00. (Summa -357.56.)

For the synodal treasury: By ? . Meyer from sr. Beth- lehems-Gem. -5.00. By ? . Häßler of sr. Gem.'bei Cald- well 15.00. By ? . Hofius of sr. Gem. 18.50. By ? . Harms from sr. Zions-Gem. 8.00 ? . H. Cämmerer 2.00. By ? . Flach from sr. Zions-Gem. 5.35. By ? . Hilgendorf, Coll. sr. Gem. at the harvest festival, 29.00. By ? . Adam of sr. Jmm. congreg. 9.30. (p. -92.15.)

For the orphanage at St. Louis: By ? . Adam, Coll. at Mr. Sckriever's wedding, 5.25, Coll. at children's service, 8.20. By ? . Hofius of s. school children 5.00. (S.-18.45.)

For the widow's fund: By Adam, Coll. at the wedding of Mr. Lambrecht, 9.00. By Frincke from N. N. 2.50. By Endres from Aug. Sackschewsky, H. Reetz and Ferd. Käding 5.00 each. By Biedermann from sr. Gem. 8.00. By I ? . Leuthäuser from sr. Gem. 5.00. P. Müller 3.00, by sr. Gem. 5.55, Mrs. Brüggemann and Mrs. Kemper each 1.00. By ? . Grüber, Coll. at Ferd. Suhr's house dedication, 4.00. By ? . Oetting by Agnes and Clara 1.00, N. N. 3.00. By ? . Hilgendorf, Theil einer Weihnachts-Coll. sr. Gem. 19.00. By ? . Bergt Jr. from Mrs. ? . Schürmann 1.00. (p. -78.05.)

For sick pastors and teachers: D uring ? . Endres by W. Heiden and Aug. Junge each -2.00.

For poor students in St. Louis: By ? . Frincke by N. N. 2.50. By ? . Hilgendorf by Edwin Knechte! 2.50. (S. -5.00.)

For poor students in Springfield: by ? . Biedermann of sr. Gem. -6.87.

For poor students in Addison: By ? . Bode, Coll. at the wedding of Arg. Lindner, -5.00.

For Inner Mission: By ? . Biedermann von sr. Gem. 4.64, Mr. Finkenber g. 50. By ? . Hilgendorf, Coll. sr. Gem. at the Luther Festival, 8.45. By ? . Häßler, Coll. at the wedding of Nie. Gäbe, 4.08. By ? . H. Cämmerer von sr. Gem. 3.00. By ? . Endres of sr. Joh.-Gem. 16.18. By ? . Meyer of sr. Bethlehem congregation 3.00. By ? . Adam, Coll. on A. Lambrecht's wedding, 9.45. By ? . Frese of Mrs. Burlage and Chas. Pankonin each 5.00. (p. -59.30.)

For Negro Mission: By ? . Grüber, Thank Offering by Mrs. Kath. Mahner, 5.00.

For mission to the Jews: By ? . Biedermann from sr. Gem. 2.54. P. H. Cämmerer 1.00, Karl Präuner and N. N. each 1.00. By ? . Bergt jun. from Mrs. ? . Schürmann 1.00. (Summa -6.54.)

For the congregation of Hübener in Dresden: By Weller of the Zion congregation 13.65. By Schulte of the Zion congregation 13.65. Zions-Gem. 13.65. By ? . Schulte of sr. Zions-Gem. 3.60. (p. -17.25.)

For the Omaha community: By ? . Adam from sr. Jmm.- Gem. 55.75. By ? . Endres of W. Heiden sen. 5.00. P. Huber 1. 45, whose Gem. at West Blue 3.55. By k.Baum- höfener of sr. Gem. 20.00. by Mr. E. Roschke 1.00. by P. I. P. Müller 2.00. by ? . Bergt jun. by sr. Gem. 36.00. (p. -124.75.)

For student Dubpernell in Fort Wayne: By ? . Häßler from sr. Gem. -7.20.

For the deaf and dumb: By ? . Bode, wedding scoll. at Aeg. Lindner, 5.00.

Omaha, Feb. 1, 1884. F. C. Festner, Cassirer.

### Entered the Western District's Sasse:

For the synod treasury: By ? . Grimm's congregation in Washington -5.50. Fr. Mießler's congregation in Des Peres 10.16. By ? . Cousin of N. N. in Atchison 5.00. Fr. Hafner's congregation in Leavenworth 6.40. Fr. Heyne's congregation in Lake Creek 9.00. (S. -36.06.)

For college construction: ? . Wesches Dreieinigk. comm. at Jefferson City, 4th ihlg., 15.00. P. Wesches Zions comm. at Jefferson City, 4th t., 16.00. House coll. in ? . Spehr's comm. at Appleton, 4th inst. by: D. Laubenstein 2.00, G. Wierflg Sr. .50, R. Sutmueller.50. (S. -34.00.)

For inner mission in the West: By ? . Grimm in Washington by N. N. 2.00, by F. S. 1.00, Hrn- Karl Köl- ling, Jonesburg, Mo., 40.00, Lizzie C. Kölling 10.00, Fred. Kölling 10.00, Wilb. Kölling 5.00. By ? . Hanser of N. N. in St. Charles 1.00, N. N. in St. Louis 5.00, ? . Sievings Gem. in Kendallville, Jnd. that, 17.00, W. Waltke in St. Louis 25.00, Karl Steinkamp that. 5.00, widow Steinkamp that. 5.00, H. Schäperkötter that. 20.00, Mr. and Mrs. Freund that. 2.00, N. N. in Detroit 10.00, N. N. from ? . Seuels Gem. in Indianapolis, Jnd, 50.00 u. from N. N. in Crete, Ill, 1.00. By Mr. Schuricht from N. N. 1.00, from the Dreieinigk. district in St. Louis 83.46. By Mr. Lange from Geo. Göbel, Argen- tine, Kans., .50. by P. Müller's parish in Beaufort 5.00. by P. Wangerin's parish in St. Louis 26.02. by ? . Griebel in California, Mo. by G. Houser 3.00, G. Meyer 1.00. by ? . Zschoche in Frohna 11.00. By ? . Sandvoß in Augusta by Gliedern sr. Gem. 6.00. By ? . Günther in Mora by sr. Gem. 6.30, D. Harms 1.00, N. N. 5.00 and N. N. 1.70. By Mr. Lange from John Höhne in Metea, Jnd., .75. By ? . Hüschen from sr. Gem. in Drake 10.90, by sr. Filial- gem. in Red Oak 2.70, from himself 1.40. By ? . cousin from sr. former gem. in Osage Bluff 3.80. P. Bartels' gem. in St. Louis 5.73. By ? . Hanser from: Joh. Hebel of College Point 5.00, G. Brilharz, Hanceville, Ala., 1.00, ? . C. j Lauterbach, Christmas coll., 2.00, by s. 11 school children 1.20, I

by a Virgin in Zanesville, O., 1.00, P. Sieving's Gem. in Fairfield Co, Jnd, 11.00,1'. F. King 1.00, by 1 ? . Schroeder in Philadelphia 51.15 (viz. of G. Pfeifer Sr. 5.00, H. Eckert.50, Joh. Heß 1.00, Chr. Fehrmann .50, C. Voigt 1.25, Wittwe Hellmuth .25, C. Elsenhans .40, C. Zoller .50, G. Winneberger sen. 2.00, G. W. jun. 1.00, Mrs. Wmneberger 1.00, Wittwe Schercr .50, G. Klein .50, Witwe Bassing 1.00, H. Müller 1.00, Chr. Voigtsberger .50, Chr. Ruhr 1.00, F. Lehmkuhl.50, Fr- Dinter 1.00, A. Wolffschmidt.50, C. Mull 1.00, Wittwe Maunling 1.00, H. Mull 5.00, C. M. 1.00, Wittwe Lange 1.00, M. Fritz 1.00, B. Möller .50, N. Duffert 1.00, C. Jllenberger 1.00, C. Beutler.50, Mrs. Field 1.25, E. u. Chr. Kahl 1.00, Jgfr. Vertin 5.00, N. N. 1.00, A. Schindel 1.00, F. W. Meier.50, Alb. M. 1.00, P. Scheuermann 1.00, Wittwe Rahm 1.00, N. N. 1.00, N. N. 2.50, F. W. Graupner .50, W. Toussaint .50, A. Toussaint.50, W. Gabler .50, W. Kirchhof.25). From the general mission fund by Mr. Kassirer E. F. W. Meier 600.00. By 8. Hafner by Mr. Schott 1.00, N. N. 5.00. By8. Spehr by U. 1.00. k. Grimm's Gem. in Washington 16.00. By Praeses Biltz of sr. Gem. in Concordia 25.15, by individuals 7.50, by the Jungfrauenverein in sr. Gem. 20.10, from the Young Men's Association 6.10. From a Norwegian fellow believer 2.00. (p. 41142.67.)

For the mission to the Jews: By 8th Grimm in Washington from N. N. 1.00. By Fr. Nething in Lincoln from Fritz Gerken 2.00. By Fr. A. D. Krämer in Humboldt, thank offering from Mrs. 8th Krämer, 5.00. Fr. Tönjes' school children in Russell 2.00. (P. 410.00.)

For the Gem. in Dresden: 8th U. Jben in Farmington 1.00.

For 8. Brunn's institution: From a norw. fellow believer 1.00.

For the deaf and dumb: Through 8th Nething in Lincoln by Fritz Gerken 1.00.

For the emigrant mission in New Aork: 8. Prost's Gem. in Lohmann 4.15.

For the widows' fund: By P. Grimm in Washington from N. N. 1.00. 8. G. I. Müller in Wellsville 4.00. By 8. Nething in Lincoln from Fritz Gerken 2.00. By 8. Bock from sr. Gem. in Corning 2.05. Coll. on Voltmer's baptism of children 1.90. P. A. D. Krämer in Humboldt 4.00. St. Louis Teachers' Conference 9.25. By Praeses Biltz of the Women's Association in St. Louis. Gem. 8.00. (p. 432.20.)

For poor students in St. Louis: Through 8th grocer in Humboldt from Joh. Bredenhöft of Independence 1.75, from himself 2.00.

For poor students in Springfield: Fr. Profts Gem. in Lohmann for C. Metz 5.85. Through Mr. Dockter, Coll. on Mr. Tepa's birthday, for Otto Gemminger 4.83.

For poor students in Fort Wayne: Through Fr. Vetter, thank offering of the congregation in Atchison for early recovery of a pastor, 14.15 (specifically for E. Scheibe).

For the Kansas City Gem.: Fr. Griebel's Gem. in California 9.50. Fr. Günther's Gem. in Mora 6.00.

For the orphanage near St. Louis: By 8th Wesche of Mrs. Hoffman" 1.00, Mrs. Hager 1.00.

For sick pastors & teachers: By Praeses Biltz in Concordia by G. D. Bruns 1.00.

For Mrs. 8. H. Krämer: From a norw. fellow believer 1.00.

St. Louis, Feb. 7, 1884. H. H. Meyer, Cassirer.

## For the preacher and teacher wittwen - and orphan saffe

(of the Illinois District)

have been received:

### 1. contributions:

From pastors: C. F. Hartmann, H. Engelbrecht, G. G. W. Brüggmann, W. v. Scbenck, I. C. H. Martin 45.00 each; P. Baumgart, Ch. Kühn, E. A. Brauer, C. Brauer, W. Uffenbeck 44.00 each; I. H. Rabe, H. F. Früchtenicht 42.00 each. From teacher Ph. Müller 44.00.

### 2. gifts:

Christmas collection from the parish of 8. Eißfeldt 417.85. From F. Meyer by 8. Hartmann 7.00. By 8. L. Lochner from G. Schwarz 1.00, from G. Lawall 1.00. By 8. Norden from its parish in Hinckley 2.73, its parish in Lindenwood 1.28. From the parish of 8. Brüggmann 8.73. From the parish of k. Feiertag 7.65. From Mrs. H. Volstorff by I. Früchtenicht 2.00. From K. Michow in Ckicago 5.00. Through Mr. Kassirer H. Bartling 87.99 were delivered. (Summa 4195.23.)

Chicago, Ill, Jan. 31, 1884. H. Wunder, Kassirer.

For the support of poor students from the Southeastern Conference District of Missouri, undersigned has received since Aug. 23, pre. year ago the following gifts of love: From his. Gemeinde 45.00, W. Waltke 2.00; by Kassirer H. H. Meyer 5.50; by P. Jmm. Mayer from the worthy Virgins Association in sr. Gem. 15.00; by P. G. Link of the werthen Jungfrauenverein sr. Gem. 25.00. For studying orphan boys: by Fr. I. P. Fackler from sr. Gem. 2.00; by I. Umbach from the Jmma- nuels-Gem. in St. Louis 50.00; by teacher E. Leubner 9.95; by L. Waltke 3.00.

Kind thanks to the dear benefactors and a hearty "Gott vergelts". The treasury is empty. For further gifts of love for poor students of the prophets please

St. Louis Station, Mo. 6 Feb. '84, C. C. E. Brandt.

Received for college students Hinz and Jaap: from the Women's Association of Trinity Parish in Chicago 420.00, from the Women's Association of the same parish in the Town Lake District 5.00, from the piggy bank of Willie and Minnie Märten 1.00, from individual donors 33.30, total 469.30.

God repay the kind givers.

Milwaukee, Feb. 2, 1884.

G. W. Muller.

For poor students received with heartfelt thanks from Messrs. Gatsche Bros. here 45.00. By Mr. P. Gräbner in St. Charles, Mo., from his parish the Collecte on 2nd Chrifftag 9.85. By Mr. Joh. Dittmers in Tandy Creek, Jeff. Co, Mo, (spec. for boarding) 48.00.

C. F. W. Walther.

## Castle Garden Missions - Cashier's Report for 1883.

Total revenue in 1883	\$1267	Revenue:	.21	
Deficit on January 1, 1883	P465	L. Issues:	.92	
Total output in 1883			1784.65	
Deficit on January 1, 1884	K983		.36	\$2250.57
				K2250.77

### Commissions Account.

Balance per January 1, 1883	\$1288	Revenue:	.45	
Total income in 1883			3991.86	
		L. Issues:		K5280.31
Advances to emigrants, support, salaries, printing costs, Hamburg and Bremen agencies - -	G3713.96			
Balance on January 1, 1884	\$1566		.35	
New Aork, January 21, 1884.				I. Birkner, Kasstrer.

For poor students received through U. E. Groß of the Women's Association of sr. Gemeinde \$20.00. By U. F. Nützet in West Ely P9.00. For Stud. H. Müller K12.00 through Mr. U. W. Weber of sr. Parish at Pccryville. By Mr. U. Hügli for Stud. W. Dau \$27.00 (\$17.00 from sr. Gem., P10.00 from the Virginians' Association in ders.); by members of the Gem. of Mr. U. Noack \$21.75 and by the Gem. at Lansing, Ill, P5.00 for Stud. Dietz. Günther.

With heartfelt thanks, undersigned received through Mr. Teacher F. Schachamcyer of the Chicago Teachers' Conference K10.00 for poor, sick teacher W. Hopf.

St. Louis Station, Mo. 6 Feb. '84, C. C. E. Brandt.

In kind received from Mr. U. Herzers parish at Plymouth, Wis.: 34 sacks of flour, 1 p. meat, p. peas, 1 pot of lard. - Cordially thanking Milwaukee, Feb. 2, 1884. H.H. Schroeter, superintendent.

For the seminary household of N. W. S., Staunton, Ill, K2.00 gratefully received F. Pieper.

The report of Mr. U. Sapper, as well as the receipts of Messrs. U. List, U. Zollmann, I. M. Estel, I. Harmenmg and A. Schuft had to be left behind due to lack of space.

## New printed matter.

**Passion Sermons.** By G. Stöckhardt, pastor at the Lutheran Church of the Holy Cross, St. Louis, Mo. - St. Louis, Mo. Concordia Lutheran Publishers. 1884.

No doubt our readers received with joy the news given in the previous number that these sermons would be "ready for dispatch in about 14 days". After all, there is a great lack of good printed sermons on the Passion from the present time. This lack has now been remedied by God's grace. The writer of this was so happy to hear for himself the ones just published by our Concordia publishing house. The impression he received upon hearing them was indelible; therefore, the desire immediately arose in him that the blessing of these sermons, by means of their printing, would soon become a common property of all those who seek true edification on the rock of salvation, Christ crucified. These sermons contain an abundant treasure of spiritual thoughts in the best sense of the word. They are rich in those thoughts of the Holy Spirit, which are hidden in the divine history of the vicarious suffering of our Lord and Savior Jesus Christ, and which the author received from God before others the gift of finding and excluding. The noble language in which he speaks is not even to be mentioned here, although this is also a highly praiseworthy addition, especially in our Germany-corrupting America. It is based on the Passion History compiled from all the accounts of the four holy evangelists. The volume now published contains the first half of the whole work and treats in eighteen sermons Christ's life in Gethsemane, before the High Council of the Jews and before Pontius Pilate. With God's help, this first half will be followed by the other half in the course of this year. The thickness of this volume is 195 and VIII pages in large octavo. Printing, paper and binding is worthy of the delicious content. A beautiful frontispiece, depicting the thorn-crowned Savior, adorns the whole. The price is: 85 cts. postage paid.

W. [Walther]

## Changed addresses:

Rev. H. Lremer, kiero, kieree Co., 14edr.  
 Rev. 6. voerküer, Couneil Llukks, lorva.  
 liev. P. Heick, 413 IV. IVazme 8tr., 8ontli Lencl, Inck.  
 kev. 1. hink, Croton, Lrovru Co., I)ak.  
 Rev. 3. xipple, lox 35, ^rdorville, Vorlr Co, 14elrr.  
 Rev. 3. KrueZer, l^etersdur^l", Llonroe Co, Llieli.  
 Ctias. verA, 448)^ 14. claldorn 8tr. nerve Orleans, l-a.

Intereck ab ttre l?o8l Oillee at 81st l-ouis, ülo., . 3.8 866ouä-els,88 matter.

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## **Volume 40, St. Louis, Mo. March 1, 1884, No. 5.**

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### **Our emigrant mission in Baltimore in 1883.**

Even in the past jubilee year, when the 400th anniversary of Luther's birth was gloriously celebrated everywhere and the faithful were again vividly reminded of the man through whose ministry God gave his word again loud and pure and broke the dark power of the Pabst, the work on the immigrants and emigrants here in this place had a quite blessed progress through God's help.

In 1883, 36,645 passengers arrived in the port of Baltimore on 76 steamships, of which 621 were Americans, the rest being fresh immigrants. This is only 480 persons less than in 1882.

1185 immigrants were personally received and further transported by the agent.

Letters and postcards with various orders arrived in total 724, 656 have been written and sent.

Cash advances were made in the amount of H653.95, of which \$32.54 is currently outstanding.

In cash H8565.47 has been deposited with the Immigration Agent and all but \$225.78 has been paid to the passengers concerned.

To the very poor and impecunious \$45.75 was given from the relief fund. Some of the 181 adults with their 54 children, who remained here and in the surrounding area, could be provided with work and an honest living.

Through special trust and funds, which were given and made available to the agent from outside, it was possible for him to work in this year especially for the physical care of those who either had to stay behind because of poverty, or had to wait a long time for the travel money from their relatives, or who became ill soon after their arrival and thus fell into need, as was the case, for example, with a woman who came into the weeks immediately after her landing here. No less than 523 adults and 257 children

In this way, not only board and lodging for one day up to three and four weeks, but also the costs for doctor and medicine could be paid. It is obvious that the spiritual side of our mission has also been significantly promoted, because the more one can help the poor immigrant with bodily aid, the easier it is to find a way in with him to point him to the One from whom all good and perfect gifts come down, and from whom alone comes the right help in all bodily and spiritual needs.

God's Word commands us to faithfully take care of those who are in need and embarrassment with counsel and action, and since the faithful God has given us such a beautiful opportunity to do His will by opening the doors to us everywhere, we should rejoice in this and pursue and promote this work with joy and gladness.

Unfortunately, many are not only indifferent to it, but also look down on it with a certain disdain. However, the agent is often met with envy and malice by strangers, especially by the landlords, and if he were not under higher protection, he would often experience all kinds of fisticuffs. How our work here also arouses the envy of the Romans can be seen, among other things, from the following: Last summer and fall, a certain Father Cahensly from Limburg a. d. Lahn, the secretary of the Roman Catholic St. Raphael's Association, traveled through the United States in order to arouse a more lively interest among the German Catholics of America for their immigrant co-religionists. He visited the Catholic colonies in Arkansas and also came to Baltimore on his return trip. The "Katholische Volkszeitung" of October 27, 1883, writes about this as follows:

"Mr. Cahensly inspected the facilities there, which he liked very much. He soon became convinced that the immigrants are more protected against cheating here than in any other port, and that there is little or nothing to fear in this respect. What interested him first, however, was the question of what was actually being done in Baltimore to support the poor immigrants.

We asked in a German inn not far from the landing place where the immigrants were actually staying, whether the support from the so-called bounty fund was really as perfect as he had been told. For this purpose we asked in a German inn not far from the landing place where the immigrants were actually staying? There are almost no more immigrants here," said the innkeeper, with some annoyance, "the railroads transport" them almost all immediately to the west. We don't have any of that and it spoils all business in this area. Only the poorest, who can't get any further, stay here.

He then learns that the "Synodal Conference" has employed an agent in the person of W. Sallmann, hears about his extensive activities, and how the destitute immigrants are helped in many ways, even sometimes those who belong to the Catholic Church. The "Katholische Volkszeitung" then continues:

"That the Protestant sect makes propaganda for the immigrants through such activity is beyond doubt. The 'emigrant missionary' Sallmann is also at the same time an agent \*) of Lutheran colonies in Arkansas and other states, and can certainly achieve much with the means placed at his disposal. When the poor Catholic immigrant arrives here and finds himself abandoned by all, and, as is unfortunately often the case, cannot find his way to the bounty administered by politicians, he is only too happy to accept the help offered to him by the Protestant sect, and what the consequences will be in terms of the later life of the arrival, filled with gratitude to his benefactors, God alone knows.

"Mr. Cahensly then made further inquiries about the immigrant situation here and left our city with the conviction that better care for Catholic immigrants is also necessary in Baltimore. Better care for the immigrants requires, above all, more money than has been contributed so far for this purpose. No sums worth mentioning can be expected from the St. Raphael Society in Germany, and let's see

\*) This is not true, of course.

The foundation of a branch association in New York is therefore awaited with some excitement.

"May the efforts of noble-minded clergy and laity succeed in awakening such a lively interest in the poor immigrants in all the German Catholic congregations of the country that we shall no longer need to be ashamed of the Protestants, and shall be able to establish lodging houses in all the seaports, erect mission stations, and employ reliable, capable, and disinterested men of trust."

The United States Immigration Commission reports that immigration decreased significantly in 1883. It is striking and noteworthy that there is no significant decrease in immigration to the port of Baltimore, for the number of immigrants last year differs only by 480 souls, as noted above, from those of 1882. If one inquires into the reason for this phenomenon, one will find that it simply lies in the fact that the advantages of the landing in Baltimore are becoming more and more widely known and recognized; to which end our Synod and its organs have contributed not a little. The landing in Baltimore may confidently be called the most comfortable in all America for the immigrant. Whoever has seen how everything is arranged so that the arriving person can easily find his way around without any effort or fear, must testify to this according to the truth. Pastor S. Keyl, our emigrant missionary in New York, who certainly has an opinion on this matter, and who personally inspected the facilities of our harbor place on the occasion of the meetings of the Eastern District Synod here last spring, also expressed himself in the same spirit, and had only to praise.

Therefore, may the dear fellow believers continue to place the transportation of their relatives and acquaintances confidently in the hands of their agent. It often happened that people arrived here who had neither money nor tickets for the onward journey, also no provisions, I had to advance them everything, and then I found out that they had relatives or acquaintances within the Synodal Conference who had sent or paid out money for them, but not to me, but to some foreign ticket agent. This saddens us and robs us of our joyful courage. I would like to be entrusted with the money right from the start, just as I am trusted with the necessary assistance; everything would then go more smoothly and easily.

I would therefore like to take the liberty of asking the dear pastors once again to point out occasionally in congregational meetings that those who either travel to Germany themselves, or have acquaintances come from there, should take their tickets both for the ship and for the railroad from their own agent, whom they themselves have employed as members of the synod. In this way, they promote the benefit of our work here and, in addition, their own advantage. The prices for a steerage to and from Bremen have been reduced to \$20.00 during this winter, so that one can now travel to Germany for \$40.00 there and back. In the first cabin it costs \$60.00, for across and over in total \$100.00. However, it is probably possible that the prices will go up again somewhat in the summer.

May the Lord, who has graciously helped us so far, help us also in the future; may he mildly bestow the will and the accomplishment for all that we can and should do.

Wilhelm Sallmann. 177 Bratt 8tr, Baltimore, Md.

\*

From the above report it can be seen that our missionary work among the immigrants here in Baltimore, with God's help, has not only made good progress in the past year, but that it has generally increased in expansion and importance from year to year. Obviously, immigration via Baltimore is also increasing proportionately, and especially more and more of our fellow believers seem to be taking the path to their relatives and friends here via this city and prefer it to that via New York. This is not surprising, since not only is the distance from here 150 to 200 miles shorter for all those who want to travel to the West and South, and therefore the trip is cheaper; but everything is also much more convenient and easier here, so that the transfer from the ship to the railroad cars can take place with much less difficulty and anxiety. While in New York the immigrant is first loaded from the ocean steamer onto a smaller ship and brought to Castle Garden, where he must first make his preparations for the onward journey, and while he must then again be transported by water or by land for miles in the confusion of the giant city, in order to finally reach the railroad, with which he can travel inland; Here, on the other hand, the ocean liners with all their passengers land directly at a depot of the Baltimore-Ohio Railroad, the passengers enter the depot themselves from the ship's ladder, from which they then depart; and this depot is intended only for them, so no one has access to it except the employees of the company, our agent, and such persons as are provided with special tickets, to which, of course, "the emigrant runners" do not belong. While the immigrants move about freely in the large hall, which is always a great pleasure for them after having spent so long in the relatively narrow ship's hold and on wobbly planks, and while they enjoy the food and drink offered for sale here, the price of which is precisely regulated and thus cheap, they can also enjoy the food and drink offered for sale in the ship's hold, which is always a great pleasure for them after having spent so long in the relatively narrow ship's hold and on wobbly planks. The customs house officials have the luggage opened by its owners, take a look inside, and then it is immediately loaded onto the waiting train. Landing only takes place in broad daylight, so if a steamer arrives in the evening, everything must remain on board until morning so that no confusion can occur. In 5



to 6 hours the unloading and loading into the railroad cars is usually done. Without all the anxiety and distress caused in other places by boarding and disembarking in different carriages, even the father of the house, who has a bunch of children around him, can calmly watch the whole thing, and when the time comes, board the train with a few steps, without even having to leave the protective house. Only after everyone is in order, usually around evening, does the train with the immigrants hurry from the depot to the far west; in the meantime, the immigrant has also had time to get out of his box, to which he once again has access.

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The agent had the opportunity to take out this or that, to buy food, to change money, to buy a ticket, and all this with obliging officials, whose honesty and reliability is already guaranteed by their employment at this place. These hours are also the time when our agent, Mr. W. Sallmann, develops his main activity. He is always on the spot in the depot when the steamer arrives, first receives those who are referred to him, takes care of everything they need, and helps them with loving sympathy in word and deed in all the difficulties that an immigrant may nevertheless encounter. Once the train has departed, he looks around for those who remain behind, takes care of them and, if they are without money, accommodates them in a decent boarding house free of charge until they can be cared for further.

The care of the company extends even further than just bringing the immigrants to the place of their destination as soon as possible by rail; rather, it sends with every immigrant train that leaves after the weekly arrival of the steamer an interpreter to Chicago, who is fully conversant in the German, Norwegian and English languages. This is Mr. P. Jürgensen, a member of one of our congregations here, who has our full confidence and has now been presiding over this post for many years. How many advantages does the German immigrant enjoy who uses this steamer line! He remains under German care deep into the country, he has to deal with people who understand him and can speak to him. On the other hand, how bad it must often be for those who travel via England, for example! How many inconveniences they expose themselves to, because they do not understand the language of those whose guidance they have surrendered, and as foreigners they cannot expect any particular sympathy from the outset!

We must also take this opportunity to praise the fact that our missionary work has received a great deal of recognition from the officials of "Norddeutscher Lloyd" and continues to do so, that they are always willing to help us wherever they can, that they do not hinder our work in any way, but try to support it by rarely leaving an intercession for a poor immigrant unheard.

May the faithful God, who has blessed our work abundantly, continue to bless it and awaken hearts more and more to gladly and willingly contribute a mite that can be a source of refreshment and comfort to the wanderer who is in need and distress. May he keep his hand over us and over all who come and go to our country, and may he bring each one in peace and safe to the place of his destination.

Hugo Hanser, Secretary.

The papers of our Synodal Conference, of which there are now so many that it is too time-consuming to send each one a special copy in Al. 8. are requested on behalf of the "Baltimorer Emigranten-Eommission der Synodalconfercnz" to kindly copy the above report.

The Secretary.

This is the most dangerous challenge when there is no challenge. Luther.

What are the most distinguishing characteristics of a healthy and vigorous congregational life in the Lutheran Church here?

(Continued.)

The third characteristic of a strong and healthy congregational life is that God's Word is also diligently practiced in the individual families and that the householder faithfully fulfills his priestly duties, as in the reading of the divine Word, so also in the study of the catechism. And the more he is a truly spiritual person and priest before God through right knowledge and true faith in Christ by virtue of the Holy Spirit, the more skillful he will also be, in connection with this spiritual sacrifice, to give his household members their due, according to their need, be it teaching or admonition, punishment or comfort. All this St. Paul comprehends in a wider sense under the words, Col. 3:16.: "Let the word of Christ dwell among you richly in all wisdom." And, of course, connected with this, as in the Church, so also in individual homes, is the stopping "in supplication, prayer, intercession, and thanksgiving." In this stopping we are also told in Apost. 2, 42. the church in Jerusalem is held up to us as a model, not only in the public assembly for the hearing of "the apostles' teaching", but certainly also in the homes of the individual Christian families.

Where in otherwise orthodox Lutheran congregations this house service takes place only sparsely and very sporadically, it would be a sad sign that the majority of the house fathers are not righteously converted Christians; for it would be almost impossible for such people that while they feed their household members three times a day with earthly bread, etc., they should not feed them at least once a day with the spiritual bread of the divine word in the soul. It could also be that these and those pastors do not take the necessary care, partly in public preaching, partly through pastoral care of the individual members, to set this wholesome service in the homes, in the congregations, in motion.

The fourth mark of a healthy and vigorous congregational life is the abundant exercise of faith in brotherly and general love, good works within and without the individual congregation.

As far as the latter is concerned, the next priority of the individual congregation is its own spiritual self-preservation and promotion. It must therefore first of all be close to its heart to keep the church and school in good condition and to promote them.

There are many things that go into this. First of all, it behooves her to take care that the pure teaching of the divine word remains with her, without therefore harboring an unjust distrust of her pastor and the teacher or teachers in her heart.

Then it is incumbent upon them to take due care for the external self-preservation of their ministers at church and school. It is not necessary for them to have the same annual income as the richer and wealthier members of the congregation; indeed, if they are of the right kind, the pastors in smaller, younger and poorer congregations, in which they themselves are school teachers, will gladly follow the poor life of Christ, will be poor with their church children with pleasure, even if they are poor.

that three times a day they would have only potatoes and bread made of withered grain to eat.

Nevertheless, it behooves more well-off, older rural and urban congregations to keep their ministers of the word in the same way as their members in mediocre circumstances, so that they can wait for the nourishment of their profession without worry and can also be "models of the congregation" in giving.

After this self-preservation in the care of church and school, it is the next duty of the orthodox congregation, moreover, if it belongs to a synodal association in which institutions and schools for the training of pastors and teachers exist, to contribute vigorously to the preservation and promotion of the same, especially to the remuneration of the teachers concerned.

If these and those members of the congregations also build houses for their children and descendants and plant fruit trees for them, it must be much more their urgent concern and their noblest care that their children and children's children also keep the pure Word of God and the unadulterated Sacrament; for what is the use of even so much money and property if they lose these treasures, without which true faith and righteous godliness are impossible? Then it could not be otherwise than that their descendants would not use their wealth for the glory of God and for the service of their neighbor, but against both in the service of unbelief and selfishness, whether in greed for money or waste, in greed for profit or pleasure.

With this obligatory care for the preservation and promotion of the teaching and educational institutions of the synod, also in the higher preparatory schools, is then reasonably connected for every congregation the task of helping young, "God-fearing" and well-talented journeymen, whose parents are poor, to be trained and educated in these institutions for future service in the church or school.

It is true that God would have it that such boys and young men would find individual believing patrons, to whom the spiritual sacrifice "of benevolence and sharing" is a pleasure; but it is finer if the congregation, as such, shows its motherly heart by taking the care and maintenance of them into its own hands, especially when such young fellows come forth from its bosom.

It is no less incumbent upon every orthodox congregation, especially as a member of the synod, to cooperate vigorously in the printing of its small Lutheran catechism, an orthodox hymnal, such doctrinal and edification books, journals, tracts on its part through giving love and to help carry out salutary synodal resolutions in free love.

Apart from those works of love for their own and their descendants' spiritual self-preservation and promotion, the orthodox or Lutheran congregations of this country have, in my opinion, no more important and urgent "labor of love" than that the pure Word of God be brought to their immigrant and immigrating fellow believers and people in their dispersion in the far West, Northwest and Southwest.

Truly, in the great stream of immigration of the present time, the Lutheran Church, which has also been planted here and is now newly awakened, has to pay off a great debt of love in two ways. It is true that the Lutheran Church in this country, which in fact and truth bears its name, is a "guardian" and "preserver" of pure doctrine.

but unfortunately it has not been as active and zealous in spreading this doctrine, first among its fellow believers and people near and far, as it should have been.

Hence it has unfortunately come about that the Lutherans who immigrated earlier have either withered and degenerated spiritually and have become servants of the great God Mammon, dull and unreceptive to the divine truth for the salvation of souls, or have been and are still being devoured by the fluttering and swarming spirits, especially the Methodists. For the leaders of this emotional, pathologically proselytizing generation, who themselves care nothing for the pure doctrine of salvation of the Word of God, indeed, do not know it, naturally do not care to send out babblers of their kind to the immigrants. Each of these fellows is soon a Baptist or Methodist preacher, supposedly trained by the Holy Spirit and well-prepared, who knows how to report abundantly about the time and manner of his alleged conversion and his struggles for repentance and inner revelations and enlightenments, throwing Bible verses and hymns like cabbage and turnips through each other, He knows how to name the number of those converted by him, how to start Christian conversations, how to make spiritual use of earthly events, whether at the right time or at the wrong time, how to gossip about all kinds of things that have the appearance of godliness, and finally how to show his impetuous love for converting his beloved compatriots, whether far away or near; for even where these swarming spirits know well that Lutherans have a preacher of their church, and, moreover, an orthodox one, they still, contrary to God's word of the calling of his servants, creep into the houses, in order, by suspecting the pastor, first to "lead captive the womenfolk," and, where possible, to make them Methodists; for who else could be a truly converted Christian but - a Methodist? So, too, the noblest purpose of these raving send-ups in the distance is to make the Lutherans and others of their countrymen Methodists.

Now it is true that they also preach about Christ as the Son of God and Mary, and about faith in him as necessary for the forgiveness of sins and eternal life. And in this their preaching differs essentially from that of the rationalists and similar unbelievers, who decisively deny the deity of Christ and salvation through him. But because they do not have the knowledge of the pure evangelical doctrine of salvation, are not powerful in this doctrine and are therefore incapable of teaching others the healthy way of salvation, the dangerous damage cannot be avoided that in their sermons they corruptly confuse the individual doctrines. They are unable to comply with St. Paul's instruction to Timothy to "rightly divide the word of truth. In their sermons, law and gospel, faith and works, justification and sanctification flow into each other in an unholy way. And therefore, at best, they are only able to produce a morbid emotional faith, not a faith that is rooted and adheres to the word of grace and is able to withstand the cross and tribulation.

In view of this state of affairs, it is of the utmost importance that the Lutheran Church of this country should send out its best young forces as traveling preachers to its fellow believers and people.

### 3b

to bring them the pure Word of God in oral preaching and, by God's grace and blessing, to gradually establish healthy Lutheran congregations in the scattered settlements.

This is the most important outward "labor of love" that the orthodox Lutheran synods have to perform. None of the older, larger and better-off congregations of the synodal association should be lacking in prayer and intercession, as well as in the provision of love for the maintenance of their traveling preachers. Nor can they fail to feel a wholesome, refreshing effect when they hear that, through the faithful service of their evangelists, the Word of God is again and again displaying its converting power and calling healthy, fresh daughter and sister congregations into being far away.

It is also fine and lovely when many members of the individual communities otherwise show themselves active and lively in all kinds of works of serving brotherly and general love. Even as citizens of the country, inhabitants of cities and towns, there are many opportunities to show charitable love. Likewise, there is everywhere and at all times an occasion for individuals, for these and those individuals within and outside the communities, to fulfill their Christian calling in various "charitable deeds and contributions," to which God's Word so diligently exhorts them; for even in the foreseeable future, God sometimes sends his plagues and punitive judgments upon entire cities and landscapes, so that the helping and saving love from elsewhere may be shown actively and vividly, as by the individuals, so in such cases also by the entire communities. This was done abundantly last year from here to the flooded people in Germany by Lutheran congregations.

(To be continued.)

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## To the ecclesiastical chronicle.

### 1. America.

The papal clergy in America has created a **nasty dilemma** for itself. When the archbishop of Cincinnati, named Purcell, went bankrupt with four million debts, the poor people who had lent to him wanted to hold on to the church property, which was registered in the name of the archbishop as the owner of the same, for their credit. Then their priests declared that this was not possible, because the church property was indeed registered in the name of the archbishop according to Catholic custom, but was nevertheless the property of the congregations concerned and not of the bishop; which view was also confirmed by the Ohio Superior Court when it came to the lawsuit. Recently, however, the Bohemian-Catholic St. Prokop parish in Cleveland got into a similar dispute with its archbishop there by the name of Gilmour. After the archbishop has removed the parish council elected by the parish and appointed a new council, which the parish does not want, the old council now claims their church as its own property in the name of the parish. What does the archbishop do now? He declares that the church property is his and not the property of the congregation, because it is inscribed in his name! It is true that the congregation will hardly sue its bishop for fear of being banned from the church, but in the eyes of the whole world the papal clergy is now convicted of obvious fraud, for when it suits it, it declares the church property to be the property of the congregations concerned and not of the bishops, but when it does not suit it, it declares the church property to be the property of the congregations concerned and not of the bishops. she declares the church property to be the property of the bishops concerned and not of the congregations! A clean loving "mother of the faithful"! W. [Waltner]

**A member of a Presbyterian congregation** in St. Joseph, Mo. who had been banned sued the pastor and officials of the congregation for notice of the judgment. The court awarded him \$5,000 in damages; however, the state Supreme Court overturned the judgment.

### II. abroad.

**Livonia.** As is well known, the Greek Catholic Church rules in the Russian Empire, and a law says that no one may leave this church and transfer to another church. Therefore, no Lutheran pastor may accept a member of the Greek church, nor may he baptize children from mixed marriages. However, this is one of the laws that cannot be kept. Many thousands of Lutheran Latvians were tricked into joining the Greek state church in the 1950s. Soon, however, they grew tired of this and sought admission to the Lutheran church again. What should the Lutheran congregations do? Unfortunately, they first followed the law, but with a good conscience they could not turn away those who were crying for help; they accepted them in spite of the law. For a long time no one cared; recently, however, attention was drawn in Petersburg to the numerous resignations to the Lutheran church and the Lutheran Consistory was instructed to intervene punitively. The latter, however, refused. Since, however, disciplinary measures were taken in Petersburg, first against some preachers who baptized children from mixed marriages, the Livonian General Superintendent sought and received an audience with the Emperor himself, and it is hoped that this will bear good fruit. (Breslau church bulletin.)

**A new monument in London.** The London sculptor Joseph Böhm, a native of Vienna, has now completed the bronze monument to the English martyr William Tyndale, who as a follower of Luther had to flee from England in 1523 and translated the 5 books of Moses and the New Testament with annotations into English for the first time at Luther's in Wittenberg, whereupon he went to Antwerp in Belgium and was imprisoned there at the instigation of his English opponents and burned by the papists in 1536 after a long imprisonment. The monument depicting Tyndale will soon be erected on the Thames Quay near Charing Cross Bridge.

How much once a poor boy put on the plate of a missionary collect.

Years ago, a mission festival was celebrated in a small Scottish town. A missionary who had returned from the South Seas appeared and told in a simple way how he had found the heathens there and what God's word had done for them. One by one, from a bundle he had taken to the pulpit, he pulled out all kinds of images, made of stone and wood, and called out their names, what each of these idols was called, and all the things the pagans had ascribed to them and believed about them before the gospel came

and moved them to abandon these idols and worship the true God. There was a boy up in the gallery who heard all this, and his heart was deeply moved by the misery of the peoples who do not know God, and he said to himself, "If I live and grow up, I will become a missionary. Help me, dear Savior, that I may go to the Gentiles and win them to you." The feast came to an end, and the last speaker said, "To the

There are bowls at the doors, where everyone can put what he wants to sacrifice for the mission." Our little fellow began to look in his pockets, but they were all empty. Now he felt tremendously ashamed and really saddened. How could he pass the bowl without putting something in it? Therefore, it seemed best to him to wait until the men standing by the bowls had carried them into the sacristy to count the offering there. The church was empty, and the little boy quietly crept down the stairs. But there was still someone standing in front of the church door with his bowl; he heard a soft footstep, saw the boy and held the bowl out to him. The boy had not expected this. He turned red all over, but suddenly got hold of himself and said to the good man, "Hold it a little lower!" The man held the bowl lower. "A little lower still!" It happened. "Lower still." Said, done. "You'd better put it on the floor." The man did it to please the curious fellow. Then the latter stepped into the bowl and said, "I have no money, but I will give myself; in God's name I hope to become a missionary myself." This was the weightiest sacrifice made that day; for the lad kept his word. (Cross Leaf.)

### Under the Umbrella of the Most High.

When during the war at the beginning of the century the town of P. was besieged and shelled, in a large, three-story house the numerous inhabitants had left behind in the flames an 86-year-old blind person, Kunigunda Diemer.

She lay in a chamber on the ground floor, and for a long time she had been confined to bed because of old age. Since her house and all the houses around were on fire, but in her blindness she saw no light and no flame, she thought the crackling of the fire was a heavy downpour. But when the upper ceilings fell on her, she crawled out of her chamber into the living room and hid under the stove. But here, too, she heard the same rumbling above the ceiling, and she decided to return to her bed. Here she offered herself to her Lord and Savior alone, for not a single person was there and no one let themselves be heard. Her ceiling held out.

Early in the morning the day laborer, with whom she lived in the parlor, came and saw the whole house with the bare walls standing there. He thought he would find Kunigunda in the chute, approached his parlor door through two vaults and found her whole. He opened it and found his parlor intact. He also opened the chamber door and found Kunigunda in prayer. She asked him what had happened this night with the heavy rain and the thundering. The man hurriedly took Kunigunda away and took his other belongings with him. As soon as he was out of the room, both ceilings fell down with a terrible crash. (Evangelical Lutheran Messenger of Peace from Alsace.)

### The Apostle John.

The histories say that in the time of John the Evangelist there was a heretic named Cerinthus, who first preached against the apostles' doctrine and defiled our Lord Christ, saying that he was not God; and this blasphemy got so out of hand that the holy evangelist John, after the other evangelists, had to write his gospel and, most of all, as is seen, had to defend and uphold the divinity of Christ against this Cerinthus and his group. As you can see,

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[37] That St. John, especially before the other evangelists, speaks highly of his gospel and does not speak of many miraculous works of the Lord Christ, but of his sermons, in which he has painted himself mightily, that he is the true God, born of the Father forever, with equal power, glory, wisdom, righteousness, and all other divine works. But it happened at a time that the dear St. John went into a public bath with some of his disciples. When he became aware that the heretic Cerinthus and his flock were also there, he did not tarry long and told his disciples to leave with him quickly and not to remain among the blasphemers. The disciples followed him and soon departed with him. As soon as they had left the bath, the room was invaded and Cerinthus and his followers were slain, so that not one of them came. Luther, 9, 33.

#### Protection of God.

Stephanus Agricola (Kastenbauer), confessor to the wife of Emperor Ferdinand I and later to Archbishop Matthias Lange of Salzburg, came to the knowledge of the truth by reading Luther's writings and vigorously attacked the abominations of the Roman Church. At the behest of the monks, he was imprisoned in Mühlisdorf for three years. They tried to kill him by trickery because they were afraid of the people. They wanted to bring him to an old tower on the wall of the city of Salzburg, where they had brought powder, which a bought daring man should set on fire. But before the attack was carried out, lightning set the tower on fire. The murderous plan became known and aroused such indignation among the people that the prisoner had to be released. He attended the religious discussion at Marburg in 1529 with Luther, Brentz 2c. and died as cathedral preacher at Naumburg. G.

#### Luther.

"No one has ever preached Christ to me so deliciously as my dear Luther, no one has made him so great to me, therefore I cannot get enough of reading him" - said Beata Sturm († 1730), a godly virgin in Würtemberg, when someone gave her some volumes of Luther's writings and she had read them. G.

(Submitted.)

#### Brief report on the coffers and needs of our inner mission.

As a result of the request in the last but one "Lutheraner" concerning the support of our internal mission, the undersigned has received inquiries as to whether the need in the treasury is really so great, since the financial report of the general treasurer Meier in the same number of the "Lutheraner" shows a cash balance of K636.62. The inquiries suggest that the various mission funds are not entirely clear. The inquiries suggest that one is not quite clear about the various missionary coffers. And since it has never been reported in figures how much the current annual expenditures of the actual mission districts amount to, the undersigned believes that he will be doing the synod a service if he gives a short report on both. Also a short statistic about all our synodal districts with their contributions for the inner mission on the basis of this year's eleven reports may not seem unwelcome and useless in this connection.

Each of our eleven synodal districts has its own treasury for inner mission, from which it first covers its own missionary needs. In the course of the year, it sends its surplus to the general



Kassirer into the so-called general missionary fund for the support of other districts. The general synod has appointed a committee of three pastors (Pastors Löber ssn., Wagner sr. and Link) over the funds of this fund, who distribute them at the beginning of each January and July to the actual larger mission districts according to their needs. There are five districts, namely the Southern, Western, Nebraska, Wisconsin, Minnesota and Dakota Districts. According to the account of the general cashier Meier, there were \$3186.62 to be distributed in 1883; the cash balance of this, \$686.62, was distributed in January of this year 1884. Consequently, there is currently nothing in this fund. If, for the sake of brevity, we assume that these \$3186.62 were distributed equally among the five districts, each would have received \$637.16. Let us now compare herewith the certain annual expenditures of the individual mission districts, as the undersigned has received them from the treasurers of the same upon his inquiry, or as he has attempted to gather from the Synodal Report in question. The Wisconsin District, according to the statement of Mr. Kassirer, maintains 5 missionaries at an annual salary of \$400.00 each, making \$2000.00, so that this District would still have to raise \$1362.84 in its midst for its mission. The Minnesota and Dakota District, according to its report, has spent \$2023.56 for its mission during the past year, making \$1386.40 over its income from the general missionary treasury. In a communication just received from Mr. Kassirer Menk, the outlay from June, 1883, to February 1, 1884, is \$2623.21, and until June of this year about \$2000.00 is still necessary for current outlays. The Nebraska District has paid \$1040.00 annual salaries to its missionaries, according to Mr. Treasurer's report. According to its report, its expenses this year are, at a low level, \$1500.00 (see p. 73). The Southern District, according to the report of Mr. Treasurer Frye, paid from Sept. 1882 to Dec. 1883, \$995.00. The Western District, which embraces Missouri, Kansas, Colorado, California, and North Texas, has a regular annual expense of \$4200.00, it has six missionaries to maintain, and to give regular support to individual pastors and churches in important cities. Besides the certain salary expenses mentioned, there are extra expenses in each missionary district for horse and buggy, repairs, and the like. For example, in the month of January of this year alone, the Western District had to spend \$719.35 on salaries and extras, which was only possible because, in response to our cry of distress, we received generous donations, for which we hereby express our sincerest thanks. According to? Synodal report its income was \$2603.29.\*)

From these figures reported here, it is certainly clear to every reader not only that our urgent request for support was justified, but also that the income for the general mission, however abundant it may be, praise God, hardly meets the needs.

We now compile an overview of the contributions of the individual districts for the mission according to this year's eleven synodal reports.

District.	Municipalities Voting Di*annual
1st Wisconsin-1507384\$	1484.39
2. iowa-621612\$	707.90
3. average1076605\$	460.43
4. michigan-784259\$	714.31
5. southern22828\$	435.33
6. minnesota-u. dakota 912822\$	936.45
7. western1215108\$	2603.29
8. nebraska-651695\$	317.60
9. Canada-27984\$	332.72
10. eastern805075\$	825.44
11 Illinois-19711875\$	1722.06

Some synodal reports give the account of not quite one year; e.g., the Middle one only from October 1, 1882, to June 30, 1883. His contribution to the general mission fund is listed as \$345.89, \$508.50 for its own mission; the general treasurer's report lists the District with a Contribution of \$666.43. The above statistics are given as accurately as the reports allowed, but similar minor differences may well occur otherwise.

May the faithful God and Savior promote this work of our hands more and more for the sake of His name and kingdom. Amen.

C. J. Otto Hanser, Secretary of the Western Missionscommission.

\*) This fund had \$1000.00 debt at the beginning of this year.

## Obituary.

It has pleased the Lord above life and death to call away our teacher, August Karl Wilhelm Maletzky, by death. He was born at Parchim in Mecklenburg on January 21, 1840. He took over our school provisionally a little over 3 years ago, became a member of our synod last summer; whereupon the congregation issued him a regular call, which he also accepted. For two months he was no longer able to hold school. Consumption consumed his strength. He passed away, as we have reason to hope, gently and blessedly in the Lord on the 15th of this month in the evening at half past five. He thus brought his age to 44 years and 25 days. At the funeral service the undersigned spoke about Rom. 8, 28.

Aurora, Jnd, Feb. 19, 1884. H. Henkel.

### Mr. Gustav Pfau,

House administrator in our seminary at Springfield, Ill, died there of cerebral apoplexy on the evening of January 30, aged 75 years, 9 months and 8 days.

The deceased was born on April 22, 1808, in Leipzig, where his father held the office of a chief collector. Since his father died early, the boy was initially educated in the house of his grandfather, a country priest, but came in his sixth year to Dresden, where his mother had married the court actuary Beyer. He enjoyed a good education and chose, in obedience to his father, the profession of painter, to which he soon showed excellent talent. An eye disease that was already apparent at that time (it never left him again) forced him to accept the invitation to accompany a young merchant's son on his health journeys, with whom he traveled through Belgium, Holland and France and finally settled in Paris. On all his journeys, he struggled with God, whom he did not know, because he had not yet seen the Bible. When he returned home and was now in great distress, he got hold of the Holy Scriptures, read them, and by God's grace came to know the truth. Although he soon received a position in the Royal Picture Gallery in Dresden and was held in high esteem by the high lords, he joined the despised followers of Pastor M. Stephan, and with them he also emigrated to America in 1839. He went through all the external and internal struggles of these emigrants, but also shared in the blessings that came out of these struggles by God's grace. - Afterwards, Mr. Pfau pursued his profession as a painter in New York and Boston and was active in both places in founding orthodox congregations. Later, from 1851 on, he served the synod for several years as a colporteur in a self-sacrificing and unselfish way and was a zealous missionary. After he had again settled in St. Louis, he entered into marriage with the virgin Helena Kolb on May 1, 1856. In this marriage 2 sons and 2 daughters were born to him. - For some time he gave drawing lessons to the students of our high school, but soon - although a master in his art, the creator of an excellent Luther painting and a magnificent "Christ's head" - he had to take up other occupations because of his eyesight and now kept a grocery store for several years, feeding himself and his family only meagerly. In 1874 he moved to Springfield to take up the post of caretaker there. He could do little himself, especially in the last 6 years; but he gave his wife and, except for the last year, also his daughters completely to the service of the institution, although he himself was in great need of their care. He could no longer read or write, and became physically more and more frail; but his spirit remained exceptionally lively and active, and his intercourse with the old "Father Peacock" was entertaining and instructive. The dear man was not spared heavy trials almost up to the last day; but without trials and death throes he fell asleep on the above-mentioned day, gently and - as we can certainly hope - blissfully. After a

funeral service was held in the seminary auditorium, where Father Lochner preached on Ps. 71, 9-12, the body was brought to St. Louis and there, after Professor Schaller had preached on 2 Tim. 4, 6-8 in Trinity Church, he was buried in the churchyard of the community. - May the memory of this righteous man also remain among us in blessing! **H. Wyneken.**

## Inaugurations.

On the Sunday of Septuagesimä, the Rev. C. Engel was introduced by the undersigned in the midst of his congregations on behalf of the honorable president of the Dakota and Minnesota District.

H. Glass.

Address: Uev. O. LuZol,

l'erZus 8n118, Otter laii Oo., Linn.

On Sunday Septuagesimä Mr. 8. H. Bremer was introduced by the undersigned in the congregation to Pierce, Pierce Co., Nebr. on behalf of Mr. Präses I. Hilgendorf.

A. Leuthäuser.

Address : Uev. II. Lremer, kieree, kieree Oo., Hedr.

According to commission, Mr. P. W. Flach, formerly of Designer, Woodson Co. called of St. Peter's parish, Ellsworth County, Kansas, was inducted by the undersigned on Sunday, Sexagesimä, having answered the call.

H. Krause.

Address: liev. IV. 81nolr,

UoU^rooll, DllsrvortL Oo., Laus.

## Church consecration.

On the 4th Sunday after Epiphany the Lutheran Zion congregation at Colby, Clark Co, Wis, dedicated their new church to the service of the Triune God. Mr. 8th Markworth of Read- field preached. Undersigned said the dedicatory prayer and preached in the afternoon in English. Bro. Otte.

## The General Synod

of Missouri, Ohio and other states will meet on May 7 of this year in St. Louis, Mo., for its thirteenth assembly (or fourth synod of delegates).

Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a credential from their respective congregations. (See Synodal Manual, 2nd ed., p. 29.)

All pastors of the Missouri Synod 2c. are to send their parochial reports from January 1883 to 1884 to the undersigned by letter or postcard prior to the meeting of the upcoming synod. (See Synodal Handbook, 2nd ed., p. 106.)

The receipt of the presidential reports from the last session of the respective district synods until the meeting of this year's synod of delegates occasionally takes place during the sessions of the latter synod.

All those who have reports to submit to the next General Synod, or who intend to submit something to it, are requested to send them immediately to the General Presidium. Aug. Rohrlack, Secretary.

## Calling on our synod congregations.

Chapter V, 8, § 4 of our Synodal Constitution, according to the last provision on the part of the Synodal congregations, read:

"The election of the teachers at the institutions of the general synod shall be made by an electoral college consisting of the supervisory authority concerned, which shall have only one collective vote in the election, and one person to be elected by the general synod from each of the district synods of the synodal association. This collegium constitutes 2c." (S. Synodal-Handb., 2nd ed., p. 16.)

Since the increase in the number of district synods means that the number of persons forming the electoral college according to the above order is so large that the execution of the tasks assigned to the electoral college must become extremely cumbersome, the synod, at its last meeting in 1881, deemed it necessary - subject to the consent of the congregations, according to Cap. VII of the Constitution - to amend the above beginning of the said § 4 so that it reads in the future:

"The election of teachers at the institutions of the general synod shall be made by an electoral college consisting of six persons to be elected by the general synod and the supervisory authority concerned, the latter, however, having only one collective vote in the election. This college shall constitute 2c."

The declaration for or against this amendment of the Constitution is to be submitted in writing by all congregations entitled to vote either to the Honorable General Praeses before the beginning of the Synodal Assembly in May or in the same manner at the beginning of the same, which is hereby requested. The congregation which remains behind with the declaration shall be deemed to have given its consent.

On behalf of the Synod

Addison, Feb. 22, 1884.

C. A. T. Selle.

## The dear) communities that covet one of our high school graduates this year to be a teacher,

I hereby take the liberty of pointing out that the determination of which school positions are to be filled before others is not made by the teachers' college here, but by the honorable district presidents of the second districts.

Therefore, all vocations, accompanying letters and any other necessary documents are not to be sent to the undersigned, but only to the respective honorable district presidents. They will undoubtedly decide among themselves at this year's Synod of Delegates where our 20 candidates of this year are most needed. I am therefore sending the applications I have received so far to the aforementioned officials.

If the pastors whose congregations desire a teacher would like to send me a short note on a postcard, I would appreciate it, because it would give me an overview of the need for teachers, but it is only necessary that the district presidents be informed in detail.

Addison, February 8, 1884. E. A. W. Krauss.

The request No. 1 in the "Lutheraner" of January 1st of this year concerning a Luther memorial in book form has, as I may express here with joyful thanks, been complied with so far that an abundant amount of sermons, dispositions, festival descriptions etc. has been sent in. The first requirement, namely the material for the memorial, is thus available, but now it is a matter of the construction and expansion of the same. Since the book, according to the available material, will be as thick as the "Denkmal" of 1877, and the expenses will therefore be quite high, while one can only count on a small sales volume outside the circle of pastors, there is nothing left but to publish the work by way of subscription; and my request is therefore that all the dear brethren who approve and want to promote the enterprise, subscribe to it, and send me their names and how many copies they want by postcard without delay. However, for those who have already sent in a written contribution, I assume that they will take at least one copy, and therefore a special order is not necessary.

If one considers, by the way, that all the sermons and dispositions offered in the book to be published can be used in the best possible way also in the future, both on the annual Reformation festival and on the anniversary of Luther's birth and death; If one further considers that just such sermons are particularly troublesome, because they lie outside the usual circle of thought and require a special historical study; and if one finally considers that up to now little handy material has been offered for this purpose (for the "Memorial" of 1877 does not deal first of all with Luther and his fight against the Papacy, but with the Concordia formula): so one may well hope that every pastor will gladly acquire such a rich magazine for such sermons as is offered to him here.

I say: such a rich magazine, because I have so far, besides many dispositions, 35 complete sermons (the "Memorial" of '77 contains merely 28) together, among others sermons by Dr. Walther, the 88th Schieferdecker, H. Fick, Chr. H. Löber, Stöckhardt, Sieker, Hügli, Göhringer, C. I. Albrecht, Bühler, Kügele (the latter two English) 2c. I therefore believe that no one will regret signing the book and thus making its appearance possible, and I also expect a great benefit from it for our communities.

In response to numerous inquiries that I have received in the last few days: I reply that submissions are still welcome and will be taken into account, because as can be seen from the above, printing cannot proceed until there is a sufficient number of signatures. However, I would like to ask you to hurry with such submissions and would prefer it if quite detailed dispositions were sent in.

For the rest, I leave the matter to God and the dear brothers. If it pleases God, he will guide the hearts so that they will willingly help and the work will be accomplished in this way; if it does not please him and the brothers' success remains absent, then I must keep my soul in patience, as I have already done many times, and take comfort in the fact that I did what I could do. I hope, however, that the importance of the matter will still move many a heart, and to such an extent that it will also come to the corresponding deed. Therefore, I expect a good number of brave subscribers.

Hugo Hanser,

62 Fremont St., Baltimore, Md.

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## Correction.

The resignation of Mr. Schwemley in Ford County, Kansas, mentioned in the last synodal report of the Western District, is to be corrected to the effect that the same only resigned his office at Zion Parish, near Spearville.

F. I. Biltz, President.

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### Revenue to the Wisconsin District's coffers:

For the Free Church in Saxony: By John Pritzlaff Hardware Co. -10.00.  
For? Hübener's congregation in Dresden: From the upper Jmmanuelsgem. in Town Hermann 14.71. P. Wichmanns Gem. 17.16. (Summa -31.87.)  
For the orphanage in Boston: John Pritzlaff Hardware Co. 25.00. Ans the piggy bank of Frida, Hermann, Klara, Louis, Martha and Edward Wolläger 10.00. (Summa -35.00.)  
For poor students in Springfield: baptismal coll. at A. Reusch in Portage 4.55. wedding coll. at Grützmacher 5.00. John Pritzlaff Hardware Co. 10.00. (S. -19.55.)  
For Unigr. - Mission in New Aork: John Pritzlaff Hardware Co. 5.00.  
For poor and sick pastors: Wedding coll. at Heinr. Hasset 7.45.  
For? M. Wyneken: 1'. A. Rohrlack 2.00.  
For poor students in St. Louis: John Pritzlaff Hardware Co. 10.00.  
For poor students in Fort Wayne: Same 10.00.  
For poor students in Addison: same 10.00. Ste- phans comm. in Milwaukee 15.00. (S. -25.00.)  
For the orphanage in Addison: John Pritzlaff Hardware Co. 10.00. Mrs. Gundlach 1.00. (S. -11.00.)  
For Wisconsin - District inner mission: C. Niche .25. Albert Thich, Portage, .50. Bro. Köhn II, Sheboygan, 3.00. Jak. Jung Sr. 5.00. Wedding coll. at Herm. Heinecke 12.76. t?. A. E. Winter 1.00. Lucht Bros. 3.25. P. Steyers Gem. 4.00. John Pritzlaff Hardware Co. 25.00. C. Linden- schmidt 1.00. wedding coll. at Herm. Wolfs 6.50. W. Krug, Needsburg, 1.00. Mrs. Marie Seidel, Milwaukee, 2.00. P. Präger 1.00. Wittwe Treichel 1.00. Martin Kirschenberg, Clintonville, 1.00. A. Barthel, Freistadt, 1.00. Ernst Fischer, Hancock, 5.00. Trinity Gem. in Marquette 8.80. (S. -83.06.)  
For inner mission of Minnesota and Dakota District: Mrs. Strehm 2.00. Mrs. Zastrow 1.00. Herm. Meyer 2.00. Virgin N. N. 1.00. (S. -6.00.)  
For the deaf and dumb: I\*. Goehringer's Gem. in Sheboygan 30.30. John Pritzlaff Hardware Co. 10.00. Teacher A. Ehmann 2.00. (p. -42.30.)  
For a piano in Milwaukee:?. I. F. Köstering 10.00.  
For Negro mission: Mr. Münchow, Portage, .25. E. F. Eggert 1.00. Br. Köhn II. 1.00. (p. -2.25.)  
For the widow's fund: Gem. des I\*. Wambsganß in Adell 8.04. Gottl. Hilger 1.00. Mrs. Seider 1.00. N. N., Random Lake, 1.00. P. Aulich 4.00, whose Gem. 2.00. John Pritzlaff Hardware Co. 25.00. Coll. at dedication of parsonage in Needsburg 5.15. Teacher Bodemer I. IsO. P. G. Barth 4.00. (p. -52.19.)  
On the budget of Concordia College in Milwaukee:?. Strasens Gem. in Watertown 14.00. A. Roeder, Lewiston, .50. (p. -14.50.)  
For poor Wisconsin students: baptismal coll. at A. Barthel, Freistadt, 1.60.  
To the seminary building in St. Louis: H. Gade 8.00. John Pritzlaff 200.00. Dr. F. John 100.00. W. Krug, Needsburg, 2.00. P. Nützels Gem. in Oshkosh 10.90. (S. -360.90.)  
For teachers' salaries ü. Maintenance of Concordia College in Milwaukee: John Pritzlaff Hardware Co. 25.00. W. Krug, Needsburg, 2.00. (S. -27.00.)  
For Jewish mission: By?. G. Küchle of Mrs. N. N. 1.00, E. F. Eggert 1.00, F. Köhn II. 1.00, Mrs. Kaufmann 1.00, Teacher F. Bodemer 1.00, G. Ohland 1.00, C. Schubert 1.00, Virgins' Association of the Jmm. Gem. in Milwaukee 10.00. Hie- bers Gem. in Sheboygan Falls 4.60, in Wilson 5.25. Franz Käpsel 5.00. Heinr. Schmalzer, Racine, 1.00. P. Osterhus' Gem. 2.00, its women's club 3.00. P. E. Aulich 1.00. Wedding coll. at Karl Müller 3.58. (p. -42.43.)  
For construction and debt retirement of Concordia College in Milwaukee:?. A. E. Winter 2.00. Dr. F. John 50.00. I. C. Koch, Milwaukee, 50.00. Bro. Tenes, Hanover, 5.00. Forgotten in earlier receipt: Collecte on silver wedding of Bro. Richter, Milwaukee, 6.00. (P. -113.00.)  
For U. Brunn in Steeden: E. F. Eggert, Milwaukee, 1.00. U. F. Schneiders Gem. 7.00. (S. -8.00.)  
Milwaukee, Feb. 26, 1884. c. Eißfeldt, Kassirer.

### Incoming to the Coffee of the Western District:

For inner mission in the West: Through?. Roschke at Pierce City from N. N. -1.00. By Zschoche at Frohna 1.00. By?. Germann at Fort Smith from W. Harder 5.00, by A. Harder 5.00. By Teacher Kilz from H. Beumer 5.00, Mrs. Otto .25. By Mr. Barthel from I. Thürwächter, Palmyra, Mo, 4.75, Anna C. Gießmann in Baltimore, Md., .70, I. Neils in Spencer, Mo-, 3.75, I. H. Myers, Ambia, Jnd., 10.00, B. Schneidewind, Hillsboro, Ill, 3.00. By Hiller from sr. Congregation in Indianapolis, Jnd. by P. Proft of Wittwe B. Beck in Honey Creek 2.00, by himself 1.00. By ?. Eggert of Georg Engler in Strong 2.00. By ?. F. Walther from his parish in Brunswick 3.00. By P. Hanser from N. N. in St. Louis 10.00, from Wittwe N. N. das. 1.00, from Wittwe Jehling das. 10.00. By ?. Streckfuß 8.00. From Adam Goehringer in St. Louis 5.00, H. Meyer das. 2.00 and from H. Schepmann 2.30. Through teacher Schürmann of the Jmmanuel-Jünglings-Verein in St. Louis 20.97. (Summa -119.04.)  
For mission to Jews: Fr. Roschke's congreg. at Pierce City 6.25. Fr. Graves' congreg. at St. Charles, Epiphany Coll. 5.45. By Mr. Barthel of I. H. Myers at Ambia, Jnd,

[39] 5.00, by the children of Mr. C. H. Wolfram in Hart, Minn., .25. (p. \$16.95.)

For Indian Mission: From the children of Mr. C. H. Wolfram in Hart, Minn., .25.

For English Mission: Through Mr. Barthel from Mr. I. H. Myers in Ambia, Jnd., 5.00.

For the Gem. in Dresden: Through teacher Kilz from Mrs. Otto in St. Louis 1.00.

For the widow's fund: By?. Roschke from sr. Gem. at Pierce City, 8.00, by himself, 4.00. By?. Graves in St. Charles, New Year's Coll. sr. Gem-, 6.85, by himself 4.00. By Gem. at Babtown, Osage Co. 5.00. By Mr. Barthel of A. Spindler, Schuykill, Pa. 1.00. (S. \$28.85.)

For?. Wyneken: From a norm. Fellow believers 1.00.

NL. The \$32.89 receipted in the "Lutheran" of Feb. 1 from ?. Stöckhardt Gem. in St. Louis were not, as I was told, for the building fund, but for the synod fund. Also, the 5.85 for Sind. Metz was not from ?. Prost's church, but from himself.

St. Louis, Feb. 20, 1884. H. H. Meyer, Cassirer.

**For the orphanage at Addison, Ill.**, in love gifts received since Oct. 18, 1883: From Chicago, Ill: from 8th Wagner's parish from W. Schramm 5 aprons n. 1 cap for girls, Mrs. H. Zuttermeister 3 tr. jackets, H. C. Zuttermeister 1 barrel of apples; from 8th Bartling's parish from A. Sleede 15 ad. Calico, 10 w. Kattunflannell, Mrs. Reinhardt 2 sheets, 2 shirts, 3 Pr. pants, Mrs. Sophie Parnow 1 vest, 2 shirts, 3 Pr. stockings, W. Giese 10 Ad. Gingham, 13 Ad. Muslin, Aug. Buske 1 skirt, 1 Pr. shoes, 3 jackets, 1 Pr. pants, Mrs. Kröck 4 Ud. calicoes, 3 cloaks for girls and 2 worn skirts, Mrs. Krubeck 4 Pr. pants, W. Schmidt 2 boxes cakes; from 8. Succops Gem. by Prof. Th. Brohm 2 caps for girls; from 8. Engelbrechts Gem. by Elise Mau 1 coat, Mrs. Wegner 1 quilt, 2 fur gloves and 2 pr. stockings; from 8. Wunders Gem. by Mrs. Schöll- kopf 1 piece of wool flannel, H. Schulz 137 boxes of candy & nuts for Christmas, Hergenrother 2 boxes of candy; from 8. Lochners Gem. by Wm. Hoffmann a bundle of separate dresses, Wm. Lenz 3 collars, 3 handkerchiefs, Karl Kunde 4 Id. woll. Stuff, Jul. Knoop 2 quilts, 5 ad. Kattun, 5 Ab. Kattunflan- nell, Nimmer 1 Pr. pants, 1 petticoat, 1 dress, Schönbeck 10 Ad. Gingham, Christ. Koch 10 hd. calico, C. Radke 5 ad. Calico, A. Radke 6 Ad. Calico, from the Town Lake District from the Women's Club 2 doz. Handkerchiefs, 6 pr. stockings, 6 shirts, 1 box of candy, nuts & toys, Mrs. Wurst 1 pr. shoes, N. Frennert 2 remainders woll. Zeug u. 10 M. Kattun, Karl Fründt 12 M- Kattun, H. Fründt 4X Ad. Zeug, Mrs. Pfeile 10 Dd. Muslin u. getr. Kleider, Auguste Ärfte 1 Shawl, Frau Delp 2 petticoats, 2 dresses, 1 cap, Frau Brauer 10 M. Muslin, Karl Kruse 4 M. Trouser stuff, Joach. Abraham 10 m. Trouser stuff, T. Turpbahn 1 jacket, Mrs. Wegert 11 sts. Kattun, 10 W. Muslin u. 8 Ad. Gingham, Mrs. Beadel 12 Ud. garments, 5 Ad. Gingham, 4 Pr. stockings & 1 card buttons, Anna Wegert 2 dresses, Heinr. Marting 1 bundle tr. dresses, Bro. Heidorn 1 rest stuff, 1 nest Gingham, 1 Pr. pants and jacket, Math. Wöhler 35 M. Calico, 2 doz. Spools of twine, 2 cards of buttons, 1 pr. tr. shoes & 2 tr. jackets, Herm. Zur Mallen 10 ad- calico, 2 dresses, 2 caps, Br. Brinkmann 1 box of Groceries, Mrs. Köppen 1 box of toys and 1 piece of calico, F. Rennfranz 1 box of Candy, Mrs. Geisemann 1 box of toys, I. Schurz 13 lbs. of nuts and 6 small buckets, Mrs. Wm. Köhn 1 pr. cups & 1 toy stove, Th. Heymann 1 sausage; from 8. Hölter's Gem. of Mrs. Staats and Dannehl 1 box of oranges, Mrs. Nehls 1 package of candy, 1 hat, 1 basket of toys, Mrs. Soph. Bützow 4 aprons, 4 petticoats, 2 handkerchiefs, Mrs. Stenger 2 boxes toys, Mrs. Johanne Eblers 3 old hymn books, Mrs. Benz 13 M- calico and 1 remnant bedding, Mrs. Pudewa 18 ad. Kleiderzeug, Frau Döring 4 Taschentücher und 1 Nest Kattunflannell, Frau Amanda Töde 2 Pr. Strümpfe u. 1 Packet Nüsse, Frau Aug. Lübke 3 Dutzend Bleifedern u. 6 Mundorgeln, Frau Keller 1 Packet getr. Kleider, von einer Unbekannten 6 Schürzen und 6 Taschentücher, Frau Born 1 Box Spielsachcn, 6 Taschentücher, 6 Pr. Stockings and 2 collars, Sophie Zelms 2 boxes toys, Mrs. 8. Hölter 8 painting boards, 3 pr. stockings and 5 handkerchiefs, Mrs. Fr. Hamann 1 box collars, 6 handkerchiefs, 3 girls collars, 1 box candy, 2 packets nuts, 1 packet cake, Mrs. Woltersdorf 3 boxes toys, 12 watches with chains, 3 doz. Griffel, Mrs. Huxbold 6 pr. stockings, 1 remainder bedding, Mrs. Nehls 6 aprons, 6 collars, from a stranger 6 m- clothes, Mrs. Bützow 6 earrings, 1 box cake, 1 box nuts, Mrs. Albricht 1 box Christmas things, 6 bows, 6 aprons, Mr. Eckhard 1 box soap. From Addison, Ill: from Karl Klasen 3 sacks of potatoes, L. Stünkel 2 pots of milk, F. Gehrke 5 p. potatoes, 1 skirt, 6 girls' pants, 2 bodices, Rotermund and Weber 14 caps, Bro. Kücker 2 girls' hats, 1 Lvchürze, 1 remainder calico, Wm. Akrens 4 p. potatoes, 3 p. oats. From 8. Gotsch's Gem. in Aork Centre, Ill.: by Bro. Goltermann 3 pots of ham, 1 box of cheese, 1 basket of cakes, <> Brl. Brod u. 10 lbs. ground coffee from the Kirchweih, from H. Volberding 2 p. potatoes, 1 quilt. From Mrs. Kimant in Palatine, Ill, 12 pr. stockings. From 8th Biltz's Gem. in Concordia, Mo., from the Women's Association 18 sheets, 12 kiffen- covers, <> underpants, 2 quilts. From 8. Landgraf's Gem. in Decatur, Ill, from the Women's Club 15 aprons, 12 pants, 9 girls' bodkins, 19 Pr. stockings, 11 boys' pants, 18 smocks, 4 dresses, 9 handkerchiefs. From Nicollet, Minn: from Aug. Bode 1 pr. stockings, 1 pc. Woolen yarn, from Louis Bode 1 pc. Woolen yarn. From Mrs. Rosa Plötz at Oshkosh, Wis-, 12 pr. gloves. From K. H. (place unknown) IX meat. From 8 Mennicke's Gem. in NockJsland, Ill: from Mrs. Reimers, Mrs. Utke, Mrs. Thoms and Mrs. Herwig each a boy's suit, F. Schneider 1 worn boy's suit, Mrs. Mennicke 1 pair of trousers and 1 vest, Mrs. M. Schneider a worn skirt, 2 pairs of stockings, Mrs. G. Schöbe 1 quilt, 1 pair of stockings, 1 handkerchief, Mrs. G. Schneider 2 shirts, Mrs. Hänsen 1 pack of worn dresses, Miss M. Siemon 3 shirts, Mrs. Lindenberger 1 piece of stuff and 2 pr. stockings, Mrs. Vetter 1 dress, 1 pair of pants, 2 shirts,

1 petticoat, Mrs. Pfoh 3 pr. shoes, Mrs. Lothringer 1 shirt and 1 piece of calico, Mrs. Krüger 1 boy's suit, Mrs. W. Lamder 4 shirts, Mrs. Engel 1 pr. stockings, 1 cap. From ? Meyers Gem. in Lincoln, Ill. from Mrs. Bucke 2 pairs of shoes, from the Women's Club 4 Pr. stockings, 12 towels, 4 sheets. From ? Niethammers Gem. in LaPorte, Ind. from Mrs. Behre 2 girls' pants, 1 petticoat, 8 towels. From ? Kuckie's congregation in Milwaukee, Wis. from the Women's Association 12 pillow cases, 6 aprons, 12 dresses, 2 bodices, 2 pr. girls' pants, 16 girls' shirts, 7 pr. stockings, Mrs. Strelow 1 boys' suit, 1 pr. gloves, Mrs. Schröder 4 pr. stockings, Mrs. Hulse and Miss J. Cart 1 cap and 1 shawl, Miss C. Krüger 1 girls' cap, Mrs. Behrens 1 girls' dress, 1 shawl, 6 aprons, Mrs. Thranow 2 dresses, 2 collars, 1 shirt, Mrs. B. Schmidt 2 girls' dresses, 2 handkerchiefs, 4 girls' shirts, Mrs. Giese 2 Pr. pulse warmers, 2 Pr. gloves, 2 shawls, 2 Pr. pants, 5 aprons. From teacher Runzels pupils at Milwaukee, Wis. 6 pr. gloves, 4 pr. shoes, 5 hoods, 7 shawls, 1 collar, 6 cloth pins, 75 skill books. From I. N. Raithe in Chicago, Ill., 1 bfr. Apples, 1 box oranges, 1 p. nuts. From Wm. Laube on Blue Island Ave. in Chicago, Ill. 1 pr. stockings, 1 pr. gloves, 3 caps, 2 petticoats, 2 aprons. From Effingham, Ill. from C. Hartmann, 1 skirt, 10 pr. stockings, 1 pair of trousers, 2 scraps of calico, 5 shirts, 1 pb. wool yarn, Mrs. Frankenstein and Mrs. Pett 5 ad. each. Kattun, 1 Lunow 1 skirt, Mrs. Zinder 3 Ad. Calico. From ? Brauer's Gem. in Crete, Ill. from the Women's Association 10 shirts, 2 pr. stockings. From Wittwe S. Zahn in Cincinnati, O., 6 pr. stockings. From ? Rabel's Gem. near Aorville, Ill. 6 bed sheets, 4 shirts, 9 kiff covers, 2 quilts, 9 pr. stockings, 3 sock aprons. From F. Koehn, Jr. at Sheboygan, Wis. 100 lbs. smoke fish. From ? Krebs' Gem. in Aurora, Ill. from Mr. Reichet 1 pack of tr. clothes. From a stranger in Niver- dale, Ill. 1 girl's cap. From ? Hallerberg's parish in Quincy, Ill. from the Mission Sewing Society 41 girls' shirts, 6 pr. boys' pants, 12 jackets, 13 dresses, 6 aprons, 13 pr. girls' pants, 1 boys' shirt, 2 sheets, 8 pr. stockings.

On behalf of our 104 poor orphans, many thanks to all dear donors!

Addison, Ill. Jan. 22, 1884, John Harmering.

**For the Lutheran orphanage near St. Louis, Mo.,** received since December 22: From I. C. Däumer 9 Pr. shoes, Unnamed 3 vests and 1 skirt. Likewise: 11 remnants of cloth, 12 Pr. gloves, 7 pieces of silk handkerchiefs, 10 neck ties, 1 dozen suspenders, 54 Pr. stockings, 6 neckerchiefs, 7 caps. From Famous 4 boys' suits, 22 picture booklets, 18 boys' hats, M. Löwenstein L Co. 6 fur caps. From Mr. Lindhorst 56 sacks of coffee, 1 packet of peas, 1 packet of candy, 1 packet of plums, 1 packet of rice, 1 packet of split peas, 1 packet of beans, 1 p. of flour. From Mr. Fienust 1 Parthe sugar stuff, from C. F. Lande toys, worth \$10.00. Unnamed 8 remnants of cotton flannel, M. Götter 15 boys' caps, Wittwe Koch 1 quilt, A. Eggers 1 parthe ornament to Christmas tree, Volkening 34 picture books, story books, 1 pack of pictures, F. Detté 50 picture books, 12 story books, Mrs. Hehmann 6 woolen blankets. From Mr. Waldecker 1 box of toys. From the children of teacher Kirsch in Worden, Ill. 6.50. From ? O. Hanser's congregation, Coll. at children's service on Heil. Evening, 54.98. From the children of Teacher Zitzlaff in Evansville, Ind., 13.30. Christmas Eve Coll. in the parish of Father Grimm in Washington, Mo. 7.25. Christmas Coll. in the parish of Father Sandvoß in Augusto, Mo. 6.00. Christmas Eve Coll. in ? Links Gem. 34.30; desgl. in ? Janzow's parish 25.04; desgl. in ? Mayer's Gem. 3.85. From ? Stockhardt's parish by Schumann 2.00. from Jgfr. Juliane Klotz 3.00. For Christmas decoration from the women's association in ? Lochner's Gem. in Springfield, Ill. 12.50. From the school children in ? H. Ph. Wiles Gem. ges. am heil. Evening, 5.45. From F. I. Rank in St. Paul, Minn. 7.5. John Meyer in Holland, Ind. 2.00. R. Luber the 2.00. By ? Nehring, by Mrs. H. Kauper 50. F. Eckhoff, I. Eckhoff, Marie Eckhoff each 25. W. Bohmer, P. Bohmer, Johanna Bohmer each 1.00. H. Höhn, Koth, Höhn each 25. El. Höhn, 15. Sophie Maas 20. W. Lumpe 25. Kath. Kuck 10. Auguste Müller 80. A. Gerken, Kar. Gerken, F. Rambow 25 each, I. Kreislör 00. I. Lin- strot 50. Marg. Goosen, D. Goosen, Maria Goosen, Helena Goo- sen 25 each, H. Eckhoff 50, together 10.00. By ? Sleviers in Minne- apolis, Minn. of sr. Gem. that 6.45. from individual members 7.40. from eitl. friends 75. from children in Minneapolis and Pine City 5.14. from 3 families at Rollin 1.35. from Bar- num 2.10. Mrs. Kelsier in ? Rohlfing's comm. in Alma, Mo. 2.00. From Hrl. P. Richter's Skul children 2.15. From Geo. Chr. Albers 2.00. From G. F. in ? Mahrs Gem. in Ellsworth, Kans., 15.00. F. Müller dahier 5.00. From the pupils of Frl. Bertram 3.85. From the Kreuz-Distr. by teacher Körner 4.00. from s. schoolchildren nachtr. 50. From the Jmm.-Distr. by Wilhardt 4.00. From ? Janzows Gem. durch Hörmann: from R. Schulenburgs children at Christmas 4.50. A. Ublich 2.00. Maria Kassing 1.00. Wilh. Buhseimeyer 50. 3te Schul- klasse 80. From the Zions- Distr. by Gohmann 5.00. From the Dreieinigk- Distr. from Mrs. Sommer 1.00. By Sent 6.45. From the Jmm.-Distr. by Mrs. D. Bischofs 12. Kittenburgerzige. From E. Dorsehen in Galvin as a Christmas gift 2.50. Christmas coll. of the congreg. of ? Heyne in Lake Creek, Mo. 8.50. Christmas Eve coll. of the Cross congreg. in St. Genevieve, Mon., 75. from an unnamed friend of the poor orphans' das 5.00. From the poor fund of the comm. at Altamont, Ill. 3.70. From the Dreieinigk. dist. by Mrs. Kellermann 5.00. N. N. 10. From the Jmm. dist. Christmas coll. at the children's goth. service, 35.27. From ? Mayer's Gem. by Dopp 3.20. from a happy pilgrim 1.00. By teacher Hamm, ges. in the school of the 2nd Klaffe in Concordia, Mo., 3.10. Received by ? Brandt received: Half of the Coll. sr. Gem. on heil. Christabend 8.85; by Birnbaum, Kopp, Schlüter u. Wessel in sr. Parochie coll. 31.00; by Jos. Hammer 50; by ? Janzow by Mr. H. Meyers children 4.50; by Ed. Engler, Arthur Engler & Emma Engler each .55; by ? I. Matthias, Kristfestcoll. sr. Gem. 13.30; by ? Jmm. Mayer by Mrs. Kay 1.00; by Mrs. ? S. by Mrs. A. 5.00. Further by: W. Hohmann 8 pr. children's shoes, 1 pr. slippers, worth 7.75; H. Pleuger 3 pr. children's shoes, 3.00; Mrs. Elis. Gräf 1 Pr. stockings; G. H. Wisnimeyer fabrics for 4 girls' dresses, Mrs. Hasenäger 3 boys' vests; Mrs. D. Hüttemann 2 boys' waists.

Sincerest thanks to all dear friends on behalf of the orphans

St. Louis, Jan. 21, 1884. I. M. Estel, Cassier

> eor 36 < L cutter 8ts.  
With heartfelt thanks, the undersigned received the following kind gifts for poor college students: From ? Zschoches Gemeinde: From H. Arentz 1 sack potatoes, 1 p. apples, 11 cabbage heads. Sinramm 1 p. potatoes, 1 p. oats, I. Gick 1 p. potatoes, H. Leidolf 12 cabbage heads, W. Braun 11 do., Asweg 10 do., L. Kanning 1 p. potatoes, A. Krückeberg 1 p. do., H. Lepper 1 bush do., W. Biermann 1 p. do., Scharpenberg 1 bush Wheat, H. Braun 1 S. potatoes, G. Schmidt 1 bag do. and 1 S. apples, J. Bende 1 S. potatoes, I. Steinau 1 S. oats, H. Müller 1 S. wheat, 8. Scherer 1 S. apples, 1 S. potatoes, 16 Bush. Turnips, Wittwe Lepper 1 p. potatoes, 1 bush, Wilek, L. Putenhofer 1 p. potatoes, 12 cabbages, H. Salfank 1 p. wheat, D. Wiern 1 p. do., 1 bush Apples, Brockmeier 1 p. potatoes, G. Dackow 1 p. do. C. Meier 1 p. do., 1 p. apples, W. Osterhaus 1 bag apples. From ? Stocks Gem. From Chr. Wiese 14 Bush. Potatoes, 6 H. Bush. Apples, by Hiltzemann 4 bushels wheat, 3 bushels apples, 6 Bush. Potatoes, 1 Bush. Grain; by Chr. Niether 18 Bush. Potatoes, 2 S. corn, 3 S. apples, 53 cabbage heads, 1 bushel turnips, some beans and apple socknits; by H. Rodenbeck 8 Galt, Apple butter, 40 cabbage heads, 2 S. apples, 12 Bush. Potatoes, 5 1/2 Bush. Turnips, 4 bush. Oats, 5 bush. Grain; by Chr. Niether 4 Bush. Potatoes, 3 bush. Apples, 30 cabbages, 8 bush. Oats, 12 bush. Wheat, 1 bush. Grain & some beans. From the women's association of the same community 10 quilts and 1 pr. woolen socks. From ? Michaels Gem.: By V. Schäfer 9 S. potatoes, 9 S. oats, 1 S. grain, 1 Bush. Turnips, 50 lbs. flour, 24 cabbage heads; by I. Brück 60 cabbage heads, 1 1/2 Bush. Turnips, 5 S. potatoes, 3 S. apples, 2 sacks of flour; by V. Lapp 14 Bush. Potatoes, 3 1/2 Bush. Apples, 35 cabbage heads, 1 Bush. Turnips; by Moritz Brück 10 bushels of potatoes, by himself 12 bush. Turnips, and from several women of the same comm. 2 quilts. From ? Franke's Gem. 3 Bush. Potatoes. From ? Daibs Gem.: last year from the Women's Association 2 quilts, 6 pr. stockings, 6 bosom ends, 6 towels; in January of this year in two shipments from the same and from other charitable women of the same community 16 quilts, 34 pr. wool. socks, 14 undershirts, 12 underpants and 2 woolen sheets; from Chr. Prange 1 p. of apples, 1 sack of potatoes, 2 p. of oats, 1 peck of beans, from D. Liebrich 4 Galt, Apple butter. From ? Kleist's Gem. 1 p. potatoes, 20 cabbage heads and from Joseph Brudi & Co. 100 lbs. of rye flour. From the Women's Association of the local St. Paul's congregation for the household 5.00 for the purchase of towels, and 5 bed sheets for the sick rooms. From Mrs. Lange of Baltimore 5.00 for a student designated by her and 2 woolen quilts for the sick rooms.

From the contributions in kind and groceries received from the local town communities and neighboring country communities for the Luther Festival, a considerable part remained. This was used for the budget and benefited it, and thus it is not more than right and just that we express our most heartfelt thanks to the kind donors who contributed so generously to our Luther Festival.

Fort Wayne, Feb. 4, 1884. A. Schuft, superintendent.

Received since 19 October:

For poor S. students: Through ? G. Johannes, Coll. in sr. K6.00 parish for S. Schroeder; from New Orleans for Lienhardt; by S. Pohlmann of Zions congreg. 20.00, by G. Frye of St. John's congreg. 8.05; by ? Haake's congreg. at Neelyville, Ill. Coll. at Lutherfest 6.00; by Mr. Bauersachs, Theil der Missionsfeste 1. at Lost Prairie, Ill. 30.00 for Maifr. Schutz & Wittbracht; by ? Blewend, Boston, half of Lutherfestcoll. sr. Gem. 19.00; by ? Sieker; from the "geordin. Wohltätigkeits-Kasse" for Herworth 35.00 and 20.00, for Jank 25.00 and 20.00 (p. \$100.00.); by the same from the "Missionsverein" for Knäpenschuh 40.00 and 20.00, for Kössel 30.00 and 20.00, for E. Kirchner 20.00 (p. 130.00.); by ? Rehwaldt from Chr. Kostad 10.00; by ? Dahlike; by ? Oetting from sr. Gem. in Oakland, Nebr., 3.00 for Haack; by Mr. Lehrer Nechlin; from the Women's Association in Cleveland (W. S.) 10.00, from the Cleveland Teachers' Conference 2.90; by ? Werfelmann sen. from M. Wolfs 2.00; by ? F. Lindemann from "a good friend" for a poor student 10.00; by ? Hallerberg from the mission fund of sr. Gem. 15.00 for H. Schröder; by ? Franck, Big Rapids, Mich. from some church members 10.00 for Wittbracht.

From the following benevolent women's clubs: In Jackson- vtile, Ill.; 12 bed sheets, 12 kiffen covers, 2 quilts; in Indianapolis (? S. Seuels Gem.) : 12 undershirts, 9 pairs of undershirts, 14 bed sheets, 4 bust shirts, 14 kisson covers, 4 pr. socks, 2 quilts; in Indianapolis (? C. Schmidt's Gem.) : 9 bust shirts, 12 undershirts, 12 undershirt dresses, 10 kiffen covers, 10 bed sheets, 14 towels, 3 pr. socks, 2 quilts; in Osnkosh (? Nutzels Gem.) : 6 pieces of bed sheets, kiffenzug, towels, handkerchiefs, shirts, 4 pr. socks.

A valuable, magnificently framed oil painting by Mr. Wehte for our auditorium, a pictorial representation of Rev. John 14:6-12.

For my sick brother ? M. W. From Miss Emma Niese 7.06; from "a friend of his father resting in God" 5.00; Mrs. ? Scheips 2.00; -r in St. Louis 10.00; Mrs. Landour dahier 1.00; from a childhood friend 5.00.

For the Jewish Mission: H.F. Schlüter, Cleveland, 1.00 (accidentally not acknowledged earlier).

With heartfelt thanks!

Springfield, Ill., Feb. 19, 1884, h. Wyneken.

On the wedding of Mr. Th. Brinkmann and Miss Louise Justin for poor students. K3.75. C. I. O. Hanser.

## Report of the General Treasurer of the Preachers' and Teachers' Widows' and Orphans' Support Fund for the Year 1883.

		Intake:
Balance from previous year-	293.79	
Support paid out received back	50.00	
From the Illinois District (Kassirer P. H. Wunder).		
Contributions-	553.64	
Gifts	1184.49	
	1738.13	
From the Middle District (Kassirer C. Grahl) At		
contributions and gifts	1078.74	
From the Western District (Kassirer C. Günther)		
Contributions and gifts	626.14	
From the Wisconsin District (Kassirer C. Eißfeldt).		
Contributions-	157.20	
Gifts	329.75	
	486.95	
From the Eastern District (Kassirer I. Birkner)		
Contributions-	84.00	
Gifts	363.52	
	447.52	
From the Iowa District (Kassirer P. Fr. v. Strohe) Contributions-	134.75	
Gifts	211.13	
	345.88	
From the Michigan District (Kassirer C. Schmalzriedt) Contributions-	96.70	
Gifts	245.90	
	342.60	
From the Minnesota and Dakota Districts (Kassirer		
T. H. Menk) Contributions and gifts	265.87	
From the Canada-District (Kassirer G. Renfer) At		
tions and gifts	146.01	
From the Nebraska District (Kassirer F. C. Festner).		
Contributions and gifts	143.05	
From the Southern District (Kassirer G. W. Frye)		
Contributions and gifts	130.45	
Total revenue-6095	.13	
		Issue:
Support to 54 widows and 78 orphans -6070.61		Expenses for bills of exchange, postal orders, postage
and the like	12.15	
Cash in hand	12.37	
	-6095.13	
Bloomington, Isis.	C. F. W. Sapper,	
general. cassirer.		

### For Michigan sophomores

received since September: DuM Kassirer Schmalzriedt, infant baptismal coll. with Bro. Mueller in Lake Ridge, -4.00. For H. Hahn from I. C. Liken 5.00. For Bro. Hahn from Mrs. Emmert in Hills- dale 5.00. From Teacher Gruhl 1.00. For Bro. and H. Hahn, baptismal coll. with Bro. Back, 11.00. By k I. Schmidt, high time coll. at Herm. Töllner, 10.10. By Ad. Gräbner .50. By P. G. Bernthal's congregation, Soll, on Kirchweihfest, 6.85. By Kassirer Schmalzriedt, wedding coll. at P. Hetzner's in Frankentrost, 14.40 for Ingelhart. By Sievers' Gem. in Frankenlust, coll. on Kirchweihfest!, 20.00. By Fr. I. Schmidt for Lor. Wißmüller from teacher Weiß' school children 2.00, from Kath. Weiß 1.00, from Barb. Weiß 1.00. by P. F. Sievers jun. 7.00. by?. Sievers sen., Coll. on Jubilee, 20.00. by Kassirer Schmalzriedt from Wittwe Auch 1.00, from Frau Auch 1.00, from Gem. in Hillsdale 6.00. from U. Arendts Filialgem. 6.54. by Kass. Schmalzriedt from the Gem. in Amelith 8.83, from the Gem. in Lansing 4.00. By k. I. Schmidt, Kindtaufcoll. at I. Gräbner, 2.26; for Lor. Wißmüller, wedding scoll. at Mich. Kolb in Frankenlust, 7.56. By U. Partenfelder's Gem. 7.70. By Kass. Schmalzriedt from the Gem. in Cold Water 3.15; from K. D., "Christmas gift for theology students," 10.00, from K. D., "Christmas gift for sophomores in Addison," 10.00. From U. Dü- vers Gem. Christmas coll., 4.40. Through I'. F. Sievers, Jr. from Monitor and Beaver communities, 5.00.

By thanking the dear donors in the name of the recipients and wishing God's rich blessing, the undersigned reports at the same time that the treasury is empty again, and asks for further active participation in this labor of love for the support of poor students.

Roseville, Mich, Feb. 5, 1884.

I. L i st.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(of Iowa District)

have been received:

1st contributions:

From the kk.: C. W. Baumhöfener, I. R. Günther each -4.00; F. S. Bünger, Th. Händschke, Ch. F. Herrmann each 2.00; G. Haar 3.00; I. Thurner 5.00.

2. gifts:

By P. Baumhöfener from Mr. Wiebold & G. Maas each 2.00. By P. Horn, Coll. at Mr. H. Meyer's house dedication, 6.90. By?. Zürer from H. Richter 1.00. By Günther from H. Göppinger 5.00, Grandmother K. Göppinger 3.00 & H. Hager 1.00. By V. F. S. Bünger, Coll. sr. St. Joh. Gemeinde, 2.00. By H. Hanken 3.00. By Mrs. Henning through P. Günther.50. By U. Stephan, Coll. sr. Gem., 14.20. By Fr. Herrmann, Coll. sr. Gem., 9.70. By Händschke, Theil einer Coll. sr. Gem., 5.00. By Fr. Zürer from Mrs. Richter 1.00. By U. Stephan from the bell bag sr. Gem. 12.54. By Fr. Alexander, coll. sr. Gem., 11.00. By Fr. Greif from sr. Gem. 2.08. By Fr. Seßler of sr. Gem. in Sheridan Township, 6.97. in Grand City, 1.23. by?. Ph. Dornseif of sr. Gem. 14.14. By P. Weilens, s. at the silver wedding of Mr. E. Däumler, 4.00. (Summa -130.26.)

Monticello, Iowa, 21 Feb. '84. F. v. S trotze, Kassirer.

### For the Lutheran Hospital in St. Louis

received with sincere thanks: From Mr. Holtgrewe dozen bed places. Mr. Lagemann 5<sup>A</sup> dozens. chairs. From the Women's Association in the



Jmmanuels District 12 sheets, 34 pillowcases. 32 towels. From Mr. Moritz Dutz. Chambers, Dutz. Spittoons, Dutz. Coffeemugs, 1 dozen. Preserveplates. From the women's society of the community in Venedy, Ill, 3 comforts, 4 sheets, 6 box covers. From the comm. of Mr. U. Liebe in Illinois, for patient Lange, 10.40; from W. Lange, for the same, 10.00. By the collectors in Kreuz-Distr., 6.00; in Dreieinigk.-Distr., 13.55; in Zions-Distr., 27.25; in Neu-Bremen, 2.50; in the comm. of Mr. P. Brandt, 8.35. From Mr. W. Waltke, 2 boxes of soap. From the St. George Sewing Society 4 woolen blankets, 3 doz. Towels. From the community of Mr. U. M. Meyer in Neu-Bielefeld 20.45. From N. N. through Schubarth 2.50. From Mr. Scheer Sr. 5.00. Through the collectors in the Dreieinigk.Distr. 4.25, in Kreuz-Distr. 2.50, in Jmm.-Distr. 16.60, in Zions-Distr. 3.00. From Zions-Distr. by N. N. 4 sheets and 1 tablecloth. From M. S. 11 pounds of coffee. Collectirt at the wedding of Mr. Aug. Dellitt 8.50. AB. In my last receipt, first line, read Bolm instead of "Bobn".

F. W. Schuricht, Kassirer.

The following gifts of love have been received for **poor students in Nebraska**: From Fr. A. Leutbäuser, collected at Buckendahl's wedding in Pierce Co. -6.00. U. A. Bergt, Easter Collect of his St. John's parish, 13.00. U. E. I. Frese 1.35. Fr. Hilgendorf .50. p. Hofius .75. p. Adam 2.00. p. H. Fischer 1.00. p. Pankow 1.00. Conference travel money surplus 2.15. p. A. Leuthäuser, on Franz Schulz' hock time ges., 6.20. At the N. N. Specialconference s. 5.50. 17. Bergts Gem., evening abbaßcoll., 1.00. Hrn. Naasch 1.00. 17. A. Bergt, at the wedding of Mr. I. C. Raasch, 5.50. By P. W. Oetting from I. G. Goodmann, 1.00. B. E. I. Frese, 5.55. P. W. Harms, Coll. in sr. Zions-Gem., 11.00. U. W. Oetting's Gem. 5.45. By P. P. Müller of sr. Trinity congregation, 6.25. Fr. Hilgendorf, part of the Christmas coll. in his congregation, 18.50. Gem., 18.50. W. Harms.

### Income from the Saxon Free Church

By B. Paul Kern:

For general inner mission: M. 62.50 (-15.30).

For the construction of the new church in New Orleans: M. 100 (-24.50).

For the mission to the Jews: M. 62 (K15.20).

For the Negro Mission: M. 425.50 (-103.20).

E. F. W. Meier, Allgem. Kassirer.

### For the Dr. Martin Luther Orphanage

received with thanks: By P. Kaiser from the Women's Association at Liverpool, O., 6 bed sheets, 8 pillow cases, 5 underpants, 6 shirts, 3 underpants, 1 pr. woolen stockings. By k. Daib from the Women's Association at Friedheim, Jnd, 3 quilts, 10 girls' aprons, 2 dresses, 5 bed sheets, 10 girls' shirts, 7 colored and 6 white boys' shirts, 6 underpants, 14 pr. woolen and 2 pr. cotton stockings, 6 boys' shirts, 1 blouse.

West Roxbury, Jan. 21, 1884.

C. Zollmann.

For poor students in Milwaukee received: 1) For U. Rösch's sons: -7.00, collected on Mr. Teacher Meier's glass wedding, 8.00 from the Women's Association at Oshkosh, as well as 2 shirts, 2 pr. stockings, 2 towels, 2 sackcloths. 2) For Geffert: from U. Rohrlack 10.00. 3)^ For Ph. Polack: 1.00 from Wittwe H-, 4.30 on I. Blanken's wedding ges., 4.70 on G. Hemmann's wedding. 4)^ For P. B eck: 26.00 from young men & maidens from Mr. U. Strasen's congregation in Watertown.

God's richest blessings to the dear givers! E. Hamann.

Received for the sick teacher Hopf and his family: From the Chicago Teachers' Conference -10.00. From the Southern Michigan Pastoral & Teachers' Conference at Adrian 10.00. For Hopf's trip to St. Louis to the Lutheran Hospital from members of my congregation 25.00, from Fr. Arendt's congregation, Harvest Festival Coll., 16.00, from k. Böling's congregations for Hopf's children 17.24.

Roseville, Feb. 1884.

I. List.

Received from Mr. Hastete from V. Präger's parish at Granville 3 gallons. Lard (delayed by oversight), from Forestville, Door Co, from U. Döhler's parish 100 ppo. Butter.

eb. 1884, H. H. Sckröter, superintendent.

Received with thanks for my parish: By P. I. Kaspar, Giddings, Tex., -7.25. By Mr. Treasurer T. H. Menk 20.00. At the same time, S. Deuber hereby certifies to have also received 7.25 for his community in Sleepy Eye, Minn, which was badly hit by hail, through V. I. Kaspar.

Stillwater, Minn.

L. F. Frey.

Received for church building in Lincoln, Nebraska: By Mr. P. Bürger from H. Budnick -3.00, C. Nokde 3.00, W. Sollet 2.00, C. Feusterer, Fr-Feusterer, Job. Dose, W. Werth each 1.00. - God's rich blessing to the kind givers!

Lincoln, Nebr. 7 Feb. '84.

H. Frincke,

626 8. 13tN 8trc>c>t.

For poor students received with heartfelt thanks by Mr. P. C. A. Germann in Utica, N. U>, a Collecte sr. Parish -6.00. Through Mr. H. W. Gerke of the Werthen Frauenverein of the parish in La Fayette, Jnd, 3 quilts and 19 pairs of stockings. C. F. W. Walther.

Received for the fellow believers in Cincinnati affected by the flood or otherwise in need from Prof. A. Bäpler -2.00; from the congregation of Mr. U. Weseloh in Cleveland -100.00. A thousand thanks to the dear donors and God bless IA . Brömer, k.

Received by F. W. Müller for the synodal treasury K25.00, bequest of the late Mrs. Kath. B. L-chön in Lanesville, Jnd. E. F. W. Meier,  
General Treas.

For poor students received through Mr. P. G. Polack sen. \$13.00 from sr. Jmmanuelsgemeinde. Guenther.

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### New printed matter.

**Daniel and the Pope.** By Dr. Johannes Bugenhagen. A beautiful clear interpretation of the 12th chapter of the prophet Daniel. From a Low German Bible printed in 1578, translated by H. Pohlmann, Pastor. Appendix: Dr. J. Bugenhagen's interpretation of the Revelation of John. New York 1884.

The editor of this book, as he writes in the preface, "by the grace of God came into possession" of an old Bible translated by Bugenhagen into Low German, which he "raised to the dignity of his Kanzeibibel" for his monthly Low German sermons in the Lutheran Bethany Church (No. 87 Attowey St.) in New York. In this, however, extremely precious and rare book, Father Pohlmann found an interpretation of Dan. Cap. 11, v. 36. to Cap. 12, v. 13. and an introduction to the Revelation of John. He soon realized that these two pieces were of great value and well worthy of being translated and published from Low German into High German. This he did. However, the dear man was mistaken in thinking that these two pieces were writings of Luther's confessor, Bugenhagen. They are in fact writings of Luther himself, which the pious Bugenhagen only translated into Low German and included in his Low German Bible. In Luther's works by Walch, the first piece is found in VI Tomus pp. 1458-1493, the other in XIV Tomus pp. 151-163. Fr. Pohlmann could have spared himself the very laudable trouble of translating them into High German, since both writings are already found in Luther's works in the High German original, which the Lutheran reader will prefer to a retranslation from the Low German translation; even if the retranslation is excellently done. A reprint of the writings in Bugenhagen's inimitable, delicious Low German might now have found more eager buyers. Yes, perhaps a reprint of Bugenhagen's entire Low German Bible would be most welcome not only to thousands of Low Germans, but also to many who are not familiar with the lovely Low German dialect.

W. [Walther]

### Confirmation Gifts.

To be kept in stock at the undersigned publisher at all times:

**Timothy.** A gift for the Confirmed Youth. 25 cts, in gilt 50 cts.

**Food for the journey.** For confirmed members of the Lutheran Church. 105 pages small 8". With illustrations. Canvas binding with gold title 20 cts, the dozen K1.80.

**Return.** Words of love to a former confirmand from his Lutheran pastor. 1883. 90 pages in sedez format with a handsome frontispiece. Canvas binding with gold vignette 15 cts, in gilt 20 cts.

**Luth. Concordia Publishing House.**

(M. C. Barthel, Agent.)

### Confirmation Certificates.

For those pastors who have a large number of confirmands, it will be gratifying to hear that Mr. E. Kaufmann has published four types of confirmation certificates with 96 different sayings in emergency printing (format 10X13). Two varieties in black print cost 85 Cts. for the dozen, K5.50 for the package (96 pieces); the other two varieties in gold and black print cost \$1.00 for the dozen, K6.50 for the package. In the frame there are in 2 varieties: the Lord's Supper, Christ's baptism, the good shepherd, Peter 2c., in the others Christ's image, Christ on the cross, the Evangelists 2c.

### New beautiful cards

are also available from Mr. E. Kaufmann, namely:

Des Christen Zuflucht, 10 cards with initials and flowers in fine chromolithography, 40 cts;

Two fine color printed cards 10 Cts.;

Three fine color printed cards, slightly smaller, 10 Cts.;

Two oval cards with envelope, 25 Cts.;

Zui6t!68tmAl'lu668, three fine cards with envelope, 40 Cts.

On all these cards, between flowers and ornaments, are beautiful sayings of the Holy Scriptures in fine color printing, such as: "HErr God, you are our refuge for and for"; "Ick bin dein Schild"; Tracht nach dem, das droben ist" 2c. On the latter cards the sayings are given in English. Available from Mr. E. Kaufmann, 66 Fulton St., N. A-G

### Changed addresses:

R.6V. 18. Ueinemurm, 66N686O, llenrzi Oo., III.

Uev. D. 6th Strrreü, Uox 1084, 8ioux 1^118, Dnlr.

4., LI. Oot8eli, 49 VVnrclen 8tr., Olevellriul, O.

Diltreä ut ttle kost Otlie" at 8t. I-ouis, Llo., - L" soeconcl-olajis wattor.

## **Volume 40, St. Louis, Mon. 15 March 1884. No. 6.**

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(Submitted.)

### **What are the most distinguishing characteristics of a healthy and vigorous congregational life in the Lutheran Church here?**

(Conclusion.)

The fifth characteristic of a healthy and vigorous congregational life is that in the truly Lutheran congregations fraternal punishment and the church discipline ordered by Christ Matth. 18:15-17. are in full swing.

On this punishment at first, apart from gross, public offenses, in private, depends an immense amount for the spiritual prosperity and thriving of the congregations. And it is certain, then, that in older and larger congregations there are far fewer cases of banishment when this fraternal punishment and admonition is vigorously in progress.

Of course, it should be practiced according to the pattern and example of Gal. 6, 1. with friendly earnestness and brotherly love, mindful of one's own weakness and frailty, without anger and carnal zeal, but also without fear of man, with reproach and application of the divine word in kindness and earnestness. It should not be up to the punishing brother that the punished should not receive a strong impression of the brotherly love of the former, if he resists the latter temporarily or continuously.

Do all the members, especially in a larger community, notice immediately when one of them starts to go off track and, for example, gives way to the inclination to drink strong liquor, or gets into crooked ways of greed and greed for gain? Certainly not; but it is just as certain that this deviation from the straight path of the divine commandments will become apparent to these and those members who are in closer connection with the brother in question, whether of kinship and friendship or of business.

It is now especially incumbent upon them to penetrate his heart and conscience with the love of brotherly admonition, punishment and warning according to Deut. 19:17, in order to hold him back from the path of destruction at times, which is up to them. The threatening words of this sentence are to be used in their

The words of this brotherly love should ring diligently in the ears of those who fail to do so: "So that you will not have to bear guilt on his account. For although the member of the congregation who was not punished fraternally at first and persists in his sin, or after the fruitless punishment in the congregational meeting, is finally lost eternally through his own fault, he who omitted the timely fraternal punishment is not without guilt.

The sixth mark of a healthy and vigorous community life is diligent attendance at community meetings.

It is, after all, an unspeakable boon and blessing of God here at home with the fundamental and constitutional separation of church and state, which, alas, over there are so hopelessly tangled up in one another; for it is evident and in the light of day that, just as in the Middle Ages the papistical church oppressed and ruled the secular princes and their peoples, now the antagonism is taking place; for the so-called evangelical national or rather unchurched state churches are really only obedient servants of the sheer omnipotent state, which holds them in a straitjacket, ties them up and puts its gag in their mouths. The secular sovereign as prince-pabbot rules his so-called evangelical or Protestant church from above through his laws, edicts and decrees. In Bavaria, even the Roman Pontifical Prince is the head of the same, and its servants are in fact and literally "Royal Bavarian Pastors", who in their synods, e.g. for a collecte for the heathen mission, must first obtain the "very highest approval of Sr. Majesty". The situation in the Lutheran regional churches is hardly any better.

What happy people we Lutherans are here in this country, that we as congregations can govern ourselves on the basis of the divine Word and according to our confession, and can take care of our internal and external affairs accordingly! This glorious, God-ordained freedom of the church from the iron and icy grip of the state and its princely abbeys should make us swallow up and get over many serious ills and grievances, even great corruptions and annoyances in the area of the local civic community.

But where do the Lutheran congregations take care of their internal and external affairs in this way? Answer: In their congregational meetings; for the fact that in some synods these matters are in the hands of the congregational or church council is a thoroughly sick and lame state of affairs.

What kind of business do these assemblies have to do? Large and small, more or less important, but all of them must be ordered in the spirit of brotherly love, guided by the eye of wisdom.

For it is from them that the ministers of church and school are to be appointed and due care is to be taken for their bodily maintenance; it is here that any errors in matters of doctrine are dealt with and decided upon according to God's Word; it is here that the manifest sinners "of many" who have hitherto remained unrepentant are punished and, in the case of persistent unrepentance, declared to be obviously unbelievers, tax collectors and sinners, and by the unanimous judgment of the congregation excluded from the church or put under ban.

Furthermore, such matters are dealt with here which are necessary for the external nature of the congregation, but which are subject to Christian freedom in the way they are conducted. These include, for example, the order of worship, the alteration of church ceremonies in increase or decrease, the use of orthodox agendas, hymnals and catechisms, reading and school books, the construction or expansion and improvement of churches and schools, parish or teachers' apartments, the care of widows and orphans who need it, the election of overseers as assistants to the pastor, and other officials, such as trustees. These congregational meetings also deal with the support of the already existing synodal educational institutions and the poor students, as well as the traveling preachers, the promotion of periodicals, good books and tracts, etc.

Is it not then most important that these meetings should be diligently attended by all the members of the congregation entitled to vote, and not habitually missed by a good number through indolence and levity or other slight causes? Can one

suppose that such neglectors are decided and living Christians? Is it not in them a base ingratitude to God for that noble liberty of the church here at home? Is it not a sinful indifference to the weal and woe of the church and an evident lack of brotherly love, since instead of sharing, they lay their burden on others and let them work for them, while they cultivate rest at home?

It is true, of course, that not all members of these assemblies are equally capable of being active in them. There is a difference among the individual members, partly in natural aptitude, partly in knowledge and experience of church matters; not all have the same practical understanding and good counsel even for the wholesome handling of matters subject to Christian liberty; still fewer have a mature knowledge to judge correctly, if necessary, on points of doctrine or to punish, admonish, and entice in church discipline cases in a moving way that appeals to heart and conscience. Nevertheless, the other members, who behave more passively, can also contribute to the "common good" if they agree with appropriate good advice and suggestions and give their consent. If they are only faithful visitors to the community meetings, they themselves cannot fail to benefit from the fact that they increase in knowledge and experience and also learn to give good advice.

In any case, the predominantly large attendance at these congregational meetings is a definite sign and testimony of a fresh and vigorous congregational life. On the other hand, it is, on the other hand, a sign of a lukewarm and dull congregational life, if their meetings are attended on average by only half or a third, or even by only a quarter of their members entitled to vote - that is, by the utmost necessity to pass valid resolutions.

The seventh characteristic of a healthy and strong congregational life is that the congregation, as such, resolutely opposes the encroachment and intrusion of the world. "Do not be like the world," Rom. 12:2. This applies to individuals and churches.

It is impossible that only the servants of the church and their assistants, the leaders of the congregations, can provide the sufficient defense. It is necessary that the communities, as such, resist the intrusion of the world.

It is clear and obvious that the two great currents of profit and pleasure are tearing deeper and wider. It is important for the communities that the essence of this world does not penetrate more and more into them and in the end even gain dominance.

It is then, as it were, a Christian matter of honor for the community:

First of all, that none of its members "equals this world" in seeking dishonest gain by crooked ways, in distributing his brother in trade, in practicing usury, in serving strong drinks in the customary and conventional way, and so on.

Second, that the fathers of the house exercise proper supervision over their sons and daughters who have grown up, whether they are still in their homes or not. The fourth commandment remains in God's sight in its status and essence, although the children of the

who have long since come of age and come of age. If the fathers have raised them from an early age with and according to God's word in discipline and admonition to the Lord, their female supervision, in earnestness and kindness, will not prove unfruitful for their young people.

In any case, it is their duty, along with the housemothers, to keep an eye on them with parental love, but also with the necessary seriousness, to warn them against social intercourse with unbelieving, unchurched and frivolous contemporaries, to discourage them from attending drinking houses, balls, theaters, etc. In the same way, the congregation should reprimand and punish them in their meetings if they allow the worldly dances of the young people at weddings or family celebrations. Likewise, the congregation in its meetings should reprimand and punish such and such fathers at weddings or other family celebrations who allow the young people to dance as is customary in the world. And if such and such young men and maidens have no parental home in their place, it is the duty of the congregation, of which they are members, to provide them with maternal care and supervision. Apart from the official action of the pastors with the young people, it is at the same time also a matter of the congregation and a demonstration of its love towards these its younger members, to take care of their souls with and according to God's word.

Mere warning and exhortation will not, of course, procure the matter. Young people are sociable. Therefore it is well done if the communities offer them a helping hand for the formation and maintenance of young men's and young women's associations, as well as singing associations. And if the latter are able to perform larger, good pieces of music, it is fine and lovely if the members of the congregation take part in them as listeners. A monastic separation and segregation of the sexes is certainly evil. And just as the Christian and moral seriousness of the congregation, as such, requires, as mentioned above, to resist the intrusion of the world into the social pleasures and amusements of its young people and to maintain the wholesome necessary discipline, so it is at the same time its task to see to it that the social intercourse of the sexes takes place in discipline and honor.

This includes, for example, the participation of the young journeymen and girls on the occasion of the school children's outings in the open, where they can play all kinds of harmless games together. Likewise, it is fine and beneficial if, apart from those temporary performances of musical pieces by the singing societies, with the permission of the communities, the young people of both sexes

have the opportunity to gather in the presence of their parents or other respectable people from the community and to amuse themselves with each other.

For example, the young people could perform suitable pieces, sing popular songs, give riddles and charades, read out something short and appealing, and so on. And surely in every community there is one or the other young man who would keep things in good order.

It should also be a source of joy to the community if quite a few fathers of the house know how to cultivate the social intercourse of the sexes in a similar way in their own circles for the mutual amusement of their children, relatives and friends, and to make their houses a home away from home.

These are now the most distinguished characteristics of a healthy and vigorous congregational life in the Lutheran church of this country. May God in His mercy grant that the congregations of our synodal association, especially the older and larger ones, may strive for sincere self-confidence.

The people of the world may find these characteristics more or less in themselves. As far as they are there, they have to give glory to God alone with heartfelt thanksgiving. But as far as they are lacking, they have only themselves to blame, provided they are faithfully taught, disciplined and cared for by their teachers and shepherds. May God in His mercy grant that all these churches may go uphill and none downhill!

W. Sihler.

(Submitted.)

### **What impact does the family have on the Christian community school?**

The school has its origin and existence in the family, without it no school is conceivable. The school is closely connected with the family; the child is entrusted to the school only for a few hours of the day, then he returns to the parental home.

From this relationship arises a cooperation of the school and the family, if the former is to prosper otherwise. The influence which the family exerts on the school relates to the time before the child enters school, covers his school years, and continues to have an effect when the pupil has already left school; and is either a salutary or a pernicious one.

God-fearing parents accept the blessing of children as a gift of grace from God's hand, and knowing that their children are conceived and born in sins, they hasten with them to holy baptism as soon as they are born, so that they may be cleansed of sins and received into the covenant of God's grace. Their main concern remains that their children be preserved in baptismal grace; and for this to happen, they diligently use the means ordained by God for this purpose. - Above all, pious parents always carry their children praying on their hearts, and as soon as the little ones can babble, they teach them to pronounce "Abba, dear Father". Then, when the children have come so far that they can understand something, they are told little Bible stories; taught little sayings such as: The blood of JEsu Christ, the Son of God, makes us clean from all sins; or: Christ's blood and righteousness 2c. And this is done, without making much of a fuss, in the immediate family circle. It is not recommended to let children say their little prayers and verses on command in front of others.

Christian parents are also diligent that their children learn the difference between right and wrong, teach them obedience, love of order, and other virtues; break the self-will at times and accustom the children from the beginning to obey their word without first being scolded or even beaten; and because they know that example preaches more than words, they always set a good example for their children in word and deed. There is no need to say how much the home life of the parents influences the character development of the children. - When the time approaches for the children to enter school, Christian parents are anxious to give their darlings a true picture of school. Children who are thus instructed from the outset in the right fear of God, to whom the school is painted as a lovely place and not as a penal institution, enter the school well prepared and bring to their future teacher love and

**[43]** respect. - But pious parents are not satisfied with the fact that their children have been handed over to the school, but they now contact the teacher and inquire diligently about the conduct of their little ones. At home, they see to it that the assigned schoolwork is done well, and if concerns arise about the teacher's procedure, they first consult with the teacher before judging. They also try to bring others who speak ill of the school and the teacher back on track. - The behavior of parents towards the teacher is of great importance for the school and the children; even in the case where the teacher has really committed a wrong, who is also a fallible human being, parents should be careful not to express disapproving remarks about the teacher in the presence of the children. Parents who have their children in proper discipline diligently inquire, on their return from school, about the subjects taught there, and rejoice at any progress they notice in their children. Parents also do not keep their children from school without necessity, because they know that children are hindered in their progress by frequent absences from school. Pupils who are under such good guidance certainly exert a beneficial influence on the whole school class, and give the teacher much joy and encouragement in his laborious work; the school years will also be a blessed one for the children, and they will take love and respect for teacher and school with them when they leave. - —

If such young men and young women, brought up in the fear of God, later marry and God gives them children, they bring them up in a similar way as they have learned from their parents and teachers. - Furthermore, if such a godly youth joins a congregation as a member, he supports with warmth everything that is discussed in the congregations for the good of the school.

While the behavior of God-fearing parents has a salutary influence on the school, the opposite is true of unchristian parents. - In families where Christ and His Gospel do not reign, the poor children hear little or nothing of God and the Savior of sinners. God's word and prayer, as the main means of education, are little or not at all known by the parents. Outbursts of the old Adam, which show up early in the children, often still praise them as virtues. Thus the children's self-will is not broken at times, becomes stronger and stronger, and only by scolding and beating are they able to keep their children reasonably in discipline and order. The poor children are often made to believe, by all kinds of reprehensible sayings, that the cane rules in school; so the new recruits enter the schoolroom unbroken, filled with false ideas and mistrust. Such poor children have no concept of God and His Word; it is difficult to teach them that they must obey the teacher to the letter and that they must obey the school rules. If the teacher applies Christian school discipline, disagreements arise between him and the parents of such uneducated children, which often cannot be resolved even with the help of the school board. Because some parents have no idea of the natural corruption of their children, the cause of such discord is usually blamed on the teacher and other children. If such parents, who are in contact with



If children who are filled with prejudices against the teacher and the school do not want to go, they take their children out of the school and send them to another. - The departure of such children, who do not want to submit to Christian school discipline, is a blessing for the whole school; it loses a source of irritation, and the teacher is spared many a sorrow. There are also parents who otherwise speak of the Christian school with love and respect, but, because they are unbelievers, scoff at everything divine; as a result, many a child goes astray about God and His words, becomes negligent in learning homework and careless in religious instruction. This example often has a detrimental effect on the whole school class. A similarly pernicious influence is exerted on the school by the children of false believers, who, as we know, are at odds with us in the doctrine of the means of grace. In short, if the family is not in the right relationship with the Christian parochial school, the influence it has on it is not a beneficial one, and the children do not derive the desired benefit from all the instruction. Even the little interest that such misguided children showed in the school lessons soon disappears when they leave the school; they later speak of the Christian school with disdain and contempt, when so much good was offered to them for their temporal and eternal salvation.

Just as Christian parents exert a blessed influence on the school, this is no less the case with Christian congregations and school districts. - When a congregation is founded and the holy preaching ministry is established, their next concern is to establish a Christian congregational school, knowing full well that the Christian school contributes a great deal to the building up of the Kingdom of God. If a congregation cannot employ a teacher immediately because of poverty, it accepts it with gratitude if its preacher takes over the school for the time being. But it soon comes to the conclusion that its preacher is prevented by other official duties from devoting the proper time to the school. She soon comes to the realization, especially when the congregation expands or when branches are connected to it, that the preaching ministry suffers as well, and that the double workload is overwhelming for her faithful pastor. All this drives them to see to the appointment of a teacher as soon as possible, who can then devote all his time, gifts and strength to the school. The Christian community often gladly makes the greatest financial sacrifices in order to bring their dear school to prosperity, and does not grumble about the fact that it also has to take care of the maintenance of the state schools. It also works diligently to ensure that suitable classrooms are built, and thanks God with joy when the number of students has increased to such an extent that it has to provide more teachers and more space. The Christian community also sees to it that capable men are elected to the school board, who, together with the pastor, advise and help the teacher and keep a warm heart alive for their foster child in the community. She also does not tolerate teachers who spoil this garden of God by false teaching and godless living, and gladly dismisses such teachers who serve the school only for the sake of money. It is true that it is also concerned that its children be enabled to serve the state through the acquisition of worldly knowledge, but its main concern always remains that the dearly bought sheep of Christ be led to the green pastures of the Word of God, so that they may learn to recognize what is the truth. Sin and grace is how they can become true citizens of heaven through Christ.

Finally, the Christian congregation seeks to make the arduous task of schooling easier for its faithful teachers in all kinds of ways, and is always willing to help them when they come with requests that are helpful in promoting the school. - Happy is the congregation which, according to the command of Christ: "Let the little children come to me", cares for the prosperity of their school, God's blessing will not fail to come; for where the Lord Christ and his word dwell in a school, there is a true Bethel, a tabernacle of God with the people, there God wants to come to us and bless us, Exodus 20:24. But such parents and congregations, who are lax in the Christian education of their children in home and school, rob God of the honor that is due to Him alone, also in regard to our children. They may remember the serious word of God: "Whoever honors me, him I will also honor, and whoever despises me, him shall be despised again", 1 Sam. 2, 30. Whoever does not raise his children in discipline and admonition to the Lord, acts unlovingly and despises the children. The Savior calls out to them: "See to it that you do not despise one of these little ones, for I tell you that their angels in heaven always see the face of my Father in heaven," 2c, Matth. 18, 10. 11. Finally, serve such parents who say: "I prefer to send my children to the non-religious schools, so that they may be properly instructed in the worldly sciences, which will enable them to later emerge as capable businessmen and wealthy citizens in human society, in your parochial schools too much religion is taught" - as an answer: Apart from the fact that children who have faithfully used our Christian schools are sought after by businessmen, consequently they must also be very useful, so our Savior will not ask at the last day: Have you had your children educated to be citizens of the earth? Did you leave them much money and property? But he will ask them, "Did you bring your children, the work of my hands, to me? Verily, you will have to fall silent. - May God, in his mercy, take our dear parochial schools into his special protection and avert everything that hinders their prosperity. Lke.

## **Our singing and praying booklet for children evang.-**

### **Lutheran schools.**

This booklet, which appeared for the first time 24 years ago, has just been published in a fifteenth edition. The increase consists in the addition of melodies in two-part harmony to each song and song verses, so that the booklet, which in the earlier editions comprised only 159 pages in duodec., now comprises 172 pages in small octavo. In content and arrangement, however, it has remained unchanged. By adding the melody to each song, the teachers should be spared the great trouble of having to practice and memorize the melodies for the children by repeated auditions. Another benefit intended by this is that the children will retain the melodies more easily and correctly because they can now sing them by notes than they would if they had learned them only by ear. However, each melody is arranged for two voices, so that already in the children the sense for harmony is developed.

The children will be awakened and false disharmonic accompaniment of the melody part will be prevented. Whoever has several children can now have a daily sacred concert performed by them. The arrangement for two voices is a work of Professor K. Brauer in our school teachers' seminar at Avdison in Illinois. The lovely melody to the children's verse: "Mein lieber Gott, ich bitte dich" (My dear God, I ask you) 2c., is also by him, while all the other melodies are the wonderful rhythmic original melodies recensored by Layriz, as they have already become established in almost all our congregations.

For those who do not yet know our "Sing- und Betbüchlein", we would like to share with you what is mentioned in the "Vor-erinnerungen für die Eltern und Lehrer" (Reminders for Parents and Teachers) regarding the contents and the layout of the booklet. It is the following:

"The booklet does not contain songs especially composed for children, but a selection of the most common hymns, for the simple reason that the latter are altogether children's songs, i.e., songs that can be sung and prayed by young and old, by underage children as well as by scholars, for their edification; as it cannot be otherwise with true Christian songs, since the Savior expressly says: "Except ye repent and become as little children, ye shall not enter into the kingdom of heaven." Matth. 18,3. And even if children do not yet fully grasp everything that is contained in the songs they have learned by heart, they should for this very reason imprint them on their memory in their tender youth, so that they will have a treasure in them not only in their childhood, but also in their old age.

"The latter purpose also guided the collector in his selection. He has included just those songs which are suitable to accompany a Christian through his entire life and to serve him in the various situations and states in which he may come on his earthly pilgrimage, partly as a necessary awakening from the sleep of security, partly as a necessary comfort in all physical and spiritual distresses and to be a constantly admonishing voice of God in the soul of the one who carries them in his memory. There are not to be counted those who have been saved from falling into sin in temptation and from despair in spiritual and bodily challenge by the songs learned by heart in youth.

"Both the hymn verses for the little ones and the whole hymns for the older ones are divided according to the church year, and for the latter a hymn to be learned is indicated for each week. The opinion, however, is not that the older ones should learn a whole song every week. Rather, it is assumed that the teacher or the parents divide the songs into several years, only that they always follow the order of the church year as much as possible.

"It should be noted that the number in brackets after the melody indicates the number under which the verse or song is found in the St. Louis Lutheran Hymnal.

"As far as the enclosed prayer booklet is concerned, only old prayers composed by godly prayers and anointed with the spirit of prayer have been included. On purpose, those have not been included which are already elsewhere in our school books, so that our dear children may participate in this and the present Children's Prayer Book. collection together have all the greater treasure of prayer."

So much for the pre-recollections. - —

Finally, the following should be noted. The whole thing is divided into two sections. The first contains 29 songs and song verses with their melodies for the lowest class, the second 58 songs with their melodies for the middle and upper class.

As for the enclosed prayer booklet, it contains 32 children's prayers, among which there are 3 beautiful children's prayer songs at the end of the school with their melodies. The prayers have the following 4 sections:

I. Morning, noon and evening prayers: 1. morning prayer. 2. evening prayer. 3. first prayer before the table. 4. second prayer before table. 5. first prayer after table. 6. second prayer after the table. II. prayers for all days and hours: 7. daily prayer of petition. 8. daily prayer of thanksgiving. 9. daily renewal of the baptismal covenant. 10. daily prayer to God the Holy Spirit. 11. daily prayer for chastity. 12. daily prayer for parents. 13. daily prayer for true repentance. 14. rhyming prayer for all hours. III. school prayers: 15. first prayer at the beginning of school. 16. second prayer at the beginning of school. 17. prayer at the beginning of catechism lessons. 18. first prayer at the end of school. 19. second prayer at the end of school. 20. prayer at the end of the catechism lessons. 21. first hymn at the end of school. 22. second chant at the end of school. 23. chant at the end of the catechism lessons. IV. Prayers for special cases: 24. Prayer of a child when he is seriously ill. 25. prayer of thanksgiving after regaining health. 26. prayer of a poor child. 27. Prayer when father or mother lie ill. 28. prayer when the father is traveling. 29. prayer when there is a severe thunderstorm. 30. prayer of a child near death. 31. final sigh. 32. the little litany to pray in the time of death.

The booklet concludes with an alphabetical index of songs and the contents of the prayers, as well as the sources from which they are taken, and finally the authors of the same. Also a number of lovely pictures are not missing. Both the letter and notation printing, binding and paper are impeccable. It is a real pleasure just to look at this lovely little book. May it now come into the hands

of all our dear school children.

We conclude this advertisement with the closing words of the "Preliminary Memories": "May our dear Lord Jesus, the blessed heavenly Child-Friend, also bestow an abundant blessing on this booklet published out of love for His tender lambs. May He do it for the sake of His eternal love for children, Amen!"

About price 2c. see the advertisement of Concordia publishing house on the last page of this number.

W. [Walther]

## **To the ecclesiastical chronicle.**

### **I. America.**

**The Lutheran Academy at Wittenberg, Wis.** Our brethren in northern Wisconsin established a high school last year at Wittenberg, Shawano Co, Wis. for the purpose of giving such parents as desire a better general education for their children an opportunity to receive the ge

The aim was to achieve the desired goal in a school where God's Word reigns. At the same time, this institution was to be a recruiting institution for our high schools. The work was set in motion and on September 3 of last year the school building was ready for occupancy. However, the young school was recently dealt a heavy blow. Mr. ? Walker of New London, Wis. writes us about it: "The building which we erected for this school in Wittenberg last year and which we moved into and dedicated on September 3, was destroyed by fire on February 4 of this year. Fortunately, the fire broke out during the day, and teachers and students were able to save themselves with their clothes and books; for this we thank God. However, the fact that all the equipment was burned adds to the loss. I thought that now we would have to abandon the good work; yesterday alone, the members of the association were gathered at my house, and there, after careful consideration and thorough consultation, we decided to rebuild the building in God's name. As the dear brothers seek God's glory and the building up of His kingdom with their school, so He wants to promote the work of their hands with them. From the "Congregational Bulletin" of the Hon. Wisconsin Synod we add the following pleasing note: "The classes have been continued after only one day's interruption after the fire, in that Mr. Pastor Homme, the superintendent of the Norwegian Orphanage located in Wittenberg, has provided teaching rooms and living quarters and bedrooms for the pupils, and the boys take their meals in private houses. The new building, which is facilitated by the insurance sum, has also already been started again and is to be completed this summer." F. P. [Pieper]

**English Mission.** After the "German inner discord" has been so often and urgently brought to the attention of the dear readers of the "Lutheran", it will probably be time to remember the "English mission" as well, so that the existence of the same will not be completely forgotten. The "English Mission" still exists. The Synod of the Western District, on the occasion of its last meeting, decided to continue it. See the Synodal Report of the Western District of 1883, p. 67. Although the previous English missionary has now resigned his office, the Commission appointed by the Synod will act in accordance with the Synodal decision, and will pursue the cause of the English mission with all seriousness, if only the means to do so are available. Several times the Commission has been offered the opportunity to continue this mission with greater success in another field. Only recently it has been pointed to a promising field, which should be tackled as soon as possible, so that it is not lost to us. If the friends of the English mission - also in other districts - do not lag behind with their contributions, it should soon go forward. But continued energetic support is necessary.

C. J.

**Mission to the Jews.** Our dear Jewish missionary Landsmann writes us the following on March 10: "Praise be to the Lord Jesus Christ, the God of Israel, who redeemed us poor sinners and sanctified us with His precious blood, for all His grace, goodness and faithfulness that He has done for us. Yes, praise be to His glorious name for His eternal covenant, which He made with our fathers and with us in His blood. Faithful, faithful, He keeps His covenant, faithful is He who promised. He has done it, is doing it now, and will make all His promises yes and amen. Every true believer experiences this. - Yesterday, the 9th, we all had a very blessed Sunday. Again, after seven months of regular instruction, a young Israelite has been taught by the

[45] Holy baptism was incorporated into the Christian church. Two should have been baptized, but one has had his baptism postponed because of family matters, not that he suffered shipwreck in the faith, no, but he is still too weak to take this decisive step publicly. But I hope the Lord will give him grace to do it. He is now sick in the Lutheran hospital here. So, praise God! the Lord confesses to my weak work, that in the short time three souls from Israel have been brought to the Lord their God and David their king. - Let all our dear synod rejoice with all our hearts and thank our heavenly Father that He has made them worthy to bring souls to Him even among Israel. Therefore, let us work as long as it is day, let us use the time diligently, and let us not be idle, but let us grow with what the Lord has given us by grace, praying that we may be found like the wise servant and like the wise virgins. - Other 8 Israelites have been in regular classes for a few weeks, and I have great hope and great joy in them. Most are good Eberians, fine Talmudists and speak, read and write German excellently, are all merchants and educated people. Tomorrow four young people will go to Mr. Pastor König for catechism lessons; they know what law and gospel mean and are ready to take baptism lessons. The others will follow, they are all convinced of their sinfulness and that Jesus Christ, the Son of God, is their Savior. - The Lord leads His own miraculously, and so do some of my students. Three of them arrived a few months ago with a nice bit of money, they brought K500.00 to K800.00, but God allowed crooks and swindlers to deceive them; and now that they came to misery, they found time to come to me. The good dear Pastor Keyl has a lot of trouble with my robbed Jews, he still has a small hope to get back some of the robbed money. May God make it succeed. Now the money will no longer harm them, because, as I firmly believe, they have found a better treasure than the perishable gold and silver. Thus the Lord drew them to Himself through tribulation. Truly, He is wonderful, and His ways and leading are wonderful. - Yes, Christ Jesus, yesterday and today and the same forever, be praised and glorified for all His grace, love and faithfulness, especially for what He has done and is still doing for my poor, arrogant and blind people, that He has not yet completely abandoned them, but has His survivors among them. Therefore help me, pray for my not easy work, God will certainly put His blessing on it. From Israel we have received the gospel, we return the sweet gospel to Israel.  
D. Landsman."

**An Episcopal preacher** in Baltimore, Rev. N. Ayers, aroused the displeasure of his congregation by his inclination toward Romanism. When he recently presented the Roman doctrine of purgatory in a sermon, he was no longer able to stay; he had to resign, even though he had urged the congregation to stay with him.

In the **Episcopal Church**, as in other American churches, unbelief is becoming more and more prevalent. A newspaper of this church, *Church Standard*, sings a lament about it. It says, among other things: "What doctrine cannot be denied from the pulpits of our churches without rebuke." "Some preachers will not speak the Nicene Confession; some deny the immortality of the soul, others the eternal damnation of the ungodly, others the inspiration of holy Scripture." "Some teach that Christ was only an exemplary man. ... Many declare that the Lord, who bought them, did not make satisfaction for

their sins. People will say that this is an exaggeration, that the men who teach such things are few in number and of little influence. It is not so. They were few in number twenty years ago - they are not now. They had no influence twenty years ago; today they almost dominate the church."

**Denial of Christ.** The Hebrew Young Men's Association of Newark, N. Y., recently offered a reception to the members of the Christian Young Men's Association there and their friends. The offer was accepted. The reception took place in the Jewish club hall. On the stage sat the officials of both associations, the rabbi and a Presbyterian preacher. The president of the Jewish Association welcomed the "Christian Association" in a speech, to which the Presbyterian preacher replied in the name of the "Christian Association".

## II. foreign countries.

**Saxon Free Church.** From the latest synodal report of the same the following results. In the previous year, this synod consisted of 10 pastors as standing members with voting rights and 2 school teachers as standing advisory members, of 11 congregations (including 2 branch congregations) and 3 preaching stations. The number of souls was 2122. The number of school children was 337. They were taught catechism by the respective pastors, only two parishes have schools, which are presided over by special teachers (K. Reuter in Planitz and G. Groß in Chemnitz). W. [Walther]

**That the so-called Free Churches in Germany** (the Breslau, the Diedrich [Immanuel], the Hanoverian, the South German, the Saxon), instead of standing as one man, feud with each other, to the annoyance even of many well-meaning Lutherans, is mostly blamed on the "Saxon Free Church". This is done with great injustice. Our dear brothers over there have always tried everything they could to come to an understanding with the other Free Churches. They have only reserved the right to enter into ecclesiastical fellowship with others when they and they have reached agreement on the pure Lutheran doctrine. In the latest issue of their newspaper (February 15), called "Die ev.-luth. Freikirche" (The Lutheran Free Church), they again offer to do what they can with a clear conscience to finally bring about peace. They write there: "Free churches and national or rather state churches seem to be drifting further and further apart; if only the free churches would seek among themselves what serves peace, not an outward pseudo-peace, but real peace in divine truth, which alone has unifying power. The Hanoverian Free Church could have done more in this respect than it did, if it had practiced less church politics and had instead endeavored to become united in doctrine, first among itself and then with others. May the Hanoverian and other free churches soon make up for what they have neglected. For our part, we are always ready with all our hearts to negotiate with all those who love and seek truth and church unity on the basis of it, perhaps at free conferences or in any other way. Unfortunately, we see ourselves unable to take the initiative where our efforts have been rejected from the outset, or where our trust has been destroyed by spiteful, dishonest polemics, as well as where proper modesty forbids it in the face of older and larger free churches. Would God that a way to understanding would finally be opened in such a way that the mutual recognition of ecclesiastical fellowship would not be made a prerequisite and condition of such discussions, but that, on the contrary, such discussions would be made the purpose of an understanding based on God's will.

The first step would be to initiate the unity in faith, doctrine and confession and the ecclesiastical fellowship based on it, which could possibly be achieved by grace. How much this requires the interest of all our Lutheran-willing Free Churches in Germany, which have so much in common in their external situation, is obvious. - O would that this voice of peace were not overheard! In a personal meeting and discussion, many prejudices that now cause mutual shyness and hinder unification would certainly fall away. W. [Walther]

**Cremation of corpses.** Even the Unirte Consistorium of the province of Brandenburg forbade the burial of the ashes of a corpse cremated in Gotha on a Berlin cemetery, since the cremation of corpses was "contrary to Christian custom and opinion.

**Russia.** As reported from Riga in the Russian province of Lievland, the planned erection of a Luther monument there has been forbidden by the government. In general, there is a bitter complaint about the threatening rape of the Lutheran church of this country and the freedom to live one's Lutheran faith.

### A beautiful testimony against the invocation of the saints.

In 1543, in Louvain in the Netherlands, 28 people, men and women, were imprisoned as Lutheran heretics. They were visited daily by the clergy, who urged them to deny the Lutheran faith. Thus, the wife of an apothecary was asked what she thought of the invocation of the saints. She answered that she did not think otherwise than what God's word taught her; but our dear Lord Christ himself said: "You shall worship God, your Lord, and serve him alone" (Matth. 4, 10.); also she had read in the holy apostle Paul that there is only one God and one mediator between God and men, namely the man Christ Jesus, who gave himself for our salvation, heard our sighs and brought our prayers before his Father (2 Tim. 2, 5. 6.).

The priests replied: "Yes, it is true that one should worship God alone; we do not deny it either. But how can you be so bold as to come with unwashed hands before the face of God, whom you have greatly and hardly offended? You would not even dare to do so before a mere man. Consider, if His Imperial Majesty came to this city and you had to have something from him, would you not turn to a gentleman who is highly esteemed by His Majesty and ask him for his intercession?

The woman answered: Let me also put a question to you. How would it be if His Imperial Majesty happened to look out of the window above and knew that I was in need of her mercy, and called out to me in her own voice: "Listen, woman, I realize that you need my help, therefore come up to me, I will help you according to your desire willingly and graciously, just tell me what you have on your mind. Will you then forgive me until I have first made some intercessors my friends? Now I have an emperor in heaven, Jesus Christ, the Redeemer and Savior of the whole human race, who calls out to all men with clear, bright words, saying (Matt. 11): "Come to me, not one or two great prelates, but all of you, not you who are puffed up with your own righteousness, but you who are weary and burdened, who, weighed down with the burden of sins, are longing from the bottom of your hearts for the salvation of your sorrows. I pray

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But I know that I have not only sinned many times, but also to such an extent that I am not worthy to lift my eyes to heaven. But with this, my heart straightens up again, so that it hears the voice of my emperor, who wants to graciously help my misery. What need have I then of another advocate? Shall I, as you think, give this answer to the calling God: I would wait until St. Peter and St. Paul came with me? (Although I cherish the glorious examples of their godliness in my heart). But would it not be right for me if my desire were then completely denied and rejected?

The priests were horrified by this address, they could not answer it and only said that they could see she was Lutheran - and went away.

### How -the table prayer once became a missionary to the Jews.

It was in the Ries, where a Jewish girl once visited a Christian family on certain days to learn sewing and other female work, and since the way home was a bit long, she often stayed over noon. When the family sat down to eat, the Jewess always heard the little prayer:

Come, Lord Jesus, be our guest and bless what you have given.

She did not know anything about this invited Jesus, but the more often she heard him invited, the more she wanted to know who he was, why he was asked for his blessing and whether he would also accept the invitation and appear with his blessing. So she turned to her Jewish mother with the question: "Who is the Lord Jesus?" Her mother was shocked beyond measure when she heard her daughter pronounce this name, and strictly forbade her ever to speak the same name again; the mother, however, omitted to give her daughter further information about the one who bore that name. The daughter, intimidated by her mother, turned with her question to the Christian woman who gave her lessons in sewing. The latter knew the Lord Jesus from experience and therefore answered her question with great joy. After a year, the Jewish girl told her mother that she now knew the Lord Jesus and was willing to follow Him. The mother was very angry about this and tried everything she could to prevent this step. But the love for the Lord Jesus, kindled in the heart of the girl by the Holy Spirit, was stronger than the mother's hatred for him. The girl, who had come to the knowledge, confessed her faith, which led first her eldest brother and then also her father to believe. In the heart of the mother, this only brought about more determined resistance, and she had to be forcibly prevented from harming her two younger sons, since in her blindness and obduracy she considered it better that her children should die than that they should become Christians. However, she predeceased her children. The blessing of her converted daughter, however, still rests on her great-grandchildren, from whose mouth the narrator has this story.

God's judgment on a blasphemer of the truth.

Urban Nicolai, vicar at the cathedral chapter of St. Peter in Bautzen, accepted the Lutheran doctrine with the dean P. Küchler, but fell away again with the same. After his apostasy he was employed in Kunewalde. On Corpus Christi Day 1539, he uttered terrible blasphemies in the pulpit and said, among other things:

"If the Lutheran doctrine were right, and before he would subscribe to it, thunder should strike him dead." God's judgment struck him the same day. While kneeling and praying before an image of the Virgin Mary during a thunderstorm, he was stunned, fainted from fright, and lost his speech. When he was carried home, he was struck by lightning in the churchyard. No harm came to the bearers.

G.

### When the scoffer is punished, the foolish become wise. (Prov. 21:10.)

A young man mocked Christianity. To justify his mockery, he referred to the bad behavior of some Christians.

"My friend," a serious man who was listening to him asked him, "have you ever noticed that anyone was surprised at the bad behavior of those who despise Christianity?" - "No," replied the young person. - "Well, don't you realize that you do Christianity the greatest honor that can be done to it if you expect a better performance from its professors than from people who think like you? If Christians, even according to you, are to be holy, is not this a proof that the religion of Christians itself must be holy? What do you think?" - —

Then the mocker mutilated and - went.

(Lutheran Messenger of Peace.)

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### The Jesuit Bellarmin

At his death, he bequeathed one half of his soul to the Virgin Mary and the other half to the Lord Christ.

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### Inaugurations.

By order of the honorable Mr. President Penalties, Mr. F. H. Reichmann instituted in his congregation at Auburndale, Wood Co. on Sunday, Sexagesimä, and in the congregation at Town Spencer, Marathon Co, Wis. on Feb. 25, by the undersigned. W. C. Schilling.

Address: Rev. I. Il. ukieUmun,

^udurnckuw, äVooä 6o., IVis.

According to the order received, Mr. C. Baumann, formerly of Philo, Champaign Co, Jlls, on Sunday, Sexagesimä, was introduced to his new congregation at Cedar Creek, Washington Co, Wis. F. Wesemann.

Address: Rev. 6th LuulNLIII,

8slter8, äVu8ü1oZton 6o., äVI8.

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### Church consecration.

On Feb. 3, the newly built frame church of the Jmma- nuels congregation (branch) in Hamilton County, Nebr. was dedicated to the service of the Triune God, with morning and afternoon festive services with preaching. G. Citizen.

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## **The General Synod**

of Missouri, Ohio, & a. St. meets in St. Louis, Mo., on the 7th of May this year, for its 19th convention (r "8p. 4th Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a letter of credentials from their respective congregations. (See Synodal Manual, 2nd ed., p. 29.)

All pastors of the Missouri 2c. Synod this year shall send their parochial reports from January 1, 1883, to then 1884, to the undersigned by letter - rv8p. by postcard - prior to the meeting of the upcoming synod. (See Synodal Handbook, 2nd ed., p. 106.)

The receipt of the presidential reports from the last session of the respective district synods until the meeting of this year's synod of delegates takes place occasionally during the sessions of the latter synod.

All those who have reports to submit to the next General Synod, or who intend to submit something to it, are requested to send them immediately to the General Presidium. Aug. Rohrlack, Secretary. .



## Announcement.

The holders of the interest-free shares issued by the Trinity Lutheran Congregation in Cincinnati, O., are hereby notified that said congregation is again prepared to redeem a series of its issued shares, namely the third (3rd) series has been hit by the lottery and thus its payment has become due.

All those persons who are in possession of one or more shares of the third series should send them to our secretary, Llr. Lartiü 8. Luottner, 108 Kl6U8ant Street, through the intermediary of their pastor. As soon as Mr. Büttner has received the shares, he will immediately have a 6lleol. or Llonel-Oräer, depending on the size of the amount, issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

Cincinnati, March 8, 1884.

Alex. Broemer.

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## Conferenz display.

The Southern Nebraska Specialconference will meet April 22-24 at the church of Mr. P. A. W. Bergts near Tecumseh, Johnson Co, Nebr.  
I. G. Weller.

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### Incoming to Illinois District Coffee:

For the synod treasury: Christmas coll. from? Dorn's congregation in Pleasant Ridge K11.17. Contribution from Fr. Brueggemann in Willow Springs 2.00. From Fr. Mangelsdorf's congregation in Venedy 20.00. (Summa 433.17.)

To the new building in St. Louis: 1>. Hahn's Gem. in Staun- ton 37.75. By P. Strikter in Proviso 5.00. By k. Große in Hartem by Geo. Grupe 5.00. From Chicago: by k. Reinke from Karl Rtckert 10.00, Louis Appelt 5.00; by k. Succop from H. Danker, 2nd Ihlg., 5.00. By 8. Knief in Golden from Fr. Meints 10.00. (P. 477.75.)

For inner mi ssion in Dakota: By 8th Great in Härlein by D. Kornhaaß 3.00, Christ. Warnecke 1.00. (Summa 44.00.)

For inner mission in the Northwest: P. Dr. A. O. Engel and some members of his congregation. Witte's congregation in Pekin 10.00. By I. Lunow from the mission fund in k. Lewerenz' congregation in Effingham 2.00. 8. Schieferdecker's congregation in New Gchlenbeck 16.00. (p. 431.05.)

For inner mission in the West: By 8. Hahn's congregation in Staunton of etl. members s. Gem. 7.25. By 8. Schröder in South Litchfield from W. Dieckmann 10.00. By?. Brüggemann in Willow Springs from Wittwe Mihm 2.00 and Mrs. N. N. 1.00. 8. Müllers Gem. in Ehester 11.30. (p. 431.55.)

For inner mi ssion: from Addison: by G. Rittmüller 2.00, teacher Clüver 1.00. Coll. by P. Dorn's Gem. in Pleasant Ridge 15.00. From Chicago: by 8. Miracle by Mrs. N. N. 2.00, Anna Evers, L. Hacker each 1.00, F. W. Roth 10.00, Mrs. N. N. 5.00; by k?. Bartling by I. Franz 1.00, Ph. Reinhardt 2.00, Mrs. N. N. 5.00; by k?. Streckfuß by Ch. Zum Malln 5.00, H. Ohlwein 1.00; by P. Wagner by Mrs. Huwald 2.00, C. Timian 1.00, Wittwe N. N. 10.00; by P. Reinke by H. Niedert 10.00; by 8. Hölter by H. Teßmann 1.00, Mrs. F. .70; by?. Engelbrecht from Rud. Saß 2.00 u. N. N. .50; by P. Succop from Joh. Schramm 1.00, H. Hedder 5.00. by 8. Strikter from A. Heidorn 3.00. by P. Sapper in Bloomington from I. Glawe 2.00. by k. I. A. Detzer by John V. Feth in Glencoe 1.00. By k. Karth in Staunton by Wühelmine Blotevogel 2.00, Karl Bühle 2.00, Heinr. Sievers sen., Heinr. Sievers jun. 3.00 each. ?.. Heinemanns Gem. in Okawville 12.25. By P. Landgraf in Decatur from the poor fund in sr. Gem. 12.00. By k. Döderlein in Homewood from N. N. 1.00. By P. Lenk in Millstadt from H. Dohrmann .50, N. N. .50. By P. Heyer in Jefferson from H. Möller, Sr, H. Möller Jr. each 1.00. By k. Drögemüller in Arenzville from N. N. 2.00. By k. Schröder in South Litchfield from N. N. 10.00. By teacher Brase in Erste, collected at W. Themer's wedding, 9.41. By Fr. Grüber in Bethlehem by W. Völker 2.50. By k. Detzer in Evanston by John Fette 1.00, Karl Trempler .50. By P. Eißfeldt in South Chicago by C. Lawerenz 1.00, H. Wüstenfeld 2.00, R. Klose 2.00. (P. 4158.86.)

For mission to the Jews: By P. Sapper in Bloomington from L. Nielander 5.00. By?. Große in Hartem from Wil- helmine Lücke 1.00. By P. Drögemüller in Arenzville from N. N. 3.00. Subsequently by P. Müller's Gem. in Ehester.25. By P. Hölter in Chicago from H. Teßmann 1.15. (Summa 410.40.)

For Negro Mission: By Fr. Weisbrodt at Mount Olive, ges. in a mission hour, 6.00.

For emigr. mission in New Uork: From Addison by E. Pflug, E. H. W. Leeseberg, W. Beyer, H. Bergmann each 1.00. (p. 44.00.)

For the emigrant mission: By?. Reinke in Chicago by Paul Koschnick .50, Karl Richter .50. By 8. Grüber in Bethlehem by W. Völker 2.50. (p. 43.50.)

For poor students in St. Louis: By Fr. Döderlein in Homewood 6.89. By Fr. Succop in Chicago from the Women's Association 10.00. By Fr. Wunder there from the Young Women's Association for E. Bäse 7.00. By Fr. Reinke there from the Women's Association for Joh. Meyer 20.00. (p. 443.89.)

For poor students in Springfield: From Chicago: by Fr. Succop of the "Männerchor" in his parish 10.00; by Fr. Hölter of the "Männerchor" in sr. Gem. for Otto Maas 7.50; by Fr. Wagner for D. Kosche by C. L. 2.00, H. P., F. K., H. K., F. L. each 1.00. By P. Döderlein iu Homewood for Herm. Wacker 11.56. By P. Grüber in Bethlehem, ges. at K. Rath's wedding, 3.25. (p. 438.31.)

[47] For the wash fund in Springfield: By?. holiday in Colehour from the Woman's Club 2.50.

For poor students in Fort Wayne: From Chicago: by ?. Hölters Gem. for Starck 7.00; by?. Reinke for Herm. Bobl from the Young People's Society 20.00, from the Young Women's Society 20.00, for Wm. Schönfeld from the Young People's Society 20.00, from the Young Women's Society 20.00; by ?. Wagner from the Women's Society for P. Eick- städt 19.00; by ?. Succop from the Young Women's Society for A. Sckülke 16.00. (p. -122.00.)

For the Waschkasse in Addison: By?. Wagner in Chicago "from the stoop of the crochet school" in sr. Gem. 3.00.

For poor students in Addison: By?. Engelbrecht in Chicago, wedding coll. at W. Kasch, 8.00. By Kassirer C. Eißfeldt in Milwaukee 10.00, for Tb. Hinz 15.00. By Kassirer Tiarks in Monticello, Iowa, for Th. Mertens 7.00. From Chicago: by?. Engelbrecht in Chicago for A. Eichmann of the Jungfr.-Verein 20.00; by?. Wagner for R. Erdmann of the Jüngl.-Verein 15.00, for E. Rischow of N. N. 10.00; by?. Hölter of G. A. Pudewa for H. Schröder 1.00. (p. -86.00.)

For the Progymnasium in Milwaukee: W. Beyer in Addison 1.00. Durck?. Engelbrecht in Chicago by Mrs. H. Vollrath 5.00. (S. -6.00.)

For poor students in Milwaukee: From Chicago: by ?. Succop from the Jünglings-Verein for C. Abel 14.00, by ?. Wagner from the Jünglingsver. for A. Grambauer 15.00. By ?. Heinemann at Okawville from N. N. for A. Merz 5.00. (S. -34.00.)

For sick pastors and teachers: Mrs. Kath. Steinmeyer in Carlinville 2.00.

For?. F. Brunn in Steeden: Fr. Mary's in Danville 2.00.

For?. M. Wyneken: Bonden??. Succop, Engelbrecht & Bartling in Chicago each 5.00. (p. -15.00.)

For the widow's fund: Mrs. Kath. Steinmeyer in Carlinville 2.00. By?. Strikter in Proviso from A. Heidorn 3.00. Teacher Clüver in Addison 1.00. P. Brüggemann in Willow Springs 4.00. By?. Döderlein in Homewood, ges. on Hechts Hockzeit, 12.00. Fr. Schröder in South Litch- field 3.00. durck the same by Mrs. Sckmeck 1.00. Fr. Grüber in Bethlehem 2.00. (P. 28.00.)

For the deaf and dumb: By?. Schröder in South Litchfield from W. Dieckmann 5.00 and for glücl. P. Noack in Dalton 1.00, whose pupil 2.55, from Bertha N. that. .45. By teacher Benecke in Wood- worth from a parishioner there 1.00. By?. W. v. Schenk in Algonquin from Karl Haacker 2.00. By?. Eißfeldt in South Chicago from Karl Klose 1.00. By?. Succop in Chicago from H. Hedder 5.00. (S. -23.00.)

For the orphanage near St. Louis: Collecte from?. Schröder's Gem. in South Litchfield 14.00. By?. Karth in Staunton from Emma Ahrens 1.00 & ges. in school .60. (S. -15.60.)

For studying orphans from Addison: G. Rittmüller in Addison 2.00. G. Goehringer in Accident, Md., 1.00. By I. Lunow, evening coll. of?. Lewerenz?Gem. in Ef- fingham, 9.80. By Kassirer Grahl in Fort Wayne, Jnd, 6.50. By?. Schröder in South Litchfield from Hn'e and Meta Dieckmann 1.00. By?. Hertrich in Holly Wood, Minn., from Fr. Pelzfuß .50 & E. Schulz .50. (pp. -20.80.)

For the Gem. in Dresden: G. Rittmüller in Addison 1.00. P. Piffels Gem. in Benson 6.81. By?. Gößwein in Altamont from Mrs. N. N. 1.00. By?. Castens in Barton 4.00. Durck)?- Hölter in Chicago from Mrs. F. 1.00. (S. -13.81.)

For the Gem. in Kirmis, Canada: Through?. Engelbrecht in Cbicago from Mrs. Helms .50.

For the Ueberschwemnten: M. H. in Addison 5.00.

For?. F. Brunn's institution in Steeden: By?. Bergen in Prairie Town 2.00.

NL. In Luth. No. 3 d. J., under the heading "For the congregation at Rockester, Minn. should not read: "Jub.-Coll. of?. Sckröders Gem. in South Chicago", but: in South Litchfield.

Addison, Ill, March 1, 1884. h. bartling, cassirer.

#### Incoming to the Koste of the Eastern District:

For the synodical treasury: From the congregation in reserve -9.90. Trinity's congreg. in Buffalo 12.60. Bay- onne's congreg. 46.00. Martinsville's congreg. 4.75. College Point's congreg. 8.65. Otto's congreg. 2.80. Comm. at Springville 2.50. Comm. at Washington 13.67. Comm. at Farnham 5.11. P. Ahner's Comm. at Pittsburgh 25.25. Comm. at Bergholz 8.00. Comm. at Ellicottsville 4.31. Comm. at Farnham 3.00. (P. -146.54.)

For widow's fund: From teacher Fedder 3.00. Gem. in Wolcottsburg 2.30. I. Will in Philadelphia 2.00. P. Weidmann 2.00. Gem. in Paterson 7.07. I. R. Niebaum in Pittsburgh 5.00. Women's club?. Freys in Albany 15.00. (p. -36.37.)

For the orphanage near Boston: Congregation in Aorkville 9.00. Mrs. Heid in New Dort .50. K. Stetnbühler the. .50. From the orphan box of St. Matthew's Congregation in New Uork 17.00. Wedding collecte at Jos. Frack's in Martinsville 4.50. Mrs. B. Dett- born, Sckenectady, 2.00. congreg. in Olean 6.97. congreg. in Alle- gany 5.60, wedding coll. bet Joh. Ratjen the. 4.50. Durck?. Weidmann 1.00. congreg. in Hartem 16.00. congreg. in Haverstraw 2.44. Sunday school in Egg Harbor 2.25. P. Frey's congreg. in Albany 20.00. women's club thes. Gem. 20.00. Gem. in Bergholz 4.50. (p. -116.77.)

For the deaf and dumb: Congreg. in Wolcottsburg 2.00. Wm. Dornfeld in Martinsville, Thank Offering, 5.00. I. Will in Philadelphia 2.00. St. Andrew's Comm. in Buffalo 9.00. (S. -18.00.)

For orphanage near Pittsburgh: I. Will in Philadelphia 2.00. Gem. in Brier Hill, O., 15.00. Women's Association of the Dreietnigk. parish in Buffalo 5.00. Mrs. Mathts in Buffalo 1.00. (S. -23.00.)

For the orphanage at Mount Vernon: Congregation in Uork- ville 4.11. Al. Eglinger in New Uork 1.00, Mrs. Herdtfeller das. 10.00, Mrs. S. das. 2.00. Orphan box of St. Matthew's congregation in New York 17.00. (S. -34.11.)

For the Progymnasium in New Uork: Congreg. in Spring- ville 3.25. Congreg. in North East 3.76. Mrs. E. Klaus in Pittsburgh 5.00. St. Paul's Congreg. in Baltimore 20.00. Women's Club in Freys Congreg. in Albany 10.00. (p. -42.01.)

For Jewish mission: By Kassirer Bartling 20.35, 44.35, 37.75, 24.95. G. Lusky in Buffalo .25. Teacher Fedder 3.00. By Kassirer Schmalzriedt 25.60. Congregation in Wolcotts- burg 2.00. W. Dornfeld in Martinsville, thank offering, 1.00. Congreg. in Bayonne 10.00. Wartburg Heimath's home congregation in East New Uork 10.00. Congreg. in New Aork 18.20. Weißner that. 1.00. Fr. Schmidt's congregation in Pittsburgh 5.00. I. Mill in Philadelphia 2.00. By Fr. Mähr in Ellsworth, Kans. by Ernst, Friedrich, Christine, Amalie Thämer 1.00 each, Theodor & Dorothea Thämer .50 each. women's club of Frey's congregation in Albany 5.00. Mrs. R. Heinemann in Buffalo .25. triunity congregation in Buffalo 13.00. (p. -218.20.)

For inner mission in the West: P. Lindemann's congreg. in Pittsburgh 29.50. Mrs. Löffler's in Boston 5.00. Women's- Association of the congreg. in Pork 20.00. N. N. through? Wambgsanß 2.00, A. G. 1.00. Johnsburch, Pa. congreg. 3.00. (S. -60.50.)

For college maintenance: comm. in Reserve 5.75. comm. in Olean 5.48. comm. in Allegany 4.98. comm. in North East 3.77. (S. -19.98.)

For inner mission: Through Fr. Stutz from Mrs. Diebl 5.00, Mrs. Napp 1.00. Congregation in Bayonne 27.31. Fr. Schmidt's congregation in Pittsburgh 10.00. Congregation in Olean 4.98. Congregation in Allegany 3.98. Mrs. Rabold in Pittsburgh 2.00. Gade and Meyer in Washington 5.00. Through? Wambgsanß from the cent fund of sr. Confirmanden 2.25. Freys Women's Association in Albany 15.00. (p. -76.52.)

For college construction in St. Louis: comm. in reserve 20.00. comm. in Bayonne 13.36. Gade & Meyer in Waskigton 5.00. comm. in Martinsville, 2nd sdg., 82.00. P. Frey's comm. in Albany, 4th sdg., 73.00. Dreietnigk. comm. in Buffalo subsequent 7.00. comm. in Bergholz, 2nd sdg., 55.00. (p. -255.86.)

For Negro Mission: Congregation in Bayonne 10.00. Fr. Schmidt's congregation in Pittsburgh 5.00. St. Paul's congregation in Baltimore 31.70. Women's Association in Fr. Frey's congregation in Albany 5.00. D. Braunwarth's Gem. 1.25. I. Mill in Philadelphia for the Negro Church in New Orleans 2.00. (P. -54.95.)

For mission in Erie: Gem. in EastBoston 3.00. Gem. in Basswood Hill 4.50. (S. -7.50.)

For Emigr.-Mtssion in Baltimore: Kassirer Schmalzriedt 3.50. Women's Club P. Freys in Albany 5.00.

For the community in Utica: Kassirer Bartling 1.00. Kassirer Meyer 5.00.

For the Gem. in Macon, Mo.: Gem. in Wolcottsburg 3.00.

For sick pastors: Wed. coll. at I. Trapp sr. 5.00. Women's club at Fr. Frey's comm. in Albany 5.00.

For poor students in Addison: I. Schmidt's Gem. in Pittsburgh 7.99.

For poor students in St. Louis: Women's Club in Wellsville for Th. & K. Engelder 10.00. Wedding coll. at I. Trapp sr. 5.06.

For poor students in Springfield: women's club in k. Freys Gem. in Albany for Heidelberger 15.00.

For poor students in Fort Wayne: Triune! comm. in Buffalo for grazers 25.30. Comm. in Washington 4.50.

For poor students in New Uork: Wm. Schäfer in Pittsburgh for Fleckenstein 1.00.

New Aork, Feb. 10, 1884. I. Birkner, Cassirer.

### Incoming to the Coffee of the Western District:

For the synod treasury: By? Vetter from his former congregation in Osage Bluff -5.25. From the treasury of D. Vetter's congregation in Atchison 1.00. From the treasury of P. Zimmermann's congregation in Spanish. Vettters in Atchison 1.00. By Mr. Schuricht of Trinity District in St. Louis 31.95. Weihnacktscoll. of P. Zimmermann's congregation in Spanish Lake 7.30. P. Krämer's congregation in Jndependence 8.25. (S. -53.75.)

For college construction: bys. Michels by sr. Gem. in New Haven 3.50. By Fr. Stemmermann in Onaga from Mrs. Schäfer 1.00. Fr. Köstcrings Gem. in Altenburg by teacher Beyer 22.00. Fr. Links Gem. in St. Louis, 9th Ihlg., 100.00. (S. -126.50.)

For inner mission in the West: By Fr. Biltz from the Women's Association in sr. Gem. 11.00, by Mrs. Vogt 1.00. From the God's box of the Gem. P. Vettters in Atchison 3.00. By k. Michels in New Haven by N. N. u. N. each 1.00. By k. Hafner by Mr. Knollmann in Millwood 1.00. By D. Grupes Gem. in Eisleben 1.50. By P. Senne in Alma by Hartwig Hetdel 1.00. By P. Lüker in Aroma by C. Lewerenz 1.00. By P. Heyer by sr. Gem. in Spring Valley 2.94, in Hillsboro 7.06. By Fr. Frese in Hanover from Mrs. Kath. Meyer 1.00, by Christ. Cordsen 1.00. By D. Hanser from k. Richters Gem. in Ellisville 22.00. By Fr. Pennekamp of sr. Gem. in Topeka 10.46, from Rosa Klein 1.00. By k. Umbach in Prairie City from his Gem. 4.50, from B. 2.00, from T. M. 1.00. (S. -74.46.)

For the mission to the Jews: through Fr. Umbach in Prairie City by T. M. .75.

For Heathen Mission: Through Fr. Hoyer in Spring Valley by Fr. Reiswig 2.00.

For the Negro Mission: Through Fr. Krämer from Mr. Bredehöft in Jndependence 5.00.

For the Gem. in Dresden: private coll. in U. Schwankovsky's Eben Ezer-Gem. zu Baden 8.75.

For the deaf and dumb: By P. Michels, wedding scoll. by A. Groppe, 4.50.

For the widow's fund: By P. Stemmermann from Mrs. H. L. Kollermann 10.00. St. Louis Teachers' Conference 5.50. Dr. C. F. W. Walther 6.00. (S. -21.50.)

For the Kansas City Gem.: By? Mayer in St. Louis by H. Lütge 2.00, by H. Dopp 1.00. By 1'. Cousin by Willie Meier in Osage Bluff 1.00.

For the Macon City congregation: P. Stöckhardt St. Louis congregation 46.65.

NL. The "Luth. Jan. 15, 63.25 from the community in Frohna were not intended for the budget, but for the college maintenance fund.

St. Louis, March 6, 1884. H. H. Meyer, Cassirer.

**For the Inth. Orphanage at St. LouiS, Mo.,** received since January 21: By Fr. Mayer in Bremen, Ill, thank offering for happy recovery, from Unnamed -2.00. From Joh. Recovery, from Unnamed -2.00. From Joh. Meyer in Lake Creek, Mo., 2.00. From the worthy Women's Association in Fr. Osterhus' parish at Williamsburg, Wis. 6 sheets, 8 weed covers, 11 aprons, 2 pairs of stockings. From widowed Mrs. P. Johanna Hamann in Germany, 100.00. From the parish of Mr. P. C. Bock and himself, 5.50. From an unnamed woman in P. Wangerin's parish, some girls' clothing. From N. W. S. in Staunton, Ill, 2.50. From F. Bruning 3.00. Ges. on the Hockzeit of Hrn. P. T. Mieß-ler 4.20. From U. Vetter's former Gem. 1 quilt, 3 dresses, 2 Nard Calico, 5 lbs. nuts, popcorn, 13 lbs. sckmalz. From k. Rohlfing's congregation in Alma, Mo., 5 sheets, 8 pairs of stockings, 2 waists. From the Virgins' Association in U. Links Parish, 16 pairs of underpants, 24 waists. From the women's club in k. Hafner's parish 3 quilts, 11 underpants, 12 jackets, 1 pair of stockings. From N. N. in Dreieinigkeitsdistr. 2.50; also: by C. Brockmeyer 4.85, from Mrs. Ansel 1.00. From Zionsdistr. by Gehner 10.75. From P. Janzow's parish: by W. Vogel 2.00, A. Uhlich 1.00, A. Reller 1.00, H. Bäumer 1.00. From the Kreuz District by teacher Körner 3.25. From the Jmmanuels District: by Wilhardt 2.00, by Huning 13.25, by Günther 7.25. From Mrs. Auguste Bohn 5.00. Mrs. P. Weisbrodt 1 pot of lard. From the parish of U. Mayers in Bremen, Ill, 2.85. By teacher Pflug from the school can 3.00. By P. Matuschka 5.00. From the women's club in Krcuzdistr. 12 shirts, 13 underpants. From the Women's Club in Bclleville, Ill, (received earlier) 6 dresses, 12 girls' shirts, 2 pairs of stockings.

Received by P. C. C. E. Brandt: By Fr. P. F. Germann 10.75, from Mrs. Anna Steinmann 1.00, W. Scheer 1.00, from the congregation Fr. H. Katts 15.00, from the Virgins' Association in Fr. Brandt's congregation 5.00. By Fr. H. Krause: from sr. St. Paul's congregation 4.67, from himself 3.00, from Fr. W. Flach 3.00. By I\*. G. Stöckhardt from S. Mensel 2.00. By Fr. Jan- zow, vows from Mrs. Marie C. Kobusch, 5.00. By U. Schieferdecker from sr. Gem. 13.00. From U. Brandt's Gem. from the Women's Association 5 Pr. Knabcnuntherosen, from the Virgins' Association 1 piece of gingham. From the women's club in P. F. Lochner's parish 31 girls' shirts, 7 pants, 1 separate dress, 4 boys' underpants, 1 bust shirt, 1 undershirt.

### Correction.

My receipt of 22 Dec. should read: 1 bbl. of flour each from Chr. Streckert, Dr. C. G. Rohlfing, Farmer L. Regel, instead of 3 bbl. from Chr. Streckert. - In the one of Jan. 21 it should read: Coll. of the Kreuzgem. in St. Genevieve 5.75 instead of .75.

Sincerely thanking all dear friends in the name of our orphans

, 1884. i. m. Estel, Cassirer. ago. 36 Rnt'er 8ts.

Received for poor students: By Mr. P. F. Schröder, Collecte sr. Gemeinde, -6.20 for Hubert; by Mr. k. Sander, ges. auf der Kindtaufe bei I. Neu, 3.36

for Maaß; by Hrn. P. H. W. Rabe von sr. Gem. 10.00 for Amstein and Langehennig; by P. G. Traub of sr. Gem. 21.10 for Beil; by Mr. P. A. E. Winter 10.41; by Mr. P. Daib, harvest festival coll. sr. Gem., 25.28; by Mr. P. Leutbäuser, Coll. sr. Gem., 1.00 for Dommer; by Mr. P. H. Weseloh of the Young Men's Association sr. Congregation, 15.00 for Hubert, Witt and Hurrelbrink; by Mr. Pritzlaff of the Women's Association of Trinity Congregation in Milwaukee, 12 underpants, 8 pairs of underpants, 4 pairs of woolen stockings, 18 bust shirts and 8 covers; by Mr. P. C. Groß of Young Men and Virgins Congregation, 1.00 for Dommer; by Mr. P. H. Weseloh of the Women's Association of Trinity Congregation in Milwaukee, 12 underpants, 8 underpants, 4 pairs of woolen stockings, 18 bust shirts and 8 covers. Gem. 13.00 and from the Women's Association 7.00; by Mr. P. C. A. Frank from the Nälzverein sr. Gem. 25.00 for Graupner; from Mr. Tiarks in Monticello, Iowa, 2 suits in good condition and 1 pair of trousers; by Mr. k Sander, Weihnacktscoll. sr. Gem., 10.00 for Maaß; by Mr. P. Groß 10.00 for Her; by Mr. P. Kunsckick, Abendmahlsoll. sr. Gem., 5.00 for Oesch; by Mr. P. Stemmcrmann, Coll. sr. Gem., 5.50; by Mr. Langhoff of Concordia-Verein der Effinghamer Gem. 5.50 for Hornung; by Mr. P. Blanken of sr. Gem. 15.10 for Langebennig; by Mr. P. E. A. Frese, ges. on I. Köhler's baptism, 2.35 for Witt; by Mr. P. Kretzmann from F. Kipp 5.00, from Mr. P. Brakhage 2.00 and from C. R. 2.00 for I. Kretzmann, also from K. K. 1.00 undetermined; by Mr. ?. Behrens 7.05 for Krüger and 2.25 for Schicht; by a friend of the practical institution at Worden 10.00; by Mr. k. P. Seuel 22.00 for Schleicher; by Mr. P. A. Müller from C. Kirchner in Montrose 1.00; by Mr. M. Dtez from Mr. k. Hebler's Gem. a new suit; from Mr. Julius Rövke in Akron 2.00 for Sallmann; by Mr. P. M. Cämmerer, Abendmahlsoll. s. Gem., 4.18 for R. Grüber; from the dear women of the congregations of Mr. P. Harms 18 quilts; by Mr. k. Bötticher 8.00 for Strölin; by Mr. P. K. Schmidt, Coll. sr. Gem., 15.75 for Mauff.

A. Crämer.

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C. D. Strubel, Treasurer.

207 ckekkersou ^ve., Detroit, Lliolr.

### For poor Wisconsin students

received from L. Schlegel, Racine, -s.50. By k>. Plehn from his community in Chippewa Falls 5.37, in German Settlement! 2.15. DurchLehman", Berlin, Coll. sr. Gem. at Luther Jubilee, 5.00. By k>. Markworth of s. Gemm. in Cale- donia and at Council River, Day of Atonement Coll. 4.00. By Kassirer Eißfeldt 2.75. By the Gem. of?. Aulich, Ellisville, 4.50. By the Gem. of P. Rohrlack, Reedsburg, 13.65. Part of Coll. on Theodor and Martin Kolb's wedding for Engelbert 10.55. By?. Damm, West Bloomfield, ges. on the wedding of Wm. Jäds, 3.25. By P. Schneider for S. Engelbert 2.00. (S. -53.72.)

God's blessing to the dear donors, together with a renewed heartfelt request for further gifts, since the treasury is empty and several urgent requests could not be granted for this reason.

Racine, Wis. March 3, 1884.

F. Keller.

### For the preacher and teacher wittwen - and orphans coffee

(of the Illinois District)

have been received:

1. contributions:

From the 1?1?: F. Ottmann -4.00, L. Lochner 1.00. From the Chicago Teachers' Conference 13.50.

2. gifts:

From an unnamed person in Collinsville 2.00. From Mrs. Meyer through P. Hölter 1.00. Through Mr. Kassirer Bartling 41.10 were delivered. (Summa -62.69.)

Chicago, Ill, Feb. 29, 1884. H. Wunder, Kassirer.

### For the English Lutheran Mission in the West:

By Mr. Cassirer G. O. Rustad of the honorable Norwegian Synod -3.50. By Mr. P. F. W. Herzberger of his congregation in Lutherville, Johnson Co., Ark. 5.90.

St. Louis, March 8, 1884. C. F. Lange, Cassirer.

509 l'avlrliü L.ve., 8t. l,oui8, llo.

Received in support of my congregation in Columbus, O.: From Concordia Synod: By P. K. Walz' congregation -12.34; k>. G. R. Herbst's Gem. 25.00; by Synodal- kassirer P. Präger 55.00. Further: from?. I. H. Werfelmann 5.00; by P. H. Horst 5.00; by 1'. C. G. Hiller 7.50; by Kassirer E. F. W. Meier 2.50.

R. H. Herbst.

For poor students received with heartfelt thanks from a member of the Trinity congregation here -1.00. By Mr. E. W. Heinicke in Dtlon, Iowa, sent at Mr. G. Wolken's wedding, Oct. 4.

C. F. W. Walther.

For the Wittenberg Academy

received through Mr. P. Swan of Pella, Wis. -21.35 (10.00

especially for student Delitzke).

H. Feuchter.

### New printed matter.

Just published:

## Singing and praying booklet

for

### Children of Evangelical Lutheran Schools.

Fifteenth edition, increased by the addition of melodies in two-part harmony.

Price 25 cents.

Concerning content, purpose and equipment see the detailed description and recommendation of Dr. Walther contained in this number.

### The Luth. Concordia Publishing House.

### Illumination of the paper edited by Prof. Dr. G. Fritschel: "The Missouri Synod's Doctrine of Predestination", by J. H. Sieker, pastor of the Lutheran St. Matthew's Parish in New Aork. Separate print from "Witness to the Truth". 1884. (24 pp.)

It is with great pleasure that we present this booklet, written clearly and comprehensibly for everyone, and recommend it most urgently to all our discerning synod members. No one should spare the small effort to get it and read it carefully. For he will find here, quite briefly but quite clearly and distinctly, the true spirit of the opponents of our dear Synod, as it reveals itself in Prof. G. Fritschel, the spokesman of the Iowa Synod, and in Prof. Schmidt and his appendix \*). The reader will, of course, look into a web of lies, distortion, slander and malice, which he hardly thought possible in the Christian church and which perhaps really stands unique and unrivaled in the history of the church - the Jesuits hardly excepted. But as unedifying as such sad reading material is, it is part of the Christian's armor and protection against seduction. To know the enemy in his true form and in his way of fighting is already a half-conquered victory. For the main purpose of this booklet is not both to defend our doctrine of the election of grace, but rather to present the reader with a faithful image of the man from his own writing, who calls himself a doctor and professor of the Lutheran church and theology, who presents himself as the most zealous defender of the same, but who in reality is the most zealous defender of the same.

Prof. Fritschel's pamphlet is highly recommended in Prof. Schmidt's "Alte- und Neues" No. 1. 1884, p. 14.

but is their most bitter and - because he disguises himself as an angel of light - most dangerous enemy. This judgment sounds harsh, but we do not doubt for a moment, every reader will completely agree with us as soon as he has read through the booklet. We want to cite only one thing from the pamphlet as proof of our judgment. After Mr. Pastor Sieker, for a more thorough characterization of Prof. Fritschel, took from an earlier writing of his (in the so-called Rudelbach und Guericke'sche Zeitschrift. 1867. p. 481 ff. "Luther und offene Fragen") and demonstrated how this Lutheran professor had solved the unworthy task in the most shameful way, namely by mutilating and twisting Luther's sayings, namely to present Luther as a man who had conceded doctrinal freedom in such important articles in which he (Fritschel) could not join in, he then shows that Prof. Fritschel follows the same deceitful method in his booklet against Missouri. In it, Prof. Fritschel promises at the beginning to want to present the doctrine of the election of grace quite conscientiously from the writings of the Missouri Synod. But instead of doing this according to the so-called official documents of the Synod, the 13 theses, the "Lehre und Wehre" and the "Lutheraner", he uses them almost not at all, but presents from other writings, some of ours, some of other Synods, at the same time with clever mutilation, abbreviation and distortion of the cited statements, not the doctrine of election by grace of our Synod, but a true distorted picture of it before his readers, of whose existence, praise God! no Missourian has a clue, let alone that he should teach it. And he then crowns this disgraceful Jesuit work, when he publishes his pamphlet (his essay had previously appeared in a German and in the Iowa Church Gazette), with the bold assertion: "The Missourians could not dispute the correctness of my exposition of Missourian doctrine . . . not challenged." It is true that Prof. Stöckhardt had written against him, but "in what my exposition was incorrect he did not say a word. Not the slightest trace of an attempt has been made to prove the historical incorrectness of my account." Pastor Stöckhardt, however, had already proved to this unscrupulous man in

"Lehre und Wehre" 1883 p. 15 ff. 42 ff. and 282 ff. how unfairly and slanderously he (Fritschel) had gone to work in his presentation of our doctrine, and concluded his proof with the serious words: "Prof. Fritschel cannot blame us if we publicly accuse him of false testimony and slander, for which, if he does not recant, he will have to give account to someone else." ("Lehre und Wehre". 1883. p. 46.) - Amazed, even horrified, one asks oneself: How is it possible that a Lutheran professor can lose all shame and fear of God so much and plunge into such an abyss of lies and slander, since he knows how many testimonies in print can pillory him as a liar and slanderer at any moment! In the same condemnation lies also Prof. F. A. Schmidt, who in his "Altes und Neues" No. 1. 1884 praises Fritschel's gruesome work as a mild and extended condemnation of Missourian doctrine and against better knowledge helps to spread these irresponsible lies in the church.

Behold, dear reader, if God Himself lets the enemies of His Word and His Church thus become apparent in the shame of their nakedness, then also every orthodox Christian had the holy duty to heed this divine warning against them and to get to know such enemies better and better, so that he will not, or at least not simple-minded Christians will still be seduced by them in the end. Everywhere the bearers of this seductive spirit of lies, the Iowa pastors, are swarming around in the church, especially in our western mission areas, spreading Fritschel's pamphlet and disturbing, even destroying our congregations; what a powerful weapon against them for the protection of simple-minded souls from them God has given us in this booklet! Let us therefore use it gratefully, read it attentively, and spread it most diligently; it will bring great blessings.

Price of the pamphlet is 6 cents, the dozen 60 cents. To be obtained from Mr. L. I. 21 8ixtir ^ve.,  
 ?oi-L, N. O. H.

**Prelude book.** A magazine of organ preludes from old and new times to the common chorales of the Lutheran church. Collected and edited by Dietrich Meibohm. Booklet I. St. Louis, Mo. self-published by V. Nelboirni, 1518 Nnl- linolrrockt 8lr., 8t. Unis, No. Notendruck of the Luth. Concordia-Verlag there. Price per booklet, postage paid, K1.25.

In the hope of bringing joy to all teachers and organists who are enthusiastic about their wonderful profession, we hereby present the first issue of this new "Vorspielbuch". The aim of this book is to gradually publish a selection of two to seven preludes for each chorale contained in the almost universally introduced Ev.-luth. chorale book published by L. Volkering in St. Louis. Although this selection is especially designed for less trained organ players, it also provides for the more experienced ones by adding more difficult pieces. There are old and new, borrowed and original, productions of the greatest masters in the field of organ music and those of the happiest students and imitators of the same. Everything worthless, everything profane and unchurchly is excluded, but also everything that is incomprehensible to the untrained ear and that can only be performed by masters in the noble art of organ playing. With this nature of our "Vorspielbuch", it should not only directly serve the public church service, but also indirectly, in that it is a rich collection of examples for a complete organ school, only with the exception of the higher art of organ playing. That we do not say too much with all this without already having the whole in front of us, is already guaranteed by the first booklet before us. Since the preludes to the chorales are given in the alphabetical order of the chorales, the first of these could not have been written for the purpose of providing only a good, but not a complete, introduction to the chorales.

The first booklet contains 55 preludes to the 19 first chorales from "Ach bleib uns JEsu Christ" to "Christstandenstanden" by the following composers. The first booklet contains 55 preludes to the first 19 chorales, from "Ach bleib bei uns, HErr JEsu Christ" to "Christ ist erstanden", by the following composers: I. Chr. Bach, I. S. Bach, Davin, M. G. Fischer, Flügel, Herzog, I. G. Kunz, Meibohm, Mösta, Moffat, Mühlhng, S. Müller, Pachelbel, Reinhardt, Reinbrecht, Rinck, Sachs, Schütze, Spohr, Stolze, Triebel, Vierling, Volkmar, Zahn. Among the composers, Herzog, probably the most important organ composer today, is the most represented. There are 11 preludes by him. Among the chorales, the melody "Allein Gott in der Höh sei Ehr" has the most preludes, namely 7. The format is transverse folio. The arrangement is such that the player never has to turn around while playing. The notation is large and clear; to prevent the eye from straying from one system to the other, the bar line goes through both systems that belong together. The paper is as strong and durable as could be obtained. The whole equipment is excellent in every respect. In short, nothing is lacking now but that it be bought and used. May God bless the latter. Finally, we note that whoever takes One Booklet does not commit himself to more, although we hope that whoever takes One Booklet, if God grants him life, will also have a desire for all the following booklets. W. [Walther]

## **Verhandlungen der 7. Jahresversammlung der Synode der ev. - luth. Freikirche in Sachsen u. a. St. 1888. Zwickau i. S. In Kommission bei Heinr. J. Naumann in Dresden.**

This synodal report of our confessors in Germany reached us only a few days ago. It is a most valuable document. In addition to the statistics of the Saxon Free Church, it contains, first of all, an excellent, highly contemporary synodal address by Father Brunn on the question: "Which people can rejoice? (Ps. 89,16.) with reference to the then preparing Luther jubilee celebration in the last year. Secondly, the report contains 13 theses drafted by Father Stallmann on the doctrine of the person of Christ together with the extremely thorough execution of the same on pages 13 to 88. Thirdly, it contains (on pages 88 to 130) an equally thorough and practical discussion of a series of theses drafted by Father Stallmann.

Willkomm's theses on fraternal punishment. What is found scattered in large works on both subjects is summarized here in an excellent way according to the requirements of our time. May many seek to obtain this report; it contains a treasure of divine teaching, as only a true and lively community is able to offer. The price of a copy is 45 cents and the report will soon be available from the Luth. Concordia publishing house. W. [Walther]

## **Missionary Library for Young and Old. V. Vol. Published by August Emil Frey, Lutheran pastor at St. Mark's in Brooklyn, N. A. - Allentown, Pa. Brobst, Diehl. & Co. 1883.**

This volume contains the history of the missionary activity of Eliot, Brainerd and Zeisberger among the Indians. Admittedly, these men were not members and servants of the orthodox church; the first two were Puritans, the latter a Herrnhuter; but our dear brother Fr. Frey not only has a rare gift of telling edifying and exciting stories, but also refrains from judging with God's Word the partly wrong things he has to tell about, so that even a Lutheran can read Frey's stories for his edification and will not be misled in his pure biblical faith, but rather be strengthened. This fifth volume of the Missionary Library contains 139 pages in paperback format, is equipped with many woodcuts (which, however, are only good for the most part) and costs only 30 cts. nicely bound, with postage 35 cts. Whoever added the advertisement and recommendation of I. Scherr's interesting but godless work, called "Germania", to the missionary library should be ashamed of himself. It is shameful to misuse the faithful work of a Lutheran theologian to introduce godless literature. W. [Walther]

### **Char Friday Liturgy.**

To be obtained from the undersigned:

- 1. liturgy for a Char Friday service,**
- 2. choral songs z" this liturgy,**

both presented by Pastor Fr. Lochner.

With regard to the "Chorgesänge" here the remark that the music given here is a "legacy of that time when truly ecclesiastical music was still created".

Price of "Liturgy" : 5 cts. the booklet, 40 cts. the dozen.

Price of "Chorgesänge": 10 Cts. the booklet, Kl.OOdasDutzd.

L. Volkening.  
904 X. 5tck 8tr., 8t. l-ouis, Llo.

### **Changed addresses:**

Rov. 6th XueeLle, 1122 Oarüslä ^ve., LIUtvaulree, IVI".  
ciliil. Lonnoront, 4354 State 8tr., 6dieaM, 111.

The "Lutheran" is published twice a month for the "annual" subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, subscribers must pay an extra 25 cents porter's fee.

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Only letters containing messages for the paper are addressed to the editor, but all other letters containing business, orders, cancellations, funds, etc. are addressed to the editor under the adrefle: Cutir. Oonvoräi"-Verlag" <Li. O. Lartkel, Vxent), Corner ot Äilum Street L IncianL ^venue, 8t. l.OIU8, Llo., to be sent to. - In Germany, this sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden.

Luterecl at tlm kost OKee at 8t. liÖttis, Llo., L8 seouä-olass matter.

(Submitted.)

**God's call to Israel.**

According to Jer. 31. 20. ff.

Sorrowful child, son of Ephraim, I still remember you, Today, as before, I turn my voice invitingly to you; For my heart breaks against you, I must have mercy on you, Israel, in your distress: Says the LORD of hosts.

Return, Israel! How long will you go astray! I am your Immanuel, I would like to see you blessed. Do not falter, child of apostasy; I am gracious to you. Return to your God, says the LORD of hosts.

As I once brought forth thy fathers out of Babylon, For bondage, for mockery adorned them with happiness and salvation; Behold, now is my time come, which shall set thee free From everlasting death of soul: saith the LORD of hosts.

Do not say, as once happened, herbs are our food;  
Stand, a new covenant is here, for all the people, even for you. I will write my law in the heart instead of in stone and brass; It will set you free from trouble and death, says the LORD of hosts.

Israel, thy God is near, His favor cannot fail, His help is at hand, Saying, Wilt thou dream away thy salvation? Because my heart loves thee ardently, Forgiving all thy iniquities, I will remain thy covenant God, saith the LORD of hosts.

Behold, a new Israel has your covenant God founded. God's Son, Immanuel, proclaimed by the mouth of prophets, sits on his throne. Come, lost ones, kiss the Son, That you may be blessed in God: Says the Lord of hosts!

Ph. A. W.



## Aonio Paleario.

(d. 1540.)

Aonio (Antonio) Paleario is from Feroli in Italy, in the Campagna di Roma. His name has a great reputation among scholars. But here we will keep silent about it, and tell only what he did in the power of God for Christ and his kingdom, which was flourishing again in Italy in the time of the Reformation.

In 1534 Aonio was appointed public teacher of Greek and Latin by the Senate of Siena. Although he was not a preacher, but only gave lectures on philosophy and the fine sciences, he could not remain silent in them about the treasures he had found in the Holy Scriptures through diligent study. His listeners clung to his mouth with love. But his outspokenness and frankness of speech soon brought up against him a host of people for whom no means was too bad to oppress and corrupt him. They eagerly seized every opportunity to accuse him of heresy. His fiercest enemy was a certain Cotta. He raged and cried out against Paleario as a heretic who must be destroyed in every way; for if he were left alive, there would soon be no trace of religion left in Siena. By religion he understood (of course) the Papist doctrine. Paleario had once laughed at a clergyman who was seen kneeling every morning before an image of a saint, but who refrained from paying his ^debts. When he was asked one day what was the main reason on which people could build their blessedness, he replied: Christ! When he was asked what the second was, he answered, "Christ! And when he was further asked what the third was, he answered again: Christ! These were the first two points that were brought as charges against Paleario. The third was the famous book he wrote "On the Beneficence of the Death of Christ," in which he put forward the pure, evangelical doctrine of grace alone in Christ. Vergerio, once the pope's legate and bishop, to the

In his own time, however, already a confessor of the Gospel, he says of this book: "Many are of the opinion that there is hardly a book at this time, or at least in the Italian language, which is so lovely, so piously and simply written, and so well suited to instruct the ignorant! That is why 40,000 copies of this book were sold within 6 years, but were partly bought up by the papists, partly taken away by force and publicly burned, so that it was thought to have perished completely, until it was found in England about 30 years ago and then published in Italian and German. Aonio Paleario was accused of the three points mentioned above and summoned to appear before the Senate of Siena. He himself led his defense, about which he gives us the following news: "There are people," he says, "who find it displeasing when we offer the highest glory to God, the author of our blessedness, and to Christ, the King of all nations and peoples. When I wrote this year in Tuscan to show what great benefits have accrued to the human race through his death, this was made the reason for a criminal accusation against me. Is it possible to think of something more disgraceful, or to say something more disgraceful? I had said that we should no longer doubt the will of God, but enjoy peace and tranquility, since he in whom the fullness of the Godhead dwelt shed his blood for us out of infinite love. I had proved from the oldest and most certain testimonies that those who converted to Christ crucified, surrendered to him by faith, and trustingly adhered to him who cannot deceive, were freed from all evils and would have to enjoy a perfect forgiveness of their sins. These things seemed terrible and abominable to the judges - I cannot call them men, but must call them inhuman monsters - so that they believed they had to condemn the author to the flames. If I am to be punished for this confession, then, Senators, no greater salvation could befall me! In such a time as this, in my opinion, no Christian should die in his bed! Accused, imprisoned

## 50

To be thrown into prison, whipped, hanged, sewn into a sack, or thrown to the wild beasts is still little. Let me be roasted on a fire, if the truth is only brought to light by such a death!"

Through such heroic defense, Aonio triumphed over the plots of his opponents and was acquitted. Nevertheless, he was soon forced to leave Siena with his wife and 4 children. He moved with them to Lucca (1546); although he had changed his place of residence, he did not escape the wrath of his enemies. They sought to overthrow him through the Dominican monks in Rome. This time, too, Aonio Paleario was victorious over them. But at every opportunity the old charges were brought up again. When Paleario had been in Lucca for about ten years, he accepted an invitation from the Senate of Milan, which had appointed him professor of eloquence with a rich salary and special privileges. He kept his position in this city for 7 years, although he was in great danger during the general persecution of the confessors of the Gospel.

He gave a beautiful testimony in a memorandum addressed to the emperor and the princes. The summa of it is this: "Even in the time of the apostles there were heretics; it is therefore not to be wondered at that after the death of the apostles false doctrines entered the church. What the apostles taught orally was not different from what is found in their writings. The traditions that do not agree with the writings of the apostles have come from false teachers. The popes have distorted the Gospel. In place of the grace of Christ, they have put the burden of external statutes. Whoever rejects Pauline teaching rejects the Holy Spirit. The Word of God is the only foundation of the Church. The power of the bishops and priests is, in most pieces, an arrogant and tyrannical one. The rock of the Church is Christ. The bishop of Rome has no primacy over the rest. The Church is marred by abuses, superstitions and godless living. The popes and prelates will not cure these infirmities. Let the princes appoint pious and learned men for this purpose."

In 1566 he was seized by the storm that broke over so many learned and excellent men at the accession of Pope Pius V to the throne. He was arrested by the Inquisitor Angelo of Cremona and imprisoned in Rome in the Nona Tower. Here his evangelical book, "On the Beneficence of the Death of Christ" and his just mentioned defense before the senators in Siena, were raised as charges against him.

After everything had been collected and sifted, the charge was resolved into the following four points: that he denied purgatory, that he preferred the burial of the dead outside the city walls to that in the church, that he ridiculed the monastic life, that he attributed justification solely to trust in the grace of Christ, and that our sins were forgiven through Jesus Christ. These were the crimes for which the now already aged Paleario had to languish in prison for 3 years. But his old head remained firm and unbowed, for Jesus Christ gave him strength. During an interrogation Paleario said to the judges: "Since I see that you have so many and credible witnesses against me, it is unnecessary for you to bother about me any longer. I am determined to follow the advice of the holy apostle Peter,

when he says: "Christ suffered for us, leaving us an example for you to follow in his footsteps; he who committed no sin, no deceit was found in his mouth; he who did not reproach when he was reproached, did not threaten when he suffered; but he confronted him who judges rightly. So then proceed to judgment, pass sentence on Aonio, thus satisfy his opponents, and do your duty!" - Thus spoke Aonio Paleario according to the account of a bitter enemy, the Roman historian Laderchi, who attributed these words to the outburst of passion. But we exclaim, "Verily, here is patience and faith of the saints!" Many means were tried to lure the famous Aonio Paleario into Rome's fold. But he wanted to stay with Christ. Finally, as the aforementioned Laderchi tells us: "Since this son of Belial showed himself obstinate and stubborn, and could in no way be brought out of his dark error to the knowledge of the truth, he was deservedly consigned to the fire, to be consigned to the eternal fire after overcoming his temporary pain on earth! - This is indeed a glorious testimony from the mouth of the enemy! It is undoubtedly clear from it that Paleario remained faithful until death and went to his death rejoicing in his faith. In 1570 the sentence was finally passed that he should be hanged on a gallows and his body delivered to the flames. Before leaving his prison to be led to the court, he was allowed to write two letters, one to his wife, the other to his sons Lampridio and Fedro. They are short, but all the more touching for that. They testify to that pure conjugal and paternal love that breathes in all his letters, and are a splendid proof of the godly courage with which he approached his death, as an end long anticipated and longed for. To his beloved wife he wrote, among other things: "The hour has come for me to pass from this life to God, my Lord. Full of joy I am going to the wedding which the Son of the great King is preparing and in which I have always asked the Lord to let me participate for the sake of His boundless goodness and kindness. So then, my beloved companion, take comfort in the fact that it is the will of God and that it gives me joy; spend all your worries on the afflicted of us, educate and protect them in the fear of God, be both mother and father to them.

He wrote to his two sons: "It pleases God to call me to Himself in a way that will seem rough and bitter to you. But if you look at it rightly and see that I send myself into the will of God with the greatest satisfaction and joy, then you must also be satisfied.... The

hour is approaching. The Spirit of the Lord comfort you and keep you in His grace."

On June 3, 1570, the sentence passed on Aonio Paleario was carried out. He was an old man of 70 years when he sealed the truth of the Gospel with his blood.

No worse enemies of Christ and God have ever been than those who persecuted Christ and God in the name of Christ and God.  
Luther.

(Submitted by P. R. Herbst.)

## **Something about the present apostasy from the biblical-Lutheran doctrine of election by grace.**

"What we do in preaching, suffering, we do all for God's glory, and for the salvation of the elect, that they also may believe."

(Luther. Walch XXII, 1036.)

St. Paul teaches and says in 1 Tim. 3, 16 that the holy scriptures of the Bible are inspired by God. They are therefore not thought up and invented by men. They are not, like other writings, from the authors own spirit. In this, the holy writings of the Bible differ from all other writings. St. Peter teaches and says in reference to this: "For no prophecy has ever been produced by human will, but the holy men of God have spoken, impelled by the Holy Spirit" (2 Petr, 1, 21.). The Holy Spirit instructed the prophets and apostles what to write. They were the instruments of the Holy Spirit, hand and pen. Therefore they could not have erred. And because of this word-inspiration, the Bible is the Word of God. It is not only the word of God many times contained in it. Then the whole Bible would not be the Word of God, but God's Word would merely be present here and there in the Bible. This is the fundamentally wrong doctrine of the newer theology in Germany, as in this country. One does not consider the whole Bible to be God's Word. At one time the authors of their writings are said to have written down God's word and then again in other parts their own, that is, man's word. But with this, as the reader sees, all Bible teachings fall over the heap. No single teaching remains as a divine teaching. For who could then decide what is God's word and what is man's word in the Bible, divine teaching or man's word. Thus everything would be put on screws. For every fool, as they say, likes his own cap. There a teaching would be declared for God's word and again the same teaching by another man for man's word. The right Babylonian confusion would then be present.

But, praise God, it is not like that. God's word is not only in the Bible, but the whole Bible is God's word. Every teaching in it is a divine teaching; every word in it is a word inspired by the Holy Spirit. But they say: Which true Lutheran does not believe this? Such a one is hardly conceivable. Well, not so quick in judgment, dear reader! Many say that the whole Bible is the Word of God. They swear by it. But unfortunately these declarations carry little weight. Many do not believe all the teachings of the Bible. They accept one teaching, and there is a teaching in the same Bible which they do not accept. One doctrine is said to be right, and the other doctrine, which is just as clearly written in the Bible, is said to be Calvinistic or false, if one cannot rhyme the two doctrines according to human reason. Whether the Holy Spirit has inspired both doctrines and whether they are both in the Bible, one does not ask. The doctrine that does not suit one's mind and that is contrary to reason is denied. But there cannot possibly be true reverence for the word of God. It is a deception to pretend that the whole Bible is the Word of God. If one is really serious about it, one accepts every teaching of the holy scripture with childlike faith. There, one does not agonize over whether one can bring these teachings into harmony according to reason and logic.

**[51]** can. They are believed because they are not from men but from God. One does not philosophize, speculate, ponder, investigate and search apart from and beside the Word of God in order to solve God's mysteries, but gives God the honor of accepting His Word as it is written, bends one's reason under the Word and is confident that God's Word can nowhere contradict itself and that God will solve all mysteries which we encounter in His revealed Word and in the teachings of the same in His time according to His good pleasure.

The position one takes on God's Word is also where the decision lies in the doctrinal dispute about conversion and the election of grace and the certainty of future blessedness. The Synodal Conference shows in the thirteen theses adopted by it and generally known, and in the resolutions relating to them, that it teaches nothing but what is the pure doctrine of the Holy Scriptures and the pure doctrine of Luther in the above-mentioned doctrines. The doctrine it confesses is the pure Word of God, which it believes, under which it bends reason, while remaining faithful and leaving as a secret that which God has not Himself resolved for us in His Word, as the confessional writings of our church also do.

However, this is not the position of our opponents in the present doctrinal controversy, who have left the Synodal Conference because of doctrine or have been suspended by the synods of the same. They have fallen away from the pure teaching of Scripture and Luther. They have not remained with the Word given by the Holy Spirit. God knows and knows the motives for this. God knows where it is an unconscious or a conscious departure from God's Word, whether it was a concern for flour or the fear of man or a desire for honor or other dishonesty, and will bring everything to light and judge it in his time. - But we do not want to talk about that. We want to assume that the opponents really think that they are the ones who represent the divine truth. The delusion is possible. And this is nothing new under the sun. Church history provides enough examples of it. There are people who, although they argue against the truth, nevertheless brazenly claim and also believe that they have the pure doctrine and are its defenders, yes, want to have received the command to fight and war from God. How are they to be met? Nothing is gained for the truth by vilification and suspicion of the person of the opponent. That one collects "rumors" in order to hang them on the big bell and to bring the opponent into an evil clamor is not difficult - but it is unchristian. To seek to crush the opponent with the "fathers" or other so-called authorities is far from being a victory of truth. God himself must help divine truth to victory, and he does it. He does it when we fight in faith with the sword of the spirit, which is his word. There God finally gives the victory. There he is on the scene with his spirit and gifts.

In order to learn how to fight against those who have fallen away from the pure doctrine, it is also good to look at Luther. As is known, the papists left no stone unturned to charge Luther with all sins. Sins of which they were frequently guilty, they sought to charge Luther with. Virtues, on the other hand, which they did not possess and which Luther possessed, they sought to impute to themselves. To this end, they sought to avoid the grossest distortions of his teachings.

among the people. This was often their mean and dishonest way of fighting. Luther did not pay back with the same coin. He often spoke crudely about the sins of the monks and the papist clergy, but such sins were not based on rumors and were not fictitious, but were generally known facts that had been open long before him, before the emperor and the empire. Otherwise, he exhorted the servants of the restored church not to bring out the sins of their opponents, but to fight against them with God's word.

Then the papists tried to smother Luther with the reputation of the Conciliar and the Fathers and with the name of the church. The appeal to the church caused him, as he writes, at first much contestation. However, he could also often cite fathers for himself. But with the same he could also often be refuted. In many respects they did not agree with Luther's teachings. And yet, how high was the reputation of these fathers! Luther had no choice but to take refuge in the castle of the Holy Scriptures. He did it and it was his strength and gave him the victory. He himself says in reference to this: "I, praise God, certainly hold my doctrine to be the word of our Lord God, and have now chased away from my heart all other beliefs, they are also called whatever they want. And I have almost overcome these heavy thoughts and temptations, since my heart said for a while, 'Are you alone the one who has the true word of God? And all the others do not have it? So Satan also attacks us, and violently invades us with the name and title of the churches. Yes, what the Christian church has hitherto decided and considered right for so many years, you overturn as if it were wrong. "Then one must be able to say: I know for certain that what I teach and hold is God's, the high Majesty in heaven's, own word and final decision, and the eternal, unchangeable truth; the rest, everything that does not agree with it or is contrary to it, is vain lies of the devil, false and unjust." "My doctrine alone is right and God's certain truth; I stand by it, even if the whole world said otherwise." (Walch XXII, 42?43.)

### Our Negro Mission.

At present, there are six workers in our Negro mission, three missionaries and three teachers. The teachers are distributed among the individual stations in such a way that in Little Rock, Ark., one missionary and one teacher are working, and in New Orleans, La. one missionary and two teachers are working. In Meherrin, Prince Edwards Co., Birg. the missionary also presides over the school. It will undoubtedly be of interest to the dear readers of the "Lutheran" if we share here some data from the recently requested parochial reports. Communicating members or members entitled to communion are in the 61 wards, namely in New Orleans 42, in Little Rock 15, in Meherrin 4. In 1883, 42 were newly admitted, in New Orleans 33, in Little Rock 6, in Meherrin (until February 1884) 3. Through apostasy and exclusion, the mission lost 10 members in the past year, 6 in New Orleans, 4 in Little Rock. There were 371 pupils in the parochial schools, 215 in New Orleans, 116 in Little Rock, 40 in Meherrin. 225 students were still taught the catechism and Bible history on Sundays, 125 in New Orleans, 80 in Little Rock, 20 in Meherrin. Adults were taught 27, 20 in New Orleans, 6 in Little Rock, 1 in Meherrin.

If one compares the success of the Negro Mission with that of the so-called Inner Mission, the comparison is very much to the disadvantage of the former. And this circumstance has been the cause that here and there hearts have grown cold with regard to the Negro Mission. But one should keep in mind that the Negro mission works under completely different and more difficult conditions. The Negroes must mostly be won individually out of gross superstition and the most enthusiastic misbelief by the power of the Word of God. It is true: the sects working among the Negroes usually have greater "successes" to show. But we would probably also have these "successes" if we wanted to put ourselves on a par with the cults in our work. The latter refrain from winning souls and gathering congregations through thorough instruction in Christian doctrine; with a so-called revival or conversion they believe the work is done. But what is claimed to be a revival or conversion is even more frequently a mere carnal emotional excitement among Negroes than among whites. Now we too do not want to have unconverted but converted members in our Negro communities. But we seek to attain this goal solely through the clear, truthful preaching of the gospel, which bears its fruit in its own time, and only those Negroes are admitted to our congregations who have undergone lengthy catechism instruction and can give an account of their faith.

But we think that it is not so little what has been achieved so far by God's grace in the negro mission. Is it something small that a number of adults, some of whom were unbaptized pagans, have been won over, who are now happy that they have come to the knowledge of the pure gospel, who gladly hear God's word and live a godly life? Some have already fallen asleep blissfully in the comfort of the gospel we brought them. Above all, it is no small thing that several hundred children learn our Lutheran Catechism, this incomparable epitome of the entire biblical teaching, which Luther himself "as an old doctor" still prayed daily, day in and day out, year in and year out. This is a seed that will bear fruit by God's grace.

Our main task in this country remains, of course, the so-called inner mission. This is the next work to which the Lord of the Church has directed us here. If we neglected this work, we would leave the good work undone, which the Lord demands of us in the present circumstances. But besides this, we should also have a heart for the negro mission that has now been started. In this work,

too, the Lord is with us according to His promise. As far as the earthly means are concerned, God should have given us enough so that we can carry out both the inner mission and the work of the negro mission and the mission to the Jews. May He Himself, the Lord, who has blessed us so abundantly, cause all good things to abound among us! F. Pieper.

## To the ecclesiastical chronicle.

### I. America.

**Unionist communion practices in a church that wants to be Lutheran.** In an English Lutheran church in Allen County, Ind. (within the General Synod-affiliated Synod of Northern Indiana), the Lord's Supper was celebrated in a non-Lutheran manner on the very day of the dedication. For the pastor exhorted those present to examine themselves if they were capable of going to the Lord's Supper and confess their sins, and then invited those present to come and receive it. So anyone can approach the table of the Lord, whether he is known to the pastor or not, whether he is a Lutheran or not, whether he belongs to another congregation or not. For it is a fact that most of those present either did not go to church before or once belonged to the local German Lutheran congregation. Doesn't this mean acting like Pilate, who once said: "You watch"? Such a way of acting can be expected from a sectarian preacher, to whom the Lord's Supper is nothing more than a commemoration; but what should one think of a pastor who calls himself Lutheran and acts in such a way? Does he really believe that Christ's body and blood are present in the Lord's Supper, and that therefore the unworthy or unbelieving are guilty of the body and blood of the Lord, and eat and drink themselves to judgment? Does he consider Christ's word: "You shall not give the sanctuary to the dogs"? Does this mean showing oneself to be a faithful, conscientious steward of God's mysteries? Is it not also dishonest to do this under the Lutheran name? Why does one not finally take off the mask and show oneself in one's true form? - From this, dear reader, realize what a great grace it is for a congregation to belong to such a synod, which not only calls itself Lutheran, but also adheres to Luther's teaching, that is, the teaching of the divine Word, in all things and also acts according to it. G. Rosenwinkel.

The Unitarians are known to deny the eternal deity of our Lord Jesus Christ. But now one of their preachers in Boston, M. I. Savage, appears and denies even the truth that even pagans recognize that there is one God. In a sermon preached and published by him it is said, "I wish there were a God. I wish I could find proof of His existence, but I cannot. The universe is not governed as I would govern it, and it seems to me there can be no king on the throne." - And this man, who speaks so blasphemously, still calls himself a Christian preacher!

**The New York Bible Society** last month distributed 6296 Bibles, Testaments, and portions of Testaments, totaling \$1003.93. Of this total, 1800 Bibles and Testaments were distributed to emigrants at Castle Garden and 2,465 among seamen on ships and among seamen's churches.

### II. abroad.

**Sad consequence of the attendance of false-believing schools on the part of Lutheran children.** In "Herold und Zeitschrift" of March 15, a letter of a preacher of the Immanuel Synod in Germany is found, in which the following is reported: "If it is generally said of the church that it resembles a night hut in a vineyard, it is doubly true of the Lutheran church in Prussia, the members live so scattered and are mostly so poor that they often have to join a distant parish, where the pastoral care is then quite poor. In addition, most of the children go to unchurched schools, although they are still Lutheran. If the children have only the basic confirmation classes, this is often not enough, and if there is a marriage, they marry the uneducated. Then one stone after the other crumbles from the once so magnificent cathedral. The result will be: when the old have gone home, the unirritated will absorb the Lutherans.

**The Palatine Hymnal.** A Palatine writes in the "Allgemeine Kirchenzeitung" of February 15, among other things, the following: "At the Luther celebration, the plaintiveness of our Palatine hymnal again came quite glaringly to light. The hymn 'Ein feste Burg' was to be sung; but now this hymn is not in this hymnal, in which the old core hymns are either missing or have been watered down in a most tasteless way. What remained? The hymn had to be specially printed and distributed at the church doors," to the great embarrassment of the Palatines, who definitely want to be counted among the right-wing Protestants, and yet had excluded the most powerful hymn of Protestantism from their hymnal as unsuitable.

W. [Walther]

At the end of last year, the municipal authorities had the **blowing of chorales from the tower of the** church in Wittenberg discontinued because of the costs, which amounted to 300 marks in one year; the church boards, however, decided to reintroduce the old custom, which had become very dear to the citizens, indeed, as indispensable. Since the day of Luther's death, February 18, the bells have once again been blown from the tower.

**"Enlightenment" and Superstition.** The "Evangelical Lutheran Messenger of Peace from Alsace Lorraine" of February 24 contains the following: In our town (Dürkheim), reports the "Pfälzische Post", a gypsy family recently stayed. It was extremely interesting to see how the virgins and women, including those who call themselves ladies and count themselves among the educated, went on pilgrimage to the grounds in the twilight of the evening and the horror of the morning and disappeared behind the dirty flaps of a gypsy tent to have their fortunes told by the gypsy women. This happened in the spa town of Dürkheim, the city of the intelligentsia, where the Protestant public is so enlightened that on Sunday, June 8, 1883, barely 15 adult males - out of a Protestant population of 5000 - attended the service. How these gypsies thought about their clientele is best seen from the fact that they charged 30 pennies for their fortune-telling services from evening to morning. In the evening, the price of a consultation was 20 pennies, and when they saw that they were popular, they raised the price to 50 pennies. Truly, unbelief and superstition are siblings that go hand in hand everywhere. How pitiful are such people, who leave God and his word, and allow themselves to be fooled by the devil and seduced to hell, - but with all this, they think they are especially enlightened!

(Submitted.)

### "Herald and Magazine"

in the number of March 1 of this year defends itself against the accusation in the "Lutheraner" No. 4. p. 27, as follows: "An unjust accusation is made against this paper by Pastor Hanser of Baltimore in the 'Lutheran' because of a short notice in the number of



January 12. A correspondence in the '*Standard*' has thrown the same into such excitement that he has entirely misunderstood our note. . . . The matter may have been somewhat clumsily posed, but it was certainly not unclear. The good critic, who admits, however, that our note was caused by the '*Standard*' and holds it primarily responsible for this, cannot be above

Winding, to portray the writer as a "miserable liar" 2c. In this he shows an unnecessary, excessive sensitivity. As far as the first part of our note is concerned, it agrees perfectly with the report of Pastor Hanser, and we can see neither lies nor malice 2c. in it. There is also not the slightest reproach for Missouri. - The second part of the note obviously has so little reference to Missouri that we cannot understand how Pastor Hanser could have been carried away to assume this. After all, we are not accustomed to list Missouri with the 'so-called Lutherans' and know it too well to put it down as a participant in a Zwingli celebration." - We hereby share this apology with the readers of this paper. H. Hanser.

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## **Stundists.**

In Russia there is a small religious community called Stundists. A Russian farmer became acquainted on a journey with colonists who had moved to Russia from the Palatinate and Württemberg in 1809 and who continued in their new fatherland the native custom of holding private prayer meetings, praying together, reading the Bible and discussing what they had read. This acquaintance was the reason why that Russian peasant, when he returned to his village in the Kiev Governorate, joined others of his kind for the same purpose. At that time, the reading of the Bible in the local language was not only permitted but also promoted by the government, so that no obstacle was put in the way of the private construction of the Stundists, who initially remained in the Russian church. But the word of God had its effect. More and more such clusters were formed. The people also gradually came to a better and better understanding, in the light of which they finally recognized clearly at least the grossest errors of their church. Their own popes were astonished at their Bible firmness. When asked how they, simple laymen, had come to such understanding, they answered: "When we read the Bible, we are only like little chicks trying to break through the shell. They are tolerated; only when they speak out sharply against the corruption of the Russian church, it sometimes happens that they are punished, imprisoned or banished to Siberia. Since they are without the pure public office of preaching, they sometimes get into wrong ways; some even let themselves be caught by the Baptists; on the whole, however, they prove to be sober pious people. Just to mention this, when a young student was once asked if she participated in dancing, she replied, "How can I still want to dance when I remember that dancing seduced Herod's heart and made him willing to have John the Baptist's head cut off?" Another stundist declared that she could no longer kiss the cross in church under any condition, for the cross had not redeemed her after all, but only the blood of the Savior shed on the cross. (Extracted from the "Mecklenburgische Kirchen- und Zeitblatt" of February 15.) W. [Walther]

## **Something about worldly goings-on.**

In the preface to Dr. Heinrich Müller's "Geistliche Erquickstunden" it says: "Does the world hold dances? Herodia's little daughter dances nothing good: John's head is valid. (Matth. 14, 6-11.) Here (in God's church) are the royal ballets and David leads the round dance around the ark of God. (2 Sam. 6, 14.) - If one goes in the world (just to see and be seen

[53] to become) walk? It costs Dina the wreath. (Gen. 34, 1.) I praise the journey that goes to Emmaus. (Luc. 24, 13.) - Does one drink good intoxicants in the world? Noah has shame, Loth no honor from it. (Gen. 9, 21. 19, 33.) Much better must taste the Pentecostal wine, which makes full of the spirit. (Apost. 2, 4.) - Does the world play? It is only unreasonable calf worship (Ex 32, 6.), and Christ's skirt is in play (Matth 27, 35.). Much better played to the Lord (Eph. 5, 19.), then the lot falls on the lovely and becomes a beautiful inheritance for the winner (Ps. 16, 6.). " W. [Walther].

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#### The world custom.

It is a lazy plea, which any village priest can answer for, if one accuses the world's customs of being contrary to the law or God's word. What is the world but unrighteousness, stinginess, usury and all kinds of vice and wickedness? Is not this a mean cry: The world is evil, full of infidelity, respects neither virtue nor honor, is neither shame nor discipline 2c.? Therefore, you must not turn around and say, "The whole world does this. For no learned doctor can advise you against this, but a shepherd boy can tell you: "The world certainly does this, but it should not do this. Therefore stay at home with this excuse, that if it should be so, then all the world would be damned. For it is not new, nor strange, that the world should be desperate, accursed, and damned; it has always been, and will always be; if you follow it, you will also remain with it in the abyss of the hells. Therefore it is said: fiat justitia et pereat mundus; do not consider what the crowd or the world does, but what is right and what the crowd should do.

Luther, E. A. 23, 285.

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(Submitted.)

#### A little more clearly

The "short report on the funds and needs of our inner mission" by Pastor O. Hanser, secretary of the Mission Commission of the Western District, published in the "Lutheraner" of March 1, should be at least in one point. It is true that "one is not quite clear about the various mission funds", and has even been very unclear in many cases. Already in 1878 (see Report of the Second Synod of Delegates, page 53), among other things, the decision was made "that the possible surplus of the mission funds of individual districts be delivered to the General Treasurer from time to time." Now, as we have always been reminded, it is the order of our synod that all funds, including gifts for inner mission, are sent to the district treasurers; these are then to "deliver the surplus", i.e. what is not needed for inner mission in their own district, "to the general treasurer from time to time". In order for the treasurer to receive these funds into the general missionary treasury, it should not be acknowledged: "for the inner mission in the West" or the like, but simply: for the inner mission. Only then can these funds and gifts be distributed by the Mission Commission of the General Synod, which could not be done until now, since, for example, everything that was receipted "for inner mission in the West" was received by the Western District. According to the regulations of the synod, the district presidents concerned send their reports to the president of the aforementioned commission every six months about the needs of their districts and their claims on the aforementioned treasury. The Mission Commission of the General Synod then has the often not easy task of distributing the available sum according to the needs in a just and equitable manner. This is the only way to act according to the words: "and let it be done that is equal. (2 Cor. 8, 14.) The Nebraska District, which is also known to be "in the West," is in great need of support, but even more so the Minnesota and Dakota Dist. with its largest number of traveling preachers and missionaries, who, according to reports there, receive only K300.00 salary

get. The latter district in particular is relatively new and poor. Especially here, "fur skirts, blankets, raincoats and water boots" are certainly needed. The two articles in the "Lutheraner" of January 15 should therefore be regarded as a cry of distress and a call for help for our inner mission in general, and we should act accordingly.

The sums which Pastor Hanser states in the "Lutheraner" of March 1 under the heading "this year's contribution" apply, of course, to the year 1883. The undersigned takes occasion here to give the dear readers a brief insight into the general missionary fund, its support and the claims made on the same. However, we shall not go far back here, but only to the point where the funds indicated by Pastor Hanser were completed and thus mostly spent, namely until July 1883. Since that time, the Illinois District (not counting what it needed for its own mission) has contributed -2500.00 to the Mission Fund of the General Synod, namely -700.00 in July and -1800.00 at the end of December. From the other districts together -986.62 had been received in the same period of time. Therefore, in the first period only -1000.00 could be distributed, but this was far from covering all requirements. At New Year's Day 1884, -2486.62 (including the "cash on hand" of -686.62) was ready for distribution. The claims made, however, amounted to -3900.00. It can be seen from this that the districts concerned received considerably less than they "should at least have" according to most of the reports of their presidents, and, as one writes from Minnesota, "in order to be able to cover the most necessary things to some extent", namely with -2000.00, until July of this year.

Therefore, dear Christians, do not forget this treasury, which is to serve the kingdom of God powerfully and to which, therefore, praise God, such great demands must be made.

A. Wagner, President of the Mission Commission of the General Synod.

## Obituary.

On March 22, the Rev. W. Hattstädt passed away in Monroe, Mich.

(Submitted.)

### † M. Stephan. †

It pleased the almighty Lord over life and death to call home once again a faithful worker in his vineyard, who had worked himself gray and tired in his service and had borne the burden and heat of the day, to the glorious end of the day of eternal blessed life. On the 16th of January this year, in the early morning, passed away quite suddenly, without previous illness, from a heart attack, our dear brother and father in Christ, Martin Stephan, formerly pastor of the Lutheran congregation in Warren Township, Bremer Co., Iowa, at the age of 60 years, 5 months and 23 days.

The blessed deceased was born on July 23, 1823 in Dresden in the Kingdom of Saxony (Germany), where his father, Martin Stephan, was pastor of the Bohemian parish there and preacher at St. John's Church. He spent his youth up to the age of 15 in the parental home. In 1838 he emigrated to America with his father. Here he first attended the then newly founded college in Perry County, Mo., to prepare himself for the study of theology; but after only three years, in June 1841, he returned to Dresden to train as an architect, in which field he had great aptitude. After attending the building school in Dresden for two years with such success that he received a prize medal as an award, he then entered the studio where he worked until 1846. He later put the architectural knowledge and skills he had acquired here entirely at the service of the Lord and His church, and drew the plans for the houses of God of many congregations in our synod. His quick death prevented him from completing his last plan (for the Lutheran congregation in Terre Haute, Ind.). - But already at that time, while he was working as a bureaucrat, the idea came back to him to serve the Lord and His Church in America in the teaching ministry.

and when he came to Wilmsdorf in May 1847, this decision matured in him. From all sides, he was now being urged to give up this plan, but his decision was firm. He himself wrote: "Only the one goal lived in me, to find means in America to be able to preach, speak and teach the word of the Lord for my salvation and that of others. So he went to America for the second time. On September 13, 1847, he arrived in New York, but at first, in order to secure his livelihood, he had to be hired by a lithographer. In 1849 he went to Brattleboro, Vermont, where he accepted a position as a tutor and at the same time used his free time for architectural work, but especially for lithography. From here he got in touch with the pastors Brohm, Löber sen. and with Dr. Walther, to whom he revealed his intention to dedicate himself to preaching. Particularly urged by the latter to come to St. Louis, he left Brattleboro on August 30, 1849, made the then still very arduous journey via Troy, Buffalo, Detroit and Chicago, and arrived in St. Louis on September 8. Here he was kindly received in the house of the same Pastor Bürger. He began to catch up on Latin and Greek and to learn the Hebrew language, in which Blessed Bürger gladly assisted him. Soon he had worked himself so far into his studies that he was able to participate in all the lessons in the seminary with benefit. On March 19, 1853, he completed his studies and passed his exams on April 8 and 9 with five others. After completing his studies, he first responded to a call from the congregation at Theresa, Wis. from where he later moved to Mayville, Wis. where he administered the sacred preaching ministry for about a year. He was then called by the congregation at Kalamazoo, Mich. and then by the congregations at Oshkosh and Winchester, at Menasha and Neenah, Wis. In 1858 he received an appointment as assistant preacher to the congregation of Dr. Sihler at Fort Wayne, Ind. Recognizing the same as a divine one, he removed thither, having previously made the covenant of holy matrimony with Maid Caroline Margarethe Zimmermann at Chicago, and in June of the same year entered upon his duties at Fort Wayne. In this position he also taught classes in the seminary there, mainly in drawing and the English language. Two years later he was called by the congregation on the Old Piqua Road, three miles from Fort Wayne, to be their pastor, where he labored in great blessing for five years. From here he moved to Wolcottsville, N. Y., and then to Chester, Ill. where he officiated for nine years. In 1875 he received a call from the Lutheran congregation in Warren Township, Bremer Co, Iowa, which he recognized and accepted as a divine one. Here he served the Lord until his death, nearly nine years. For a time he also served the congregation in Waverly and did not shy away from the arduous journey of almost nine miles in winter and summer with his health already so challenged.

In general, the deceased was very serious and faithful in his profession. He was always ready to help everyone with advice and action. Nothing could keep him from faithfully feeding the herd entrusted to him, "not for the sake of shameful gain, but from the bottom of his heart. He was faithful in the ministry entrusted to him by God, in spite of his great weakness of body, which God had imposed on him as a cross in the last years of his life on earth. Already in Chester, Ill., he had contracted rheumatism and a throat ailment which often confined him to the sickbed for weeks and which sometimes became so severe that he was deprived of speech for days. In Iowa, he also suffered from a heart condition that at times paralyzed him completely. Nevertheless, he was untiring in the direction of his profession, as far as it was always possible for him. Until his death he had to hold the school in his last congregation himself and also led the lambs of Christ with all fidelity and care to the green pasture of the divine word. And although this part of his ministry became very burdensome to him in the last years because of his sickness, he nevertheless bore it patiently and confidently hoped in the Lord.

And as he was faithful in his office and profession, so he was also as a husband, as a father and provider for his family. With his surviving wife he lived more than 25 years in a happy and peaceful marriage, which God richly blessed with eight children, all of whom were also gathered around his grave.

The deceased preached his last sermon on the second Sunday after Epiphany on the subject: "I must be in that which is my Father's." He had no idea how soon his heavenly Father would call him home. He was still at school on Monday and Tuesday, and when he was about to start again on Wednesday morning, January 16, the Lord suddenly called his faithful servant to Himself into the heavenly rest for which he had so often and so heartily longed. In the middle of his work, in his study, the heartbeat struck him so suddenly that the paper he was holding in his hand fell away. Softly and blissfully he had fallen asleep.

This unforeseen death had a deeply shocking effect on his family, his congregation, his fellow ministers and all his friends and acquaintances. The Lord has shown us anew in such a striking way the truth of the serious word: "All flesh is like grass, and all the glory of man is like the flower of grass; the grass is withered, and the flower is fallen. (1 Pet. 1, 24.)"

On the following Sunday the funeral of the body took place. Friends from all the surrounding communities came to pay their last respects to the deceased. In the house of mourning the song: "Who knows how near my end" was sung, after which Mr. Praeses Crämer said a prayer. In the church, Pastor Horn preached the funeral sermon on Luc. 2, 28. 29. The undersigned then gave a short address and read the life story of the deceased. At the graveyard, Rev. Händschke had taken over the funeral ceremonies.

But we may hope that his quick death, since the deceased lived in constant repentance and readiness for death, was not an evil quick death, but that the lot was most delightful to him, that a beautiful inheritance was given to him with all the saints and elect of God above in the light.

The blessed deceased, as already indicated, leaves a grieving widow and eight children, four sons and four daughters, of whom two sons are studying, one in Springfield and one in Fort Wayne. Two of the daughters are teachers in Chicago churches. The Lord comfort the bereaved with the rich consolation of his word; according to his promise he is their right father and provider and heals the wounds he has inflicted in the best possible way.

G. M.

### Inaugurations.

After a number of members of the Lutheran congregation of Trinity in Chicago in Town Lake had constituted themselves as an independent congregation under the name "Lutheran St. Martin's Congregation" and had appointed the previous assistant preacher, P. C. F. Leeb, he was solemnly introduced by the undersigned in the midst of the new congregation on Sunday Oculi (March 16). L. Lochner.

On the Sunday of Oculi, Fr. König Jr. was introduced to his parish in Seward, Nebr., by order of the honorable Mr. President Hilgendorf, assisted by Fr. C. E. Bode.

Address: Rev. l'r. Xöni'jun.,

Lox 130, 8 "vmr<Z, 8crvar6 Oo., Aedr.

### Church consecration.

On Sunday, Quinquagesimä, the newly built church of the Lutheran Trinity congregation at Mount Prairie, Burleson Co., Texas, was dedicated to the service of the Triune God. Festive sermon! was undersigned. The sermon was in German and English. Fr. Klindworth.

### The General Synod

of Missouri, Ohio a. St. will meet on May 7th of this year in St. Louis, Mo., for its 19th Assembly (resp. 4th Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a letter of credentials from their respective congregations. (See Synodal Manual, 2nd ed., p. 29.)

All pastors of the Missouri Synod 2c. are to send their parochial reports from January 1, 1883 to 1884 to the undersigned by letter or postcard prior to the meeting of the upcoming synod. (See Synodal Manual, 2nd ed., p. 106.)

Receipt of the "Presidential Report" from the last session time of the respective District Synods until the meeting of this year's Synod of Delegates takes place occasionally during the time of the sessions of the latter Synod.

All who have reports to submit to the next General Synod, or who intend to submit something to it, are requested to send them immediately to the General Presidium. Aug. Rohrlack, Secretary.

### The visitors of the synod concerning call.

To all those who are to attend the next Synod of Delegates as delegates, the most humble request is hereby made to send their exact address, stating whether they are preachers, deputies or teachers, by April 15 at the latest to M.. ??.

1411 ä'oui/i 7kH H'r'reer, M. Hm's, M), so that the relevant quartering committee can then make the necessary arrangements.

If someone receives a private invitation, this must also be reported, stating 'from whom he was invited. Also whoever intends to visit the synod as a guest is urgently requested to comply with the above invitation.

St. Louis, Mo. on March 20, 1884.

The Quartering Committee.

### Announcement.

All travelers to St. Louis from or through Cleveland for the Synod of Delegates may obtain by undersigned a return ticket via 6. 6. 0. L. I. U. U. for kalk kare, viz.

from Cleveland to East St. Louis and return for K15.50, from Grafton, O., to East St. Louis and return for K15.00, from Crestline, O., to East St. Louis and return for K13.50.

From 5 to 24 May incl. these tickets are valid and can be had before 2 May at I, H. Welcher,

386 krospeet 8tr., Owvcüauck, 0.

### Conference - Displays.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G. w., its next regular meetings from Tuesday-noon the 15th to Friday-noon the 18th of April at Fort Wayne, Ind.

The following works are available:

1. on the infernal journey of Christ (Article IX of the Formula of Concord); 2. on the connection of state and municipal schools; 3. on municipal assemblies.  
G. Spiegel.

Ctncnati Districts Pastoral and Teachers Conference April 22-24 in Indianapolis. - To register, contact Fr. C. Kretzmann.

The mixed Central Conference will meet April 22<sup>nd</sup> at the church of Mr. P. Brockmann at Watertown. - Timely registration is requested. ' A. F. Stegler.

The Baltimore Districts Conference meets, s. G. w., April 22-24 in Washington, D. C. - Registration requested.

A. T. Pechtold.

The Texas Districtsconference meets, w. G., from April 27 to 30 at l". Klindworth. - Arrive at Brenham or Navasota on the 26th. Registration requested, stating at which station one will dismount. Speaker: P. G. W. Behnken. Aug. Wilder.

The Southwest Indian" Districts Conference will meet, s. G. w., the first Tuesday after Easter at the home of Fr. Hüge in Vincennes, Ind. - Registration requested. I. G. Häfner.

The East Mtchigan Pastoral Conference will hold its meetings on April 15 and 16 at Uttca -registration is requested.

G. R. A. Claus.

The mixed Winnebago Conference will meet w. G., on April 22 and 23 at the home of Mr. P. Hölzel in Fond du Lac.

Anyone wishing a place to stay should contact. A. G. Hoyer.

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### **Incorporated into the Aaste of Illinoio District:**

For the synod treasury: from Fr. Mary's congregation in Danville K13.00. from?. Hansen's congregation in Worden 5.10. Fr. Love's congregation in Wine Hill 4.10. Communion - Coll. from k. Schroeder's Gem. in South Litchfield 7.00. (p. \$29.20.)

To new construction in St. Louis: P. Meyers Gem. in East St. Louis 25.00. By?. Blanken in Buckley by F. L. 5.00. (S. K30.00.)

For internal miss ton: By P. Hansen in Worden from sr. Gem. 8.15, by N. N. 5.00. By?. Gräf in Blue Point by L. Z. sen. 1.00, L. Z. jun. .50, I. Z. sen. .50, Fr. Str. .25, I. Kl. .25, H. Heidb., H. Hülsk., E. Nek., C. B., H. Soltw., B. Koppl. each 1.00, Fr. Hes. .50, C. Kr. .50, and W. Dem. .25. by 1<sup>st</sup>. Love in Wuie Hill by H. Wolters 1.00, Mrs. Stechmann (thank offering for happy delivery) 1.00, C. Rtckelmann 1.00, Wm. Büscher 1.00. From Chicago: by k. Miracle by A. Wäscher 2.00; by P. Lochner, Coll. sr. Gem., 20.47, by women's club 10.00, Jul. Knoop 1.00, N. N. .30, I. Marschardt .50, N. N. .25, I. Rosenkranz 1.00, Mrs. F.

Thurn 1.00, Nie. Mühlberg 1.00; by P. Hölter from Wm. Henschel 2.00. By P. Norden in Hinckley from H. Ilseman 1.00. P. Müller's Gem. in Schaumburg 32.00. By k. Lenk in Millstadt from Mrs. I. 1.00. (S. -100.42.)

For Jewish mission: By Fr. Hansen in Worden from N. N. 1.00. By Fr. Gräf in Blue Point "aus dem Gotteskasten" 2.20 u. vom Leseverein 1.25. By Fr. Liebe in Wine Hill from Chr. Richelmann 1.25, Sophie Richelmann .25, Wm. Büscher 1.00, Frieda Liebe .40. By Fr. Große in Hartem by Heinr. Karsten 1.00. (p.-8.35.)

For emigrant mission in New Uork: By Fr. Merbitz in Beardstown from N. N. 1.00. By Fr. Hansen in Worden from N. N. 2.00, N. N. 1.00. By Fr. Große in Hartem from Heinr. Karsten 1.00. (S. -5.00.)

For Emigr. Mission: Through Fr. Engelbrecht in Chicago by W. Scharbach 1.00.

For poor students in Springfield: Through P. Engel- brecht in Chicago from Auguste Zöllner 1.00. P. Müller's Gem. in Schaumburg for H. Wehking 10.00. Through I'. Succop in Chicago from the Jünglings-Verein for B. Mohr 14.00. (p. -25.00.)

For poor students in Fort Wayne: By P. Steege in Dundee, Hockzeitsscoll. at F. Reese, 12.15. By P. Merbitz in Beardstown "from Quincy" for G. Büscker 5.00. By k. Hölter in Chicago from N. N. for Starck 5.00. (p. -22.15.)

For poor students in Addison: From Fr. Bergen's Gem. in Prairie Town 8.06. 1> Müller's congregation in Schaumburg for Heim. Seidel 10.00 a. M. Burkbardt 10.00. Durck P. Wunder in Chicago from the Jungfr.-Verein for Th. Deffner 10.00. ^S. -38.06.)

For poor students in Milwaukee: Hansen's Gem. in Worden for A. Merz 11.75. Through P. Wagner in Chicago from F. M. for F. Mahnte 15.00. (S. -26.75.)

For the Progymnasium in Milwaukee: By Fr. Wagner in Chicago (found in church) 5.00. By Fr. Engelbrecht the. of Mrs. Knötk 2.00. (S. -7.00.)

For sick pastors and teachers: Durck the kk. Brüggemann and Mohr from N. N. "as a partial refund of a bond" 17.00.

For the widow's fund: contribution from P. Gräf in Blue Point 2.40 and from the savings account of Klara, Lydia and Dan. Gräf das. 2.60. Through Fr. Ramelow in Elk Grove from Miss. Busse "as a thank offering for happy. Recovery from diphtheri- tis," 5.00. By Fr. Lenk in Millstadt from Mrs. I. .50, N. N. .50. Contribution by teacher Shtake in Belleville 2.00. (Summa -13.00.)

For the deaf and dumb: Coll. ofk. Schröders Gem. in South Litckfield 13.50.

For stud. Orphans from Addison: H. C. Zutter- meister in Cbicago 2.00.

For the flooded on the Ohio: By Fr. Merbitz in Beardstown 1.00.

For the Lutheran Free Church in Saxony: Through Fr. Baumg-rt in Darmstadt by Fr. Schneider 1.00.

For the congregation in Dresden: By C. G. Blum vonk. Ott- mann's Gem. in Collmsville 10.75. By P. Merbitz in Beardstown from N. N. 1.00. By P. Gräf in Blue Point 5.00. By G. Brauns from P. Brauer's Gem. in Crete 30.72. By k. Witte in Pekin: Coll. 17.00, from friends of the Kingdom of God 1.65 and from the treasury of the 'Frauenverein 5.00. Durck k. Wagner in Chicago from Wittwe Pilgrim 1.00. (p. -72.12.)

Addison, Ill, March 15, 1884. h. Bartltng, Cassirer.

### Revenue to the Iowa District's coffers:

For the synod treasury: from Fr. Wiegner's congregation in St. Ansgar -9.00. Fr. Lohr's congregation in Sherrills Mount 7.50, in Frenck Settlement 3.10. Fr. Breiscker's congregation in Hanover Township 10.00. Fr. Dornseif's St. John's congregation 14.14. (Summa -43.74.)

For new construction in St. Louis: Fr. Aron's congreg. at At- kins 15.40. Fr. Mezger's congreg. at Waverly 7.91. Fr. Bräuer's congreg. at Elkport 5.75. Fr. Bayer's Martini congreg. at Bevtion County 20.14. Durck Zürrer by H. Grünhagen, 3rd Sdg, 10.00, by W. Herbst 1.00, by Ernst Zägel .25. By k. Crämer, 3rd Sdg. of St. Paul's congreg. at Fort Dodge 55.00. (S. -115.45.)

For general inner mission: By Fr. Brust from N. N. 1.00. By Fr. Reisinger from N. N. from his parish 10.00. (S. -11.00.)

For inner mission in Iowa: Through Fr. Horn from the alms fund s. Gem. 7.40. Bayers Martini-Gem. in Ben- ton County 3.88. Through Baumhöfener from A. Tietje 1.00, Heim. Wiebold 2.00. By P. Weber from E. Krug, F. Peter, M. Leininger, Jr, Mrs. Aug. Leininger each 1.00. By k. Crämer from G. Pröscholdt 1.00. By P. Zürrer from H. Richter jun. 1.00, by Chr. Küfer 1.25, thank offering from Mrs. Am. Stöckmann 2.00, desgl. by Mrs. Marie Richter 3.00. By k. Baumhöfener from the God's box s. Gem. bet Homestead 8.00. By P. Mertens, Hochzcits-Coll. in Chr. RossoiZs Hause 7.88. (p.-42.41.)

For Negro Mission: Fr. Brammers Gem. in Lowden 5.30. By Fr. Zürrer of Ernst Rickter 1.00. By Fr. Studt in Luzerne, Hauscoll., 4.50. (S. -10.80.)

For heathen mission: Fr. Studts Gem. in Luzerne 6.91.

For Jewish mission: Fr. Reisinger's congregation in Wilton 9.00. By Fr. Studt from Fr. Völz and Ph. St. 1.00 each. By ?. Lohr by H. Vogel 1.00. P. Brammers Gem. in Lowden 5.30. P. Heinkes Gem. in Bauer 3.50. P. Crämers Gem. in Webster City 7.25. P. Heinickes Gem. in Dillon 3.75. By k. Mezger by Wittwe Wenkbeimer 1.00. By ?. Zürrer by H. Rickter sen. 1.00. P. Gülkers Gem. at Aurelia 4.00. ?. Griffin's Gem. at Davenport 4.30. I'. Horns Gem. in Bremer County 8.37. By P. Zürrer from Mrs. Richter sen. 1.00. (p. -51.47.)

For poor students from Iowa: P. Bräuer's parish in Elkport 6.75. P. Zürrers Joh.-Gem. 5.87. Durck P. Weber, coll. on the double wedding of P. Hallingsworth and Joh. Scklegel 5.05. Gcburtstags-Coll. by H. Stolte 4.45. Abend- mabls coll. by P. Zürrers Joh.-Gem. 5.25 and 3.49. By k. Baumhöfener, wedding coll. by H. Glandorf 3.00. (p. -33.86.)

[55] For poor students in St. Louis:?. Lohr's Gem. in Sherrills Mount 7.00.

For poor students in Springfield:?. Bayer's martini comm. in Benton Co. 4.SO. By?. Griffin in Davenport, Kindtaufcoll. at H. Oldsen for Nobody 4.10. (S. H8.60.)

For poor students in Addison:?. Horns Gem. in Bremer County 7.00. By?. Zürrer of H. Richter Sr. 1.00. (p. -8.00.)

For old and sick pastors and teachers: By?. Studt from Fr. Völz 1.00. By?. Stephan from s. Gem. at Waverly 8.9S. (S. -9.95.)

For the deaf and dumb: By?. Maaß, Hochzeitscoll. bei H. Lüdtker, 9.25. By?. Studt von Fr. Völz 1.00. By?. Riedel von s. Gem- in Charlotte 5.64. (p. -15.89.)

For the orphanage in Addison:?. Reinhardt's Gem. at Van Horn 11.00. By?. chest of H. Lemke .50. By ? Schug, Kindtaufcoll. on Indian Island, 2.15. (p. -13.65.)

For the orphanage near St. Louis: By?. Günther in Boone from s. school children, 3.71. Fr. Riedel's congreg. in Charlotte, 5.30. Durck?. Diederich, coll. in children's service h. evening. Evening, 5.05. Durck?. Strobel in Denison, Coll. s. Gem., 4.25, from Walsen's box 2.75, from Mrs. Sahl .50. (S. -21.56.)

For?. Brunn's institution in Steeden: By?. Zürrer, Kindtaufcoll., 5.55. By?. Mezger from H. Thiemann 2.00. (p. -7.55.)

For the Davenport congregation: By Kassirer Bartling 10.50. Coll. of Joh. congregation at Monticello 16.00. P. Wiegner's congregation at Clear Lake 4.30. P. Brammer's congregation at Lowden 8.40. ?. Güntber's comm. at Boone 7.31. P. Baumhöfener's comm. at Homestead 12.50. P. Studt 2.00. P. Zürrer's Joh. comm. 9.82. By?. Reinhardt: New Jabrscoll. s. comm. 9.60. High time coll. 7. 15, by H. Grovert 10.00, I. Nikkei, I. Senne u. I. Bröndel each 1.00, H. Herbst, H. Falk, F. Jahnke and E. Kerk- mann each .50, P. Happel .25. by Kassirer Bartling 10.00. ?. Weber's comm. at Boone 8.23. By F. L. White of Pauls comm. at Fort Dodge 19.00. (S. -140.06.)

For?. Oehlschlägers Gem.: By?. Studt from Fr. Völz 1.00.

For the Gem. in Dresden, Saxony:?. Wiegner's Gem. at Rock Creek 4.50. P. Brandt's Gem. at Clarinda 5.97. By?. Zürrer: Coll. at Joh. Kruse's wedding 11.35, by H. Richter sen. 1.00. P. Lohr's Gem. at Sherrills Mount 9.00. (p. -31.82.)

For the flooded in the East: By?. Zürrer of Hartwig Meier, C. Dobbertin, H. Becxmann sen., H. Hörmann, Joachim Kruse, Chr. Hörmann, H. Grünhagen, H. Rechter jr, I- Meldaus, C. Neckels, C. Richter, Fr. Meier each 1.00, Chr. Küster .75, F. K. Meier, Fr. Klünder, Rob. Meier, Daniel Meier, K. Jhle each .50, Jul. Zorr, Wrede, H. Eggert, I. Bol- denow each .25, H. Richter sen. 2.00. (S. -18.25.)

Monticello, Iowa, March 15, 1884. H. Tiarks, Cassirer.

### **Entered the caste of Michigan - District:**

For the synod treasury: From the congregation in Port Hope -6.75. P. Moll's congregation in Detroit 7.41. congregation in Frankenlust 18.00. congregation in Town Echester 7.10. (S. -39.26.)

For the new building in St. Louis: Cong. in Adrian 12.25. Cong. in Frankenlust 18.00. Cong. in Norris 8.00. (Summa -38.25.)

For inner mission: 1) General fund: By?. I. Schmidt of N. N. 5.00; congregation in Adrian 4.00; women's association that. 11.00; by?. Markworth of N. N. 1.00; by?. Koch of Bernb. Wick 2.00; Maria Heidlauf 1.50 ; F. Krekel 15.00; Gem. in Grand Rapids 26.00. (Zus. -65.50.) 2) Michigan: by Joh. Ketel in Detroit by himself 1.00, Chr. Schröder 1.00; Joseph Kaps in Utica 2.50; congregation in Bay City 13.55; congregation in Big Rapids 4.18. (Zus. -22.23.) 3) Western District: congregation in Grand Haven 8.00; through?. Jüngel, thank offering of V. Meid", 1.00; through 1?. List by Mich. Förster 3.00, Elisabeth Schmidt 1.00; by?. W. Schwartz 3.00; ?. Molls Gem. 7/13 (Zus. -7/29) 4) Minnesota and Dakota District: by P. Krüger from Fr. Schumacher 1.00.

For the widow's fund:?. Schöch 4.00. P. F. Sievers sen. 5.00. P. I. Krüger 4.00. Lebrer Hensick 3.00. Teacher Ublig 2.00. Gem. in Frankenlust 13.15. By?. cunning of Mich. Förster 1.00. Women's club in Adrian 1.00. (Summa -33.15.)

For the deaf and dumb: House coll. of the congreg. in Frankenlust 50.00. congreg. in Benona 2.00. (S.-52.00.)

For Negro mission: Gem. in Frankenlust 6.42. By teacher Meyer in Monroe from his pupils 3.54. By?. Krüger from Fr. Schumacher 1.00. (S. -10.96.)

For the orphanage in Addison: Gem. in Frankenlust 19.05.

For the orphanage near St. Louis: By?. E. Hantel 1.75.

For poor students and Scküler: 1) In Michigan: by?. Bobn, at H. Weber's wedding, 3.15; by?. Fackler from Mrs. Reisig 5.00. 2) In Fort Wayne: Women's Club in Monroe 7.00; Young Men's Club that. 10.00 for A. Lutz. 3) In Addison: through Joh. Ketel in Detroit for W. Maurer from tbn itself 1.20; H. Mauß, E. Köhn, E. Glöckner each 1.00; Jul. Becker.75; F. Kuhlrow, F. Döscher, W. Zopf, F. Sckuh- knecht, Aug. Heuer, H. Awe, C. Niemann, I. Schmidt, Joh. Sckänning, Ebr. Schröder .50 each; Joh. Petz .30; Chr. Schä- ning.25. (S. -35.65.)

For the household in Addison: comm. in Adrian 10.00.

For the Gem. in Dresden: Gem. in Frankenlust 13.12. Joseph Kaps in Utica 2.50. N. N. 1.50. (S. -17.12.)

For the comm. in Poole, Can.: Grand Rapids comm. 25.00.

For Jewish mission: By?. Hügli from E. Kündinger 10.00. By?. Sievers sen. from Mrs. Hachsel 1.00. I. S. Helmreich sen. 1.00. By?. List from Mich. Förster 1.00. By?. Krüger from Friedr. Schumacher 1.00. N. N. 1.50. . (S. -15.50.)

For heathen mission: Gem. in Frankenlust 6.43.

For the H ospital in St. Louis: By?. E. Hantel 1.75.

For?. Brunn's institution in Steeden: By?. Krüger from Fr. Schumacher 1.00.



## Correction.

In my receipt of November 1, 1883, under "Seminary Organ" instead of "on Fr. Hasts Hockzeit ges." : from Herm. Beyerlein; receipt of December 15, 1883 under "Orphanage near Boston" instead of "Hanselmann": Manselmann; receipt of February 1, 1884 under "Innere Mission" instead of "durch": von? Düver.

Detroit, March 15, 1884. C. Schmalzriedt, Cassirer.

**Incorporated into the Middle District caste:**

For the synod treasury: From ? Seuel's congregation in Indianapolis -39.19. Fr. Sieger's congregation in Adams Co. 12.79. ? Franks Gem. at Fort Wayne 19.17. Fr. Thiemes Gem. in Whaley Co. 3.14, in Columbia City 3.74. Fr. Hafners Petri- Gem. in Darmstadt 3.65. Fr. Huges Gem. in Vincennes 16.00. ? Kaiser's congregation at Liverpool 6.43. P. Böses' congregation at Ridge 8.39. P. Spiegel's congregation at Adams Co. 11.75. P. Werfelmann's congregation at Neu-Dettelsau 24.29. P. Hitler's congregation at Minden 6.50. P. Kleist's congregation at New Haven 11.76. P. Rauh's Triune congregation at Sugar Grove 2.75. Jaebus' congregation 5.25. ? Niethammer's comm. at La Porte 19.51. P. Kolke's comm. at Independence 12.00. Out? Sieving's comm. in Fairfield 2.50. ?.. Gross' Gem. in Fort Wayne 62.67. P. Querl's Gem. in Toledo 8.90. P. Fischer's Gem. in Fulton Co. 5.70. P. Schmidt's Gem. in Indianapolis 9.96. P. Brakhage's Gem. 7.54. P. Stock's Gem. Lei Fort Wayne 16.50. (p. -320.08.)

To the seminary building: ? Heitmüller's Gem. at Clifty 44.50. P. Schumm's Gem. at Kendallville, 8th T., 20.00. k. Siegers Gem. in Adams Co. 27.50 and 11.00. P. Michaels Gem. at Fort Wayne, 7th z., 52.00. p. Huges Gem. in Vincennes 17.50. p. Böses Gem. at Ridge 31.00. p. Spiegel's Gem. in Adams Co. 25.55 & 99.00. p. Sauer's Gem. at Dudleytown 31.25. p. Sckeips' Gem. in Hobart 5.00. p. Hiller's Gem. in Minden 76.25. p. Schaefer's Gem. in Way- mansville 7.15? Scklesselmann's Gem. in Woodland 27.00. Lebrer Nolting's Gem. in Dudleytown 3.00. P. Mohr's Gem. in Jngle- field 3.00. Mrs. Schuh's Gem. in Cincinnati 5.00. I. F. Abrens' Gem. in Fairfield 1.00. P. Berg's Gem. in Adams Co. 19.00. P. Gross' Gem. in Fort Wayne 527.50. From? Niethammer's gem. m La Porte 45.75. Off? Niemann's congreg. in Cleveland nachtr. 10.00. Fr. Husmann's congreg. in Arcadia 21.00. Fr. Schlessel- mann's congreg. in Woodland 2.00. Fr. Huges congreg. in Vincennes 20.00. Fr. Daib's congreg. in Friedheim 78.00. Fr. Rosenwinkel's congreg. in Bielefeld, 4th z., 16.00. Fr. Stubnatzy's congreg. in Con- VVY 18.00. (p. -1243.95.)

For the Gem. in South Bend: ? Husmann's Gem. at Arcadia 15.00. P. Thieme's Gem. at Columbia City 6.88. (p. -21.88.)

For the comm. in Brier Hill: ? Large' Gem. in Fort Wayne 60.00.

For? M. W.: ? Hillers Gem. in Minden 7.75. H. Bur- dorf in Cleveland 2.00. N. N. in Cincinnati 1.50. (Summa -11.25.)

For the Gem. in Dresden: ? Ernst's Gem. in Euclid 8.00. school children in Liverpool .29. teacher Gotsck in Columbus 1.00. ? Dreyer's Gem. in Fort Wayne 3.50. (p. -12.79.)

For the Gem. at Logansport: ? Frankes Gem. at Fort Wayne 19.75. Etl. members of the Gem. P. Michaels at Fort Wayne 15.45. (S. -35.20.)

For? Brunn in Steeden: ? emor. Weyel in Darmstadt 1.00.

For Emigr. Mission in New Fork: addendum to Mis- sionfestcoll. in Seymour 12.00. Fr. Schlesselmann's congreg. in Bremen 15.27. H. Schake Sr. in Cleveland 1.00. Fr. Querl's congreg. in Toledo 4.42. (p. -32.69.)

For emigrant mission in Baltimore: ? Schäfer's Gem. in Waymansville 3.00. P. Schlesselmann's Gem. in Woodland 2.55. H. Schake Sr. in Cleveland 1.00. (S. -6.55.)

To the household in Fort Wayne: ? Rupprechts Gem. in North Dover 9.70. Hockzeitscoll. at H. Fischer in Evansville 12.00. By Kassirer Menk in St. Paul 3.00. (S. -24.70.)

To the budget in Addison: ? Weseloh's comm. in Cleveland 36.50.

For poor students in Fort Wayne: 1) for W. Deppert: a member of P. Schmidt's Gem. in Seymour 14.00; 2) for W. Brink: women's club in? Schmidts Gem. in Indianapolis 16.00, N. N. das. 14.00; 3) in general: H. Schake sen. in Cleveland 2.00; 4) for I. Dunkel: ? Niemanns Gem. in Cleveland 55.00; 5) for Guckenberger: N. N. in Oskkosh 2.00, G. Nützel u. W. Nützel das. 1.00 each; 6) for O. Kleist: from the Gem. in New Haven 4.84, Coll. at silb. Hockzeit des Hrn. Gothe das. 10.60. (p. -120.44.)

For mission to Jews: ? Thieme's Gem. in Columbia City 7.80, A- Erdmann's das. 1.00. Mrs. Chr. Schneider's in Liverpool .50. P. Dulitz's Gem. in Napoleon 7.70. P. Böses' Gem. at the Ridge 8.50. N. N. in Hobart 1.00. Mrs. Mack's in New Haven 1.00, school children's das. 3.00. Women's Club in? Zorn's Gem. in Cleveland 10.00. P. Daib & Gem. in Friedheim 10.50. Gem. at Gar Creek 7.35. I. Hertlein in Reynolds 5.00. P. Seemeyer's Gem. in Skumm 15.00. P. Brömer's Gem in Cincinnati 12.05, Wittwe Seidenfaden das. 1.00, Mrs. Detzauer 1.50. H. Schake Sr. in Cleveland 2.00. P. Rupprechts Gem. in North Dover 10.00. Jgfr. N. N. durck? Scheips 1.00. ? Sieving's congreg. in Fairfield 15.00. P. Gross' congreg. in Fort Wayne 25.00. P. Spiegel's congreg. in Adams Co. 11.00. L. Schmidt in Toledo .50. P. Franke's congreg. at Fort Wayne 10.00. Chr. Sckederer in Neu- Dettelsau 2.00, Unnamed that. .50. ? Siegers Gem. in Adams Co. 4.00. P. Denninger's Gem. in Mount Hope 4 99. P. Werfelmann's Gem. in Neu- Dettelsau 13.00. B. and Qu. in Cleveland 1.00 each, Unnamed the. .25. (p. -194.14.)

For Negro Mission: Unnamed by? Detzer at New Boston .50. Mrs. Dollmann at Indianapolis 1.00. Fr. Duttz's congreg. at Napoleon 10.00, H. Panning's. 1.00. Fr. Daib & congreg. at Friedheim 10.50. Women's Association at?.. Stocks Gem. 21.00. P. Kolbe's Gem. in Jndependence 6.00. Tberl of Mis- sionfestcoll. in Farmers Retreat 16.00. H. Schake Sr. in Cleveland 2.00. K. Westcnfeld at Fort Wayne 1.00. (S. -69.00.)

For Heathen Mission: Ebr. Schneider at Fort Wayne 3.00.

For poor students in St. Louis: N. N. through? Sauer in Ft. Wayne 1.00. H. Schake Sr. in Cleveland 2.00. (S. -3.00.)

For poor students in Springfield: 1) general: ? Häfners Petri- Gem. in Darmstadt 2.90; 2) for Boritzky: Frau Hohmeyer in Fort Wayne 2.00, Hochzeitscoll. at C. Büskmg 3.50, N. N. through? Sauer 32.00; 3) for A. Brüggemann: Jungfrauenverein in? Niemann's Gem. in Cleveland 10.00; 4) for Graupner: sewing club in Zanesville 25.00. (Summa -75.40.)

For poor students in Addison: H. Schake, Sr. in Cleveland 2.00. Luther Foundation of St. Paul School in Fort Wayne 11.58. Cath. Bippus in Evansville 1.00. Mrs. Helms the. .50. For I. Fußner: Thank offering v. Mrs. ? Haffold in Huntington 5.00. (S. -20.08.)

For the deaf and dumb: ? Häfner's Petrigem. in Darmstadt 2.20. P. Heintz's Gem. in Crown Point 2.00. From H. Kahle's in Cleveland piggy bank 1.10. H. Schake Sr. that. 2.00, by? Niemann that. 1.00. P. Schlesselmann's Gem. in Bremen 4 50. Hockzeitscoll. at E. Rewking's in Friedheim 6.00, at H. Nietert's by teacher Häfner 10.50. Kath. Bippus in Evansville 1.00. N. by? Brakhag- 5.00. N. by? Stock 1.00. (S. -36.30.)

For the orphanage in Pittsburgh: ? Detzer's Gem. at New Boston 9.20. Louis & Rosa Schumm at La Porte 1.00. Teacher Leutner's class at Cleveland 6.00, Teacher Gockel's pupils through H. Zorn das. 7.00, Miss M. Koppelman das. 3.00, H'. Schake Sr. das. 2.00. teacher Glaser's school in Marion Tshp. 2.28. (S. -30.48.)

For the orphanage in Boston: N. N. in Indianapolis 4.00.

For the orphanage in Addison: N. N. in Indianapolis 3.00. Chr. Schumm in La Porte 1.00. The two sons of Mr. H. Zarstadt in Evansville 3 09. H. Schake Sr. in Cleveland 2.00. N. N. by? Stock 1.50, N. N. desgl. 2.00. (S. -12.59.)

For the orphanage near St. Louis: Hockzeitscoll. at Meyer in Darmstadt 8.10. P. Huges Gem. in Vincennes 14.56. N. N. in Indianapolis 3.00. Ueberschuf vom Weihnachtsbaum durch? Scheips .80. P. Stock vom Frauenverein 21.00. Lebrer Backners class in Fort Wayne 1.00. P. Hemtz' Gem. in Crown Point 2.00. P. Häfners Gem. in Darmstadt 5.85. (Summa -56.31.)

For inner mission: ? Thieme's congregation in Columbia City 7.85. 1'. Saupert's congreg. in Evansville 10.45. Mrs. Spran- del in New Haven 1.00. Fr. Lange's congreg. in Valparaiso 1.50. Mrs. Schumacher's the. 1.00. Fr. Kolbe's congreg. in Jndependence 18.00. Teacher Nolting in Dudleytown 2.00. Fr. Weseloh's congreg. in Cleveland 33.50. Tbeil of Missionsfestcoll. in Farmers Retreat 50.00. From the missionary box in? Zorn's kircke in Cleveland 1.00. H. Schake Sr. in Cleveland 2.00. Fr. Schechs in Hobart 1.00, through same 2.00. W. Schaper in Columbia City 1.00. Fr. Niemann's Gem. in Cleveland 23.12. Mr. Henke the. 5.00. Fr. Niethammer's Gem. in La Porte 35.31, children and individual members das. 12.50, from the God box of this Gem. 3.47. P. Werfelmanns Gem. in Neu-Dettelsau 26.30. H. Schröter, M. Weber, Wittwe Karse in Huntington each 1.00, Fri. Walter.50.. p. Horst at Hilliard 1.00, C. Wollpert 5.00. p. Wesclob's comm. at Cleveland 36.00. p. Kunsünck's comm. at Leslie 7.00. p. Sauer's comm. at Dudleytown

36.00. G. Geyer, F. Döllinger and C. Strunkenberg at Hilliard 3.00. Several members at Bremen 18.00, Women's Club that. 6.00. N. N. at Woodland 1.00. Mrs. A. Conzelmann at Julietta 2.00. I. F. T. at Vincennes 5.00. P. Siegers Gem. at Adams Co. 10.00. P. Schmidt's Gem. at Seymour 7.50, Mrs. N. N. 5.00, W. Rebber 1.00. C. Tilze in Logansport 1.00. Mrs. Hockthausen in Delphi 1.00. Ch. Keßler in Denver 1.00, I. & W. Pritz each .50, A. Braun .25. Cath. Bippus at Evansville 1.00. N. N. at Fort Wayne 1.00. Wittwe Strodel, Frl. M. Roller and Frau Hilgenberg at Huntington 1.50. P. Heintz's Gem. at Crown Point 8.02. P. Seemeyer's Gem. at "sckumm 13.00. P. Brakhage's Gem. 13.49. Frl. Anna Sckust at Fort Wayne 1.00. For the west, resp. northwest:?. Mickael's parish at Fort Wayne 16.31, Dr. Sihler's parish missionary bridge 26.00, Mrs. A. Wehrs 2.00, Geye Sr. 1.00, G. Thieme 5.00, ?. Berg's comm. in Adams Co. 10.00,?. Niethammer's congregation in La Porte 9.75, a missionary friend that. 10.00, women's club that. 10.00, several members that. 19.50,?. trmcr. Weyel in Darmstadt 1.00,?. Heintz's congregation in Crown Point 5.00. Fr. Schulz in Cincinnati 1.00, Fr. Rupprecht's congregation in North Dover 14.00, Wittwe Hartmann in Peru 1.00, Gottl. Pöbler in Huntington 2.00, I. Roller Sr. .25, Mrs. Meitzler .75, G. Bernhardt & D. Meyer each 1.00, H. Starke 5.00, I. Roller Jr. .50,?. Seuel's comm. in Indianapolis 36.00,?. Berg's comm. in Adams Co. 4.00,?. Gross' Gem. in Fort Wayne 45.00, Lebrer Aebnel's pupils at Fort Wayne 4.75, K. Westenfeld 2.00,?. Frankes Gem. 20.00,?. Zschoches Gem. in Marion Tshp. 21.00, Teacher Gotsck in Columbus 1.00, ?. Lange's parlor in Valparaiso 5.50,?. Querl's parish in Toledo 6.00, L. Sckmidt & N. N. there .50 each, N. N. 1.00,?. Brömers Gem. in Cincinnati 35.40, H. F. Scklüter das. 5.00, Mrs. Werner das. 1.00,?. Pohlmann's Gem- in Louisville 9.00, school children 3.00,?. Kübns Gem. in Dudleytown 6.00, ?. Huges congregation in Vincennes 8 p.m.,?. Schumms Gem. in Kendallville 15.38. (p. -812.35.)

For Mrs.?. H. Crämer: Wedding coll. at W. R. Baker in Zanesville 19.50.

District support fund: 1) for invalid pastors and teachers : F. Bergmann in Waymansville 1.00,?. Kolbes Gem. in Independence 14.25, Cath. Bippus in Evansville 2.00, together 17.25; 2) for widows and orphans:?. Neumann in Cleveland 10.00,?. Schmidt & Co. in Seymour 15.00,?. Seuel in Indianapolis 4.00, whose gem. 22.47, k. Schmidt's gem. that. 26.75,?. Siegers Gem. in Adams Co. 4.63, teacher Beyer in Peru 5.00,?. Zjckocke's gem. in Marion Tshp. 22.50, P. Thieme's gem. in Whitley Co. 6.87,?. Mertz' Gem. at Brownstown 9.00, Wed. coll. at H- F.scker in Evansville 10.15. Louise Streitbof, Wmwe Koieie das. 1.00 each, ?. Dulitz's Gem. in Napoleon 6.60, in Lunenburg 8.90. in Flat Rock 3.80,?. Skulzes Gem. in Vallonia 5.00, ?. Evil's gem. at d. Ridge 13.50, 1'. Spiegel's gem. in Adams Co. 12.20,?. Spiegel 5.00,?. Sckeips & Co. in Hobart 4.50,?. Werfelmann's parish in Neu Dettelsau 4.00,?. Hunzlers Zionsgem. 2.90, Johannismgemeinde 3.75, Grimm sen. in Bremen 2.00,?.

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Bad Gem. in Westville, 3.75, in Otis 5.25, Mrs. Haak das. 5.00.?, emer. Wevel in Darmstadt 4.00.?, Kretzmann's Gem. in Farmers Retreat 5.90, Mrs. K. das. 2.50, H. N. 1.00.?, Zorn's gem. in Cleveland 82.00.?, Heintz's in Crown Point 1.33, whose gem. 2.67.?, Mohr's gem. in Indefield 8.25, H. Schake Sr. in Cleveland 2.00, by? Berg in Adams Co. 1.00.?, Quer's gem. in Stony Ridge 3.75.?, Fischer's gem. in Henry Co. 5.50, in Fulton Co. 1.20, Wittwe Deizer 1.00.?, Horst in Hilliard 4.00, K. Beyer in Cleveland 2.00.?, Pohl- manns Gem. in Louisville 9.00.?, Kuhn in Dudletown 4.09, whose gem. 4.91, F. in Vincennes 2.00.?, Jox in Logansport 5.00.?, Saupter's Gem. at Evansville 13.00, H. N. by?. Brakhage 5.00.?, Stocks Gem. at Fort Wayne 12.00 & 16.50. (p. \$422.12.)

### Solicitation.

I have received a small donation for the relief of floods. Should one of the pastors in the Ohio Valley be able to make a claim to it for his congregation or individual members of it, he is hereby kindly requested to contact me.  
Fort Wayne, February 29, 1884. c. Grahl, Kassirer.

### Revenue to the Southern District's coffers:

For inner mission in the South: By? Birkmann, Fedor, Tex. sent to Symn's wedding. H8.00 by Wittwe Suck 3.35. By? Klindworth, William Penn. Tex. mission festival coll. sr. Cong. 26.25. by? Kuehn, Houston, Tex. coll. sr. Gem. 9.00. By? Trinklein at Richland, Tex. 4.25, at Corn Hill. 30, by W. Hinkler 2.00. By? Langes Gem. at Swiss Alp. Tex., 8.40. By? Trinklein of W. Lutke at Caldwell, Tex., 1.00. A. Symank at Belle Co. Tex., 2.25. By Aug. Lutke of the Gem. at Bryan, Tex. 14.50. I. Scherer, Houston, Tex. 10.00, Epiphany coll. of Zion's congreg. in New Orleans 14.00. By E. F. W. Meier, Kassirer, in St. Louis 186.62. Epiphany coll. of St. John's congreg. in New Orleans 20.00. I. Obenhaus in Weimar, Tex. 5.00. Jacob Urban, Serbin, Tex. 3.00. By? Geyer, Serbin, Tex. coll. sr. Gem. 5.00. (p. \$322.92.)

For the synod treasury, Zion Congregation in New Orleans 31.25.  
For the widow's fund: Kuehn, Houston, Tex. 5.00. by? Wahl from the comm. in Mobile, Ala. 25, by? Rösener in New Orleans from W. Brühlheide 40, G. W. Frye 1.00, Mr. Sommer 25, G. Erler 50, Mrs. Wendt 1.00, Mrs. Meyer 25, Mrs. Rösener 1.00. Prof. Hoppe in New Orleans 4.00. P. Kaspar's Gem. at Giddings, Tex. 10.00. (p. \$24.65.)

For the Prodygnasium in New Orleans: By? Rösener of W. Brühlheide 40, G. W. Frye 1.25, Mrs. Wendt 1.00, P. Rösener 1.00. Jünglingsverein der Zion's-Gem. das. 1.00. By P. Klindworth, Wm. Penn, Tex. coll. sr. Gem., 9.25. Young Men's Association of Zion's Comm. in New Orleans 3.00. (p. \$16.90.)

For Negro Mission in New Orleans: By? Birkmann, Fedor, Tex. from Wittwe Suck that. 3.30. By? Behnken in Cypress, Tex. Christmas coll. sr. Gem. 9.75. (p. \$3.05.)

For aged and sick pastors, Peter Urban, Fedor, Tex. 1.00, Prof. Hoppe in New Orleans 1.00. (S. \$2.00.)  
For poor students in St. Louis: By? Rösener in New Orleans by W. Brühlheide 40, G. W. Frye 1.00, Mrs. Clara Frye .25, Mrs. Grosch .25, A. F. Leonhardt 1.00, Mr. Sommer 25, B. Pohlmann 1.00, G. Erler 50, Mrs. Wendt 1.00, Mrs. Meyer 25. (S. P5.90.)

For the orphanage in New Orleans: Through ? Kuhn, Houston, Tex. Gem. 17.25, s. on infant baptism at H. Schiebler 2.75, by Mrs. N. N. in Houston 3.00. By ? Kohn of the Gem. in Pottsboro, Tex. 5.90, Geo. Lange in Arlington, Tex., 25, H. Klepper that. 25. By? Rösener in New Orleans from Mrs. Von Salzen 2.00, Mrs. Hennig 50, Mrs. C. Pfafflein 1.75, Mrs. Clara Frye .75, Mrs. Peterson 1.75, Mrs. Grosch .75, Mrs. Wendt 1.00, Mrs. Meyer 25, G. Erler 50, W. Brühlheide 40, branch society of St. John's Parish in New Orleans 26.15, Fr. Kaspar's parish at Giddings, Tex. 10.00, Women's Association of Zion's Congregation in New Orleans 35.60. By? Schwoy in Tex. from Mrs. Schnede 1.00, Mr. Obenhaus 5 children, 25 each, Geo. & Amalia Mehrens 25 each. By? Behnken, Cypress, Tex. sent under the Christmas tree of his parish? Gem. 7.35. Coll. in sr. Branch, 6.00. By ? Wischmeyer, Rose Hill, Tex. coll. at children's service h. Evening, 13.65, Salems congreg. women's club at Gretna, Tex. 5.00, Mrs. Gernon in New Orleans 50, By ? Wilder, Spring, Tex. Christmas coll. sr. Commu. at 25.30. By ? Klindworth, Wm. Penn, Tex. coll. sr. Gem., 5.75. By the children of Mr. P. Klindworth .60. By ? Schwoy of E. Lang in Weimar, Tex., 100.00. I. Obenhaus that. 5.00. By ? Geyer, Serbin, Tex. Coll. sr. Gem., 5.00, Mrs. M. Geyer 2.00. branch of Zion's congreg. in New Orleans 45.00. By? Birkmann, Fedor, Tex., Coll. sr. Gem. 11.35, at E. Morbe's infant baptism 2.75. (S. \$349.60.)

For poor students in New Orleans: By? Birkmann, Fedor, Tex. ges. on A. Richter's baptism of children, 1.80, P. G. Buchschacher, Warda, Tex., Coll. sr. Gem. 15.00. By? Rösener in New Orleans by Prof. Hoppe 60, W. Brühlheide 40, G. W. Frye 25, Rösener 1.00, Mrs. A. Pfafflin .25, Mrs. Peterson 25, Mrs. Wendt 1.00, Mrs. Meyer 25. by ? Wschmeyer, Rose Hill, Tex. christmas coll. sr. Comm., 20.40. (p. \$41.20.)

For? Hubeners Gem. in Dresden: Nachrägl. aus der Gem. in Mobile, Ala., 25.  
For Macon City, Mo. comm. by? election, Mobile, Ala., Coll. sr. Gem., 5.25.

For mission to Jews: By? Geyer, Serb, Tex. from sr. Gem. 2.15. Baptismal coll. with Mr. A. Kalbow 1.85, Chr. Jacob in Fedor, Tex., 2.00, (S. H6.00.)  
For student Wilder in Springfield: Wittwe Suckitz 3.35. Ed. Schröder 3.00. From the godparents of the deceased. Clara Sielke 3.00. P. G. Birkmann .65. (p. \$10.00.)

For the congregation in Davenport, Iowa: Collects of the Zion congregation in New Orleans 19.05.  
For the student, Okei in Addison: Young Men's Association of the Zion Congregation in New Orleans 5.00.  
New Orleans, March 12, 1884. G. W. Frye, Cassirer.

### Incoming to the Coffee of the Western District:

For the synod treasury: From? Gräbner's congregation in St. Charles \$16.60. Fr. Link's congregation in St. Louis 11.00. Fr. Griebel's congregation in California 3.81. (S. \$219.00.)

For the college building: Stockhardt's Gem. in St. Louis, 12th Jhla. 125.00. Fr. Mießler's Gem. in Des Peres nachtr. 7.00. Teacher Backhaus in St. Louis 75.00. Fr. Onjes in Russel, Kans., 2.00. By Mr. Barthel of Mr. H. C. Fre-vert, Hollywood, Kans., 10.00. (S. \$219.00.)

For inner mission in the West: By? Weseloh in Kimmswick from the Women's Association, in sr. Gem. 4.00. By? Albrecht in Schall by I. Mießler 2.00. By P. Janzow's Gem. in St. Louis 10.00. By P. Link's Gem. in St. Louis 5.35. By ? Mießler in Des Peres by M. Mertz Sr. 50, by ? Nothing in Lincoln by Herm. Eckhoff 5.00. By ? Matuschka in New Melle 21.00. By ? Germann in Fort Smith from Miss Jdler 50, Grandmother Reuzsi 50, By ? Schröder in Eden Valley, N. J. from Mrs. Fries 2.00, Coll. sr. Gem. 10.00, Fr. Bartels' Gem. in W. St. Louis 9.00. By? Hoyer in Spring Valley from a member in sr. Gem. 5.00, Brandt's Gem. in N. St. Louis 10.15. (S. K85.00.)

For Jewish mission: By? Weseloh in Kimmswick from Frauervergin in sr. Gem. 4.00. By? Mießler in Des Percs from G. Mertz .50.

For heathen mission: By? Gräbner in St. Charles by Mr. Blesse 30.  
For negro mission: Durck? Kramer of Heintz Bredehoff in Independence 5.00.

For the deaf and dumb: From Fr. Harnagel's piggy bank 50.  
For emigrant mission in New York: I? Heyne's Gem. in Lake Creek 6.00.

For the widow's fund: Weseloh in Kimmswick 4.00.  
For poor students in Springfield: by? Hoyer in Spring Valley, s. at a wedding 5.00.

For the orphanage near St. Louis: By? Schülke in Palmyra from little Heintz Franzmann .75.  
For the Prodygnasium in Concordia: From? Grimm's Gem. in Washington 7.55.

St. Louis, March 20, 1884. H. H. Meyer, Cassirer.  
For poor students received with heartfelt thanks through Mr. P. H. Weseloh in Cleveland, O., as a thank offering from Mr. Claus K5.00 and from Bro. A. Sieker 1.00, From Mr. A. Rank in St. Paul, Minn. 1.50, From Mr. Axt in Jefferson Co. Mo. 7 complete volumes of the "Lutheran" and one complete volume of the "Schulblatt", and from both some incomplete volumes and single numbers: From N. N. in Arkansas. 1.50. C. F. W. Walther.  
Received K10.00 for Stud. König by Mr. P. A. Brömer of the Jungfrauenverein sr. Gemeinde; 4.50 for Stud. Horst ges. at the wedding of Mr. Joh. Wolpert in Dublin, O., 10.67 for Student Rupprecht ges. at the wedding of F. Vogtschmidt and L. Mailänder; 7.50 for Stud. Ude from the Frauen- u. Jungfrauenverein in Vincennes by Mr. P. Hüge. Günther.

For the pupil Meyer by Mr. P. Heyner, collected at the wedding of S. Büllinger and B. Meyer H9.00, from individual parishioners of the same 6.00.  
Milwaukee, March 15, 1884. E. Hamann.

## New printed matter.

**I. That the so called innocent worldly pleasures are really disastrous and finally lead to ruin.** Sermon on Marc. 6, 14-29, preached on Oculi Sunday in the Church of the Cross in St. Louis and, by decision of the congregation, submitted to print by G. Stockhardt. St. Louis, Mo. Lutheran Concordia Publishers. 1884. (Price 5 Cts.)

**II. Why can a Christian not participate in the pleasures of the world?** Sermon preached on the Sunday of Septuagint, 1884, before the Lutheran congregation of St. Matthew's in New York, and submitted to print by J. H. Sieker. (Price 5 Cts.)

Just as we were about to report the first of these sermons, which had been preached here in the West, we received the second, which had resounded from the holy place a few weeks earlier in the East of our new fatherland. With great pleasure we have added the latter to the former. Both deal with one and the same subject. Both are testimonies deeply grounded in God's Word. Both are a faithful watchman's call from the battlements of our Zion, announcing a dangerous enemy already trying to invade and calling all the children of Zion to arms to fight against him. Both are mighty Sinai's trumpet blasts, paired with lovely Sionite luring voices. Both are permeated by One Spirit of faith and fervent love for souls. If we are to indicate the difference between the two, it is this: while the former, which describes the dance around the head of John the Baptist, roars along in Luther's manner, predominantly heart-shaking, without being unevangelical, the other, which is based on the glorious text 1 Petr. 2,9-12, in all four parts, is in Brenzian manner like a fertile country rain, without lacking salt. If we have heard the first, we have read the other with a flowing heart, praise and glory be to God for both of these delicious gifts given to our church! The time is approaching when this year's confirmands will be released into the seductive world. Here, all those who are filled with anxiety for their future are offered two glorious gifts for their whole life. Oh that many parents, godparents, teachers, preachers, relatives and friends of the children would make use of them!

would like to make! May all members of our congregations, without exception, acquire these sermons for themselves, for they draw attention to a danger in which all our orthodox congregations now stand, namely, the danger of falling into worldliness with pure doctrine and thus losing their most precious treasure, the pure gospel and the unadulterated sacraments, through Satan's deceit. Oh, may the frightening word that we read in Ezekiel 2:5, 6. not come true in any of our congregations: "Thus saith the Lord GOD: They shall obey, or else they shall not. It may well be a disobedient house; nevertheless they shall know that there is a prophet among them"! - But we are confident and sing with the blessed Woltersdorf, "He is yet in his city, though it have a thousand gaps." Where such sermons as the ones indicated are not only still preached, but the congregations before which they were preached desire the printing of them themselves, it would be unbelief to despair. Let us not grow weary, you dear brooders in the ministry, of raising our voice like a trumpet against all intruding ungodly beings, and at the same time painting Jesus, the Savior of sinners, in all His kindness and grace before the eyes of our listeners, and our prayer will be heard: "Lord, stay with us!" although we must add: "Lord, it will be evening, and the day is drawing to a close

**Kinder-Blättchen.** Fifth volume. Edited by P. F. W. Weiskotten. Philadelphia, Pa.

We have just received the latest issue of this children's magazine for the little ones who are just beginning to read. We can also recommend this volume without hesitation for our young lambs. The content is not only really childlike, but also pure. The very numerous larger and smaller pictures that decorate it are good and cute" the whole equipment is excellent. The price of a volume, stapled, with title page and cover is 25 cents, bound in muslin (which is admittedly much nicer) 45 cts. For this the booklet, which contains 48 pages in quarto, is delivered postage free anywhere. It should be addressed to: Rev. I'. tVewkotten, 2126 ULneok 8tr, küilLckvltüa, ?a. W. [Walther]

### "The Crucifixion of JEsu Christ",

This is the signature of a new picture which Mr. Wehle in Milwaukee has designed and published in lithography and which has just reached us shortly before the end of this issue. We therefore hasten to announce the appearance of this new bold before the end of the holy Passion time at least with a few words. Wehle's religious pictures do not need our recommendation for those who know some of them. The excellence of them lies in the fact that they do not depict the sacred object fantastically, but as God's word or reliable history reports about it. His intention is always, as much as it is possible, to express by image what words say and to present it vividly before the eyes. This he succeeded in the best way also with the present picture of the crucifixion JEsu Christi. Each individual figure and all whole groups of persons visualize the highly sacred story of Golgotha in such a way that one feels as if one were in the midst of the eye and ear witnesses of the greatest of all events that ever happened in heaven and on earth. Whoever decorates his room with this picture has, as it were, a sermon painting of the wickedness of the world, of God's suffering, bleeding and dying love for it, as well as of the "safe" but only refuge of sorrowful sinners. -The size of the painting is 22X28 inches" like Mehle's Luther painting. The price of a copy is \$1.00 and the same can be obtained both through our "Luth. Concordia Publishing House", and from the painter himself at the following address: Lir. I'. IV. Collie, 115 IVisLOnsin 8tr, LUlwaukee, IVis. W. [Walther]

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## **Volume 40, St. Louis, Mon. April 15, 1884, No. 8.**

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### **"They researched the Scriptures daily."**

In the 17th chapter of the Acts of the Apostles we read that the Jews in Berea daily searched the Scriptures of the Old Testament and compared the contents of Paul's sermons with them in order to convince themselves whether his teaching was in accordance with them. This daily occupation of the Bereans with the holy Scriptures is praised by the Holy Spirit and is written as an example for us. If the Bereans searched the Scriptures to see if it was as Paul preached, who was an enlightened apostle, how much more should we search, since our teachers are not infallible apostles! If the Bereans were so diligent in researching the sacred Scriptures of the Old Testament, how should we not be even more diligent, since we now also have the Scriptures of the New Testament, and the Old Testament lies unlocked before us in the New! Truly, nothing more glorious can be said of members of a church even today than this: they search the Scriptures daily.

What should motivate us to follow the example of the Bereans? For a Christian, this is already enough reason to know that it is God's will, it is pleasing to God. And the motivation becomes even stronger when he asks: why does God want us to diligently search the holy scriptures? He wants it for the sake of our blessedness. He has given us his word so that we may learn from it who he is and how we can come to him and enjoy him in time and eternity. The holy apostle Paul writes: "And because thou hast known the holy scriptures from thy infancy, the same can instruct thee unto salvation through faith in Christ Jesus." 2 Tim. 3, 15. Our Lord Jesus Christ says: "Search the Scriptures, for you think you have eternal life in them, and they bear witness about me." Joh. 5, 39. And his disciple John writes: "These are written, that ye might believe that Jesus is Christ, the Son of God, and that believing ye might have life in his name." Joh. 20, 31.

So in the holy scriptures, in this book of all books, we find the true wisdom, the wisdom to

Blessedness. St. David says: "The testimony of the Lord is sure, and makes the foolish wise." Ps. 19, 8. "Thou makest me wiser with thy commandment than mine enemies are; for it is my treasure for ever. Thy word maketh me wise: therefore do I afflict all false ways." Ps. 119, 98. 104. Other wisdom for this temporal, earthly life is not to be despised, but what would it help a man if he did not have this heavenly wisdom? He would be eternally lost. Therefore, should it not be our highest concern to gain this wisdom and to increase in it, and should we not therefore diligently search the holy scriptures?

He who wants to be sure of his faith and to be firmly grounded in the teaching of the holy gospel should search the Scriptures: they are useful for teaching.

Whoever wants to be protected from error and to become capable of recognizing, refuting and punishing error, should study the Holy Scriptures: they are useful for punishment.

If you want to be saved from sins, practice the Scriptures: they are useful for correction.

Whoever wants to learn better and better how to live godly in the world, let him read and consider the Holy Scriptures diligently: they are useful for chastening in righteousness.

Tell me, dear reader, is not he an exceedingly happy man who is no longer a child in understanding, but grows daily in heavenly wisdom, who stands firm and is not moved by every wind, who is able to test all doctrines according to God's Word, and who can give an account of his faith? The apostle Paul writes to the Corinthians: "I thank my God always for the grace of God which is given you in Christ Jesus, that through Him you may be enriched in all things, in all doctrine and knowledge. 1 Cor. 1:4, 5 O what a glorious, blessed, wholesome thing, then, is the study of God's Word!

And it is God's good, gracious will that all should become such happy people, all should grow in the grace and knowledge of Christ, 2 Petr. 3:18, and that therefore all should search the holy Scriptures, and men and women, youths and virgins, boys and girls.

Let no one say, "Searching the Scriptures is the business of preachers and those who want to have a great knowledge; I will remain simple, I know as much as is necessary for salvation. O, a poor man who thinks and speaks like this and prevents the gracious will of God in himself. God has given his word to all and has intended for all the rich blessings of his word. The command of Christ is universal: "Search the Scriptures!" The apostle Paul says, "Let the word of Christ dwell among you richly in all wisdom." Col. 3, 16. The dear apostles addressed their letters not only to the bishops and preachers, but also to the audience, to whole congregations. For example, the beginning of Paul's letter to the Romans reads: "Paul, a servant of JEsu Christ, ... To all who are at Rome, the beloved of God and called saints." Rom. 1, 1. 7. To the Colossians he writes: "And when the epistle is read among you, let it also be read in the church of Laodicea, and that ye read those of Laodicea." Col. 4, 16. Yes, to the Thessalonians he writes: "I adjure you by the Lord, that ye cause this epistle to be read unto all the holy brethren." 1 Thess. 5, 27. The apostle John says, "I write unto you fathers: for ye know him that is from the beginning. I write unto you young men; for ye have overcome the wicked one. I write unto you children; for ye know the Father." 1 John 2:13. Timothy had been instructed early in God's Word by his godly mother Eunice, so that Paul could write to him, "Because you have known the Scriptures from childhood." 2c. 2 Tim. 3, 15. And St. David says, "How shall a young man go his way blamelessly? If he keep himself according to thy words." Ps. 119, 9.

There is one more thing. Every Christian should also acquire a rich treasure of divine knowledge through research in the holy scriptures, so that he can serve others with it. Every Christian has the vocation to serve others, in the spiritual as well as in the physical. All Christians are spiritual priests who are to proclaim the virtues of Him who called them from darkness to His marvelous light.

## 58

1 Petr. 2,9. They are to seek the treasure for themselves and to advertise the treasure they have found to others, so that they too may be saved. Thus we read Apost. 18, 24. f. that Aquila and his wife Priscilla took the eloquent Apollo, who alone knew about the baptism of John, and "explained to him the way of God even more diligently". O, how much opportunity is offered to a Christian! What blessings he can bestow on individuals and in the congregation, e.g. in the congregational meeting, if he is capable of chastising, warning, rebuking and comforting his neighbor!

The Bereans searched the Scriptures daily. We should also follow them in this. It is the will of God. The Lord said to Joshua: "Do not let the book of this law depart from your mouth, but meditate on it day and night. Jos. 1, 8. The first Psalm praises the blessed one who "delights in the law of the LORD and speaks of his law day and night." And if we look at the Word of God, we find that we need a lot of time to study it. It is so rich and deep, we cannot search it out, we cannot learn it. "When Doctor Justus Jonas once said over Doctor Martin Luther's table that there was such wisdom in the Holy Scriptures that no one could 'study out,' nor learn, Doctor Martin Luther said: We will remain students of it, for one cannot sufficiently ground a single word in the Holy Scriptures, we have and keep only the firstfruits; and since we can and understand much in it, we can hardly know the ABC, and yet not rightly" Erl. A. 57,10. A Christian also finds every day with diligent research always new glorious treasures. "I have," said Doctor Luther, "read the Bible twice a year for some years now; and if it were a great, mighty tree, and all the words were branches and twigs, I have knocked at all the branches and twigs and wanted to know what was in them and what they were capable of, and have always knocked down a few more apples or pears. 46. S. 63.

Should not the glorious treasure of the divine Word provoke us to occupy ourselves with it daily? The miser occupies himself every day with his treasures, with gold and silver, he calculates his riches, he feasts his eyes on them. And how should we not rather occupy ourselves with the most precious treasure, which cannot be compared with all the treasures of the world, - we should not occupy ourselves daily with the most precious jewel? St. David says: "They (your rights) are more precious than gold and much fine gold." Ps. 19:11. "The law of thy mouth is dearer unto me than many thousand pieces of gold and silver." Ps. 119:72.

And if we look at ourselves, we must confess that we cannot do without the dear Word of God one day. The body needs daily the bodily food, our soul needs daily this heavenly food.

The Bereans searched the Scriptures and examined Paul's sermons. They were certain that the Scriptures were the Word of God> in which the God of their fathers spoke to them. With this awareness we must also search the Scriptures, we must never forget when reading that the high, great, majestic God speaks to us, his creatures, in it: we must therefore be filled with holy fear of God's word, Is. 66, 2.

The Bereans had received an impression from Paul's sermon, they received the word quite willingly; they were thus led by the Holy Spirit

and wise. We are also to be led by the Holy Spirit and not fall into the Bible with preconceived notions, but be obedient disciples of the Holy Spirit, saying with Samuel, "Speak, O LORD, for your servant hears." 1 Sam. 3:9 And therefore, before, during, and after reading the Scriptures, it is necessary to fervently call upon the Holy Spirit for enlightenment and guidance, saying with David, "Open my eyes, that I may see the wonders of your law. Show me, O Lord, the way of thy judgments. Instruct me, that I may keep thy law. I am thy servant; instruct me, that I may know thy testimonies." Ps 119:18, 33, 34, 125.

One can distinguish a threefold occupation with the holy Bible book, depending on the special purpose, which the reader has just in mind. A Christian can first of all have the purpose to edify, encourage, strengthen and comfort himself; or 2. to familiarize himself with the whole content of the holy scripture; or 3. to penetrate deeper into the meaning of the holy word of God.

If edification is mentioned as the next purpose of the first kind, this does not mean that it is excluded from the other two kinds; for if a Christian reads the word of God earnestly, in this or that way, the blessing will never fail to come, according to the Lord's faithful promise: "He shall not come again to me empty, but shall do that which pleases me, and shall prosper when I send him." Isa. 55, 11.

If a Christian reads the word of God first of all for his edification, he often likes to stay longer with a passage or saying, to refresh himself with it, to suck the sweet honey from it and to apply the word especially to himself. When he reads, for example, the beautiful saying John 3:16: "God so loved the world," he cannot pass by it so quickly, for such thoughts come into his heart: "I, too, belong to the world; the Father also loved me; he so loved me, his enemy, that he gave up his dearest, his dear Son, for me; I, too, shall not perish, but have eternal life. Thank you, dear Father, that you did not spare your only begotten Son for my sake; thank you, dear Lord Jesus, that you gave yourself up for me, a wretched sinner; thank you, God Holy Spirit, that you also kindled faith in me. Oh, keep me in the true faith. - Or he reads the glorious words of the apostle concerning holy baptism Rom. 6, 3. f.: "Know ye not that all we which are baptized into Jesus Christ are baptized into his death?" 2c. Such thoughts probably come to his mind: I thank thee, dear Lord Christ, that I too have been baptized into thy death and made a partaker of all the fruits of thy death in baptism; oh

help that I now in daily repentance put to death the old Adam and die to sin more and more and live to thee alone. - For this reading of the holy scripture, which is aimed first at edification, the well-known Altenburg Bible work is especially suitable, with its beautiful summaries and childlike final wishes. \*)

If the Christian wants to familiarize himself with the entire content of the Holy Scriptures, he will read several chapters, larger sections, or even a whole book at once; as we have heard from Luther above that, in addition to his other deeper study of the Scriptures, he read through the Bible twice in many years. This

\*) Price: 3 volumes, bound in leather, H7.2S.



But a Christian does not undertake this faster reading only to enrich his knowledge, to be praised by people as a competent Bible expert, but to memorize the delicious overall content of the Holy Scriptures for the benefit of his soul, to be right at home in the Scriptures, to provide himself with many weapons against the enemies of his soul. A Christian does not read thoughtlessly in order to merely read and thus once again satisfy God with a good work; he also does this faster reading with holy fear of God's Word and with the invocation of the Holy Spirit. After he has read a passage, he reviews it again, memorizes the contents (for which the summaries or tables of contents of the chapters serve him) and notes the particularly important sayings occurring in the passage.

But the diligent Bible reader also likes to linger longer over a passage of "the saying, in order to penetrate properly into the meaning of the Holy Spirit, not only in the lighter, but especially also, as much as is possible, in the darker passages; which latter the Holy Spirit has left in the Holy Scriptures for the very reason that we may be properly exercised.

So when you, dear reader, take the holy scriptures before you, let the word of the Lord JEsu, which he once spoke when quoting the prophecy of Daniel, be said to you: "Whoever hears this, let him take heed", Matth. 24, 15, and the word of his apostle: "You do well to take heed", 2 Petr. 1, 19. So pay attention to the words of the Holy Spirit, to their meaning and context. And because the holy apostle says, "that no prophecy in the Scripture is done by one's own interpretation," 2 Petr. 1:20, keep in mind that Scripture is to be explained from Scripture, that a dark passage is to be explained from light, the Old Testament from the New.

It will not be unwelcome to the dear reader if we share with him some delicious words of Luther, a master in the interpretation of Scripture. He wrote the following words to one of his friends in his Bible: "Whoever runs it, let him understand it/ That is, whoever wants to learn the Scriptures, let him understand them. This is said so much in Ebräisch: he should well note it.... For thou readest not the word of man, but the word of God, the Most High: who will have disciples that diligently observe and mark what he saith. And if it is well said that one should read the letters of princes three times, so that they must speak thoughtfully, so that they are not considered fools; how much more should one read God's letters, that is, read the holy Scriptures three, four, ten, a hundred, a thousand, and a thousand times. For he speaketh thoughtfully and importantly; yea, he is eternal wisdom itself. He who does this becomes more learned and better from the Scriptures. He that doeth not, learneth nothing, yea, becometh worse of it." Erl. At the end of one part of his church postilion, he writes: "You see from this babble of mine how immeasurably unequal God's words are to the words of all men, how no man can sufficiently reach and transfigure a single word of God with all his words. It is an infinite word and wants to be grasped and contemplated with a quiet mind, as the 84th Psalm says: 'I want to hear what God Himself speaks in me'; nor does anyone else comprehend it except such a quiet contemplating spirit." (XI, 429.) What Luther says to a theologian also applies to every Christian: "On the other hand, you should meditate, that is, not only in your heart, but also outwardly, the oral speech and

**[59]** literal words in the book always drifting and rubbing, reading and rereading, with diligent attention and thought as to what the Holy Spirit means by them." Erl. Ed. 63, 404.

Regarding Deut. 1:19 f. he writes: "This is the characteristic of the entire holy scripture, that it interprets itself through passages and oerters that are held together everywhere and wants to be understood through its rule of faith alone. And this is above and beyond all the surest way to investigate the meaning of Scripture, if you can come to an understanding from the juxtaposition and perception of many sayings. N-1. XIII, 106.

In the Church Postil he writes about the Gospel of the Day of Jacob: "If they (the papists) say: The Fathers Augustine, Ambrose, Jerome and others have illuminated the Scriptures, they lie; for they have not illuminated them, but have made the Scriptures clear with their (the Scriptures') light, and have kept one saying to another, that one has made the other finely bright and clear. So the Scripture is its own light. This is fine when the Scripture interprets itself. Therefore do not believe the pope's lies, and freely consider as dark what is not proven by the clear sayings of the Bible. Thus we have had to put this error out of the way, for it is almost deeply entrenched, that the Scriptures are dark and must be illuminated by the teachings of men. This is an excellent error and a blasphemy, and actually means to lead the Holy Spirit to school or to teach Him first. Erl. A. 15, 422 f.

He wrote to the Christians in Wittenberg from the Wartburg: "It is true that some of the sayings of Scripture are dark; but in them there is nothing other than what is in other places, in the clear, open sayings. And heretics come here and take the dark sayings according to their own understanding, and fight with them against the clear sayings and the foundation of faith. Then the fathers fought against them by the clear sayings, proving that what is said in darkness is said in light. This is also the right study of the Scriptures ... Only be sure and without doubt that there is nothing brighter than the sun, that is, the Scriptures; but if a cloud has come before it, there is nothing behind it but the same bright sun. So if there is a dark saying in the Scripture, only do not doubt, there is certainly the same truth behind, which is clear in the other place, and whoever cannot understand the dark, let him stay with the light." Erl. A. 39, 134. 136.

In the glorious interpretation of the last words of David he says: "We Christians have the sense and understanding of the Bible, because we have the New Testament, that is, Jesus Christ, who promised in the Old Testament and came after, bringing with him the light and understanding of the Scriptures; as he says John 5: Moses wrote of me; if you believed Moses, you would believe me also. Item Luc. 21: What is written of me in the Law, the Prophets and the Psalms must be fulfilled; and he opened their minds so that they could understand the Scriptures. Erl. A. 37, 3. G.

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(Conclusion follows.)

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A friendly punishment is of more use than a tumultuous accusation. Ambrose.

(Submitted by R. Herbst.)

## Something about the present apostasy from the biblical Lutheran doctrine of election by grace.

(Continued.)

From Luther and the church of the Reformation we can learn the right way of fighting in the present doctrinal dispute. It is necessary to counter the opponents again and again with the clear statements of the Word of God. The real issue between us and our opponents is whether God's Word should be the sole guideline of faith and alone be decisive, or whether human reason and the "fathers" must also provide articles of faith. Our Confession says: "It is not valid to make articles of faith out of the holy fathers' work or word." "God's Word shall establish articles of faith, and no one else, not even an angel." (Schmalk. Art. M. 303.) And Sol. Decl. M. 568 it is said that we profess the prophetic and apostolic writings of the Old and New Testaments as "the pure lukewarm fountain of Israel, which alone is the one true guide by which all teachers and doctrine are to be judged and adjudged."

Luther says in a sermon on Luc. 10, 38-42: "That is why I said that our faith always stands on the conscience, and do not make us any articles of faith, of which we do not have thorough Scripture. (W. XII, 888.) He exclaims: "I will have for myself God's word alone, and ask no miraculous sign, nor desire any vision, nor will I believe any angel that teacheth me otherwise than God's word; I believe God's word alone." "For God cannot lie, since I have his word, I cannot lack it, nor be overcome by all the gates of hell; and have the comfort of God saying, I will give thee people and hearers, and they shall receive it; only let me take care, I will stand over thee, only stand fast by my word." (W. XXII, 74.)

But how did the opponents stand on this principle of the church of the Reformation? We must accuse them, as already mentioned, of not letting the Scriptures alone constitute articles of faith. First of all, as far as the "fathers" are concerned, although they have not expressly said that the sayings of the fathers are to be equated with the holy Scriptures, they have nevertheless sought to support their doctrines of election "in view of faith" mainly with sayings of later teachers in the Lutheran church. They have repeatedly stated propositions such as these: Is it conceivable that so great and so many teachers should have erred in this piece? Like once the pope Dr. Eck they would like to fight out the dispute with the "fathers". But then they have pushed aside the clear word of Scripture by the judgments and conclusions of human reason. They did not want to take the doctrine of the gracious election of God's children to eternal life from the passages of Scripture in which God actually reveals this doctrine to us, but rather they first determined for themselves how God would have to arrange his election according to their judgment, and according to that they turned and interpreted the Scriptural word.

Thus they have established a "rule of election" of which Scripture - and according to Scripture also the Lutheran Confession - knows nothing. God's word and our confession mention only two causes of the Election, God's grace and Christ's all-holy merit. Our confession expressly says that it is wrong to let anything in man be a cause of election. But the two causes just mentioned are not sufficient for our opponents. They take the liberty of prescribing to God how he can elect people to eternal life. The Lord Christ says Joh. 15, 19: "I have chosen you from the world", and thereby clearly states that in those whom he chose there was nothing that he could look at. But because God wants to appear unjust and partial to human reason in such actions, our opponents have taken human reason into account and invented a "rule of election" according to which God had to act. It reads: Choice in view of faith, or of human behavior. For that they understand the word "in view of faith" in this way is not only clear from all their writing, but they also say so themselves. According to them, God's grace and Christ's merit are not the only things that moved God to choose men to eternal life, but according to the doctrine of the adversaries, what decided the choice with God is actually the good behavior of man in time. This is what God is supposed to have looked at and chosen those who behaved well. Mind you: It depends here completely on the "why". Otherwise it goes without saying that God, by virtue of his omniscience, knows who will believe and who will not believe, who will be blessed and who will not be blessed. But this omniscience of God, which goes over all things, is not the issue here. It is about whether God's word bases the choice on the foreknowledge of a good behavior. But God's word does not say anything about that! It is also not about the non-elect. That so many people are merely called is not the fault of God and his choice, but of the stubborn resistance of man himself. For God's gracious will is that all men be helped and come to the knowledge of the truth, that is, to be saved. That not all who are called will be saved is up to them. It is certain from God's Word that God has not predestined any man to damnation. There is no such predestination. A condemned person will never be able to say that God passed by him with his grace and did not want to give him the repentance to life, the grace of conversion and the grace of constancy in faith. Therefore we say again: there is no election to damnation, and the election taught by Scripture and our confession does not have to do with those who are lost, whose own fault it is and remains forever that they have not attained to eternal life. They have brought misfortune upon themselves.

It is certain that where Scripture and the Confession speak of election by grace, only one election is meant: the election of the

blessed. But just as it is certain, according to Scripture and the Confession, that it is the fault of those who perish that they are not saved, so it is just as certain that it is not the fault of the elect that God has saved them to salvation. They have not in the least caused their election in the electing God by their conduct. You have not chosen me, but I have chosen you," says the Lord, John 15:16. And if their behavior in time had decided their election, or, which is the same thing, if their behavior had been "meritorious," they would not have been chosen.

If they had been "regarded" or considered, it would have been their merit that they had been mentioned. One would have to call it "merit", if one wanted to give the words their meaning and not speak double-tongued. We would no longer have a choice by grace. But a purer election by grace is taught by the Holy Spirit in the Word. St. Paul writes: "So it is also now at this time with these survivors according to the election of grace. But if it is by grace, it is not by merit of works; otherwise grace would not be grace," Rom. 11:6. However, God knew in advance what the elect would do in time, namely, that they would believe and die in faith; for God is aware of all His works from the beginning. He foresaw who would hear his dear Son, believe in him and be found out in faith at the end of his life. And only these persevering believers are the elect according to the Scriptures. In this respect, there can be no dispute about the persons of the elect.

But the question here is what God has determined or moved to choose the blessed for eternity. Did God see anything in or about man that would have enabled him to choose? Did God elect to beatitude in view of foreseen faith or in view of foreseen conduct? The adversaries say yes. But God's word says no; for God's word puts calling, conversion, faith, sanctification, perseverance of the elect as a consequence and effect of their eternal gracious election, not as a condition to be fulfilled before the election. Apost. 13:48: "As many as were ordained unto eternal life believed." 2 Tim. 1, 9.: God "hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ JEsu before the time of the world." Eph. 1, 3-6: "Praise be to God and the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly things through Christ. Forasmuch then as he hath chosen us through him before the foundation of the world, that we should be holy and without blame before him in love; and hath ordained us to filial piety toward himself, through JESUS CHRIST, according to the good pleasure of his will, unto the praise of his glorious grace, whereby he hath made us acceptable in the beloved." But this order is reversed by the adversaries. First, the blessed should be faithful and well behaved, and that to the end, and only then should their election begin. Thus they make a "rule of election" for themselves. The blind man takes it upon himself to master God. What seems good to him should be spoken as if from heaven. May God have mercy!

Some might say that even if teachers of the church do not teach correctly in all aspects of Christian doctrine, but are not in complete agreement with God's Word in this or that aspect, it cannot be said that such teachers have fallen away from the pure teachings of Scripture and Luther. Some think that one should not be too precise in this respect. Otherwise, unity will never be achieved. The judgment of the orthodox Lutheran church is different. The Christian doctrine is for them a ring that is no longer whole where it has even one break, that is, where one does not teach purely even in one doctrine. She rightly says: As soon as one does not believe in God even in one doctrine, one is not pure.

If the Church leaves the Word of God and uses human feet for it, other doctrines will suffer as a consequence. Therefore, she does not even grant an angel the right, let alone a sinful, mortal man, to lead a different doctrine even in one article than God's word reveals. All articles of faith are articles or doctrines given to her by the Holy Spirit, to be believed as they are written in the Holy Scriptures. Unity in the Spirit is the Lutheran Church's unity in pure doctrine. It cannot deviate from that. The pure doctrine is not man's, but God's. To deviate from the pure doctrine is apostasy from God's word.

As for the present doctrinal dispute, it does not concern secondary doctrines, but the heart of Christian doctrine and the heart of the Christian at the same time. It is not the same what a Christian believes about the election of grace, about conversion and about the certainty of future blessedness. It is precisely in these doctrines that the doctrine of beatitude by grace alone for the sake of the most holy merit of Jesus Christ comes into consideration. Should the beatification of the poor sinner be a pure divine work of grace, or be conditioned by human behavior, human cooperation, human merit? That is the question. The Synodal Conference had to confess its faith here once again. It teaches in accordance with God's Word and the symbols: It is entirely and solely grace - grace from eternity, before we were born and could do neither good nor evil, and grace in time, until we will have reached the blessed goal. God's free grace in Christ alone is the cause of our salvation, the sole cause of our election, our conversion and our entire state of grace until the blessed end. This is our watchword.

(Submitted by Dr. Sihler.)

The **papal declaration of infallibility**, that is, the impudent and blasphemous presumption of the pope in collaboration with the bishops enslaved by him, to prescribe his infallibility in matters of Christian doctrine and practice as truth and as an article of faith binding on the conscience of Christendom, and to inculcate obedience to this his scripturally contrary human statute, at the loss of eternal blessedness, was feasible in the 19th century, but impossible in the 16th.

On the basis of the Holy Scriptures, Luther, through his testimony of truth, had not only torn the threefold crown from the head of the pope and wrested the twofold keys and swords from his hands, but at the same time revealed him as the actual Antichrist, "the man of sin and the child of perdition," and thus inflicted an incurable wound on him. And he proved how serious he was about this

truth of the holy scripture by his writing one year before his death: "Against the Papacy of Rome, founded by the devil.

Now it is certainly true that Luther's and with and after him his own scriptural testimony, as in general against the lies, liars and heresies of the Papal Church, so also in this particular proof that the Pope was the Antichrist, did not penetrate everywhere in Christendom, enlighten the mind and convince the conscience. Through lying suspicions and slander, the papal bishops and their priests and mass priests, plus the

The monks and other servants of the pope, likewise in the secular sphere the papal emperor and his imperial princes, by all kinds of persecution, did their honest best to stop the course of the purified doctrine and to keep the poor people in their miserable state of superstition and idolatry.

In addition, at the devil's instigation, the viper breed and the brood of vipers of the order of the Jesuits, which came into being in the sixteenth century, did everything possible at that time and later, especially as the confessors of the papal princes and as teachers and educators of the young people, to counteract the pure evangelical teachings of Luther and his fellow witnesses by cunning and force and especially by their accursed morality that the end justifies the means, and to uphold the supremacy of the pope in the ecclesiastical and secular spheres.

But in spite of all this, the light of the pure evangelical testimony penetrated more or less into all countries of European Christendom under the rule of the antichristian Papacy and proved to be a power, a divine strength and divine wisdom. For first, a part of the European peoples, as such, was snatched from the darkness of the Papacy and the tyranny of the Roman Antichrist, so that independent, Protestant national or people's churches arose. On the other hand, even in the countries that remained under the servile yoke of the pope, even in Italy and Spain, there was no lack of individual gifted and educated witnesses of the re-emerging evangelical truth, who also let the light of it shine in their writings and won their acclaimed circle of readers.

Summa, in spite of all the raging and blustering of Satan as a roaring lion, in spite of all his cunning as a glittering serpent, both in the pope and his servants in his church and in the secular sphere, in spite of all the wickedness of the Jesuits, in whom the devil disguised himself as an angel of light - in spite of all this, the evangelical truth, first brought to light again by Luther, showed itself in the sixteenth century soon as a forcefully penetrating, soon as a more silently effective power.

It is hard to imagine that the popes of that time, together with their bishops and individual priests, could have completely escaped this power. More or less illuminated by the light of the gospel, convinced in their minds and in relation to this knowledge also affected in their consciences, they resisted it with their hearts and wills and thus became people who, according to Titus 3:10, "condemned themselves.

And even though they continued in their persecuting wickedness with cunning and violence and held their people straight to their heresies, it could not fail that they had inwardly a timid heart and a frightened conscience, however much they tried to drown out his punishing voice by their persecuting fury.

So several circumstances worked together that even Pope Clement VII or Paul III, despite their desire for it, did not dare to proclaim this infallibility in the 16th century by decision of a Vatican Council.

First of all, they were opposed to the evangelical truth as a power that had its influence even among the papal peoples, especially among the outstanding men of learning and power.

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[On the other hand, their very mind and conscience were affected by this power; and since, nevertheless, their heart and will resisted, it could not fail that they had a timid heart and a frightened evil conscience.

Thirdly, in the Lutheran army camp there was at that time a solidly united army column of orthodox, battle-ready fighters of Jesus Christ, who knew how to wield God's word, this sword of the spirit. It would have been a small thing for them to take up the fight against this insolent, blasphemous and ridiculous assertion of papal infallibility and to expose it in the shame of its nakedness.

Fourthly, those two popes were well aware that with this assertion, especially as a statement of faith, they would have found no acceptance even among many papal princes and least of all among the emperor himself; for the latter was in dispute several times especially with Clement VII, who, as his empire was also often "of this world," took up arms against the emperor in the secular sphere with other powers.

How did it come about that in this century of ours Pius IX nevertheless pushed through at his Vatican Council that impudent and contrary to Scripture assertion of papal infallibility as an article of faith? For the German bishops, who first contradicted him, finally crawled to the cross, let the pope put his foot on their necks, and since then they have been his miserable slaves.

This is simply because the reasons that made it impossible for the pope to proclaim his infallibility as a statement of faith at that time no longer exist.

For first of all, the Lutheran doctrine in Lutheran purity and orthodoxy, even in the area of the Lutheran regional churches in and outside Germany, is not to be perceived anywhere as a power in the unity of the church confession, neither on the chairs of the universities, nor in the pulpits, nor in the writings of the theologians. Deplorable and regrettable in Germany, the cradle of the Church of the Reformation, are the heresies of the so-called Lutheran theologians, who are "regarded as pillars of the Church." Most perniciously and reprehensibly, philosophy has taken possession of theology, and instead of basing their doctrine on the Holy Scriptures and standing firm on the Lutheran confession, each of these learned and perverse gentlemen seeks to bring a new system of alleged science to the market, and with such "falsely famous art" to "dislocate the minds of the hearers and readers from their simplicity in Christ". Hardly two of these famous doctors of theology (?) are one in doctrine, neither in their oral lectures, nor in their writings; and even in the doctrine of Christ the overcome errors of the Oriental church in the earlier centuries are served up to the ignorant as new wisdom and truth, as an achievement of the mental work of today's dwarfs and thumbings.

Luther's writings, however, this inexhaustible treasure trove, this living fountain of evangelical truth, such as had never before poured forth in an invigorating manner in the church and transformed the arid soil all around into green meadows - these writings lie quite dusty and despised in their libraries and are not studied and researched by these arrogant newcomers.



Should such loose, muddled and blurred theology, such robes of cobwebs, such straw armor and swords of cardboard covers, if these theologians really once assume a fencing position against the pope, be a power for him that would impress him with respect and move him to retreat? Where are now, God be lamented, the Lutheran theologians, as godly as they are learned, who, gathered in a united mass under the banner of their confession according to the Scriptures alone, and armed with the armor of the Holy Spirit, were formerly able to wield the sword of the Spirit, the Word of God, and after Luther's process and under his leadership were able to inflict deadly wounds on the pope?

The situation is no different and better in the pulpits of the Lutheran church, especially in Germany. There, everyone preaches what seems good to him, his heart's dreams and thoughts, the old or new faith in reason, the special findings from the lectures of his former teachers. There is also no lack of swarm spirits, wind riders and cloud riders, yes, even open deniers of Christ are tolerated in the pulpits to spiritually murder the poor people and to fill hell; for where even such soul murderers are tolerated in the public teaching office, how could there be talk of any doctrinal discipline from above? And even the best of them, who really preach Christ as our righteousness before God, do not know how to divide "the word of truth", law and gospel, properly enough, to touch and take hold of the whole person, according to heart, mind and will, and to work righteous repentance toward God and true healthy faith in the Lord Christ in their listeners. Just as they themselves are mostly only emotional, workmanlike, morbid Christians, so they are not able to produce anything other than such through their sermons. They are blind watchmen and mute dogs against the pabstry, the swarming and fluttering spirits and the Union, but they expect great promotion and prosperity of the church from the so-called "inner mission".

Where, then, is there, even from the pulpits, a power united and firmly united in the confession of the Lutheran Church, which in its part resists the encroachment of the Pabstacy, imposes upon it a wholesome timidity and respect, and keeps it in check?

On the other hand, under these circumstances it was and is impossible that the pope of the present time, as in former times, would have been sensitively struck in his mind and conscience by the power of truth in the Lutheran confession, and that his heart would have become stupid and despondent, giving so much room to the desires of his "arrogant" and domineering heart that he would proclaim the delusion of his infallibility as an article of faith? Rather, the confessional slackening and moribundity of the Lutheran Church was also a desirable occasion and welcome opportunity for him to push through this delusion and to give it ecclesiastical validity in his own area.

Thirdly, at the present time the pope had no particular opposition and resistance to this assertion of his madness, even on the part of the doctrinally indifferent, confessionless union, the unchurched state churches; for the unionist secular rulers, far from recognizing and hating him, according to the Scriptures, as the actual Antichrist and great murderer of souls, are rather accustomed, or at least inclined, to support him as a great Christian,

They, like their unintelligent and even sentimental subjects, see the pope rather as a powerful bulwark against the dangerous onslaught of the revolutionary masses. Indeed, they, like their unintelligent and even their sentimental subjects, regard the pope rather as a powerful bulwark against the dangerous onslaught of the revolutionary masses, and they perhaps rely more on him than on their standing armies, which could easily be infected by this spirit of overthrow of all divine and human order, yes, in case of necessity and decision could refuse obedience and partially join the enemy.

Thus we would have seen sufficiently that the desire of the pope to push through the delusion of his infallibility as truth and as a statement of faith was impossible in the 16th century, but very feasible in the 19th.

## **To the ecclesiastical chronicle.**

**Mission to the Jews.** After we have already communicated a letter addressed to us by our dear Jewish missionary Daniel Landsmann in New York of March 10 in the last but one issue of this newspaper, we now communicate a second letter from him of April 7, hoping that this one as well as that one will delight all those of our readers who have it at heart that Zion be built. Mr. Landsmann writes: "Venerable Father in Christ! With a joyful and thankful heart towards our only saving Savior, I can inform you that, God willing, next Sunday, Easter Sunday evening, three Israelites will again be incorporated into the Christian Church through holy baptism. The names of the three baptized are: Stekl (30 years old), Landau (32) and Silber (22). All three were born in Galicia; they received a short but regular instruction; the word fell on good ground. I have felt it in them, how at last the Word burned in their hearts, like the disciples who went to Emmaus, saying, "Did not our hearts burn within us, when he talked with us by the way, when he opened the scriptures to us?" All three of them, with joyful and glad hearts, gave up everything for JEsu's sake, father and mother, sister and brother, friends and relatives. The Word took hold of their hearts and they could not help but give ear to the voice of the Spirit of God. They are educated people, good Eberians, fully conversant in German, and have all been merchants. Dear Pastor Sieker will preach with us and give the baptismal sermon. Thank God for the undeserved grace! The young man who had his baptism postponed is still in our hospital, he is not quite well yet; but I hope that when he gets well, he will not want to hesitate with baptism. Others of my three serious research fellows have unfortunately left here for work, but they are in correspondence with me. It will be difficult for them to be without work, because they do not want to be entertained, they are not beggars. Oh, if only the Christians had more sympathy for the mission to the Jews! Here is a promising station, on which the blessing of the Lord visibly

rests. But I will hand over all my worries to my Savior, he knows everything and can also do everything. The mission to the Jews is really about asking and understanding. The Lord puts us all to shame with our little faith. He has especially put me to shame out of great grace and shown me that I am an unworthy servant who, despite all the experiences of blessing, still has little faith and a despondent heart. Therefore I will repent and ask the Lord for salvation.

I beseech the Lord that he will not enter into judgment with me. In short, the Lord has faithfully kept his promise that his word should not come back to him empty, and has given us 6 souls from Israel in such a short time! He is praised forever for such undeserved grace! O, pray, pray only for me and help me work as long as it is day. Now is the pleasant time, now is the day of salvation; therefore, as long as it is said today, let us not grow weary in the work of the LORD, so also will the LORD crown our labor. Now, the Lord be with us all, and give us all right thankful hearts." W. [Walther].

**A so-called charity ball** was recently held in Philadelphia and the money raised was distributed among various hospitals. While the Episcopalians accepted their share, the Presbyterians refused to accept the sum intended for their hospital (\$2500.00). Soon after, the hospital received a gift of B3000.00 from a member of the Presbyterian Church.

**Also a mission success.** Recently we received a letter in English from one of the states inhabited mostly by Mormons, which will certainly be of interest to our readers. We therefore communicate it herewith: "- March 8, 1884. Werther Herr! Following external instructions and my own inner impulse, I address these lines to you, leaving them to your kind attention. I am a young man of only 18 years. I have spent my entire life in this western region, mainly among Mormons. As far as my little education is concerned, I have obtained it by assiduous self-study. At all times I have placed full confidence in the faith of the Mormons and strictly adhered to all their principles until August of last year, when I happened to meet a certain E. K., who, coming from California and detained on the A. & P. Railroad by an underwash, stayed at this place four days. This gentleman showed me in the course of our conversation that those 'last day saints' were not the true and proper saints of Jesus Christ. This astonished me very much and I asked him for further information on this subject, and he told me everything he could tell me with certainty during his short presence. When Mr. K. departed, he told me to try to get into a theological college belonging to the Lutheran denomination, at the same time directing me to you and giving me your name and post-office address. Thereupon he left this place and since then I have heard nothing from him, but neither he nor his teaching has been forgotten. Before he left, he made me a present of a book called 'Catechism', but printed in German. So I began to study the German language and have made so much progress in this language that I can read the catechism without difficulty. What I wish to know is this: Can I become a minister of the gospel of Jesus Christ? How could I become one and where should and could I receive the necessary training? What books can I use to further myself in the study of theology? Werther Lord, if there is still room to work in the vineyard of the Lord, I gladly offer my services, and even if the evening of the world is still present, I would still like to participate in gathering a few more to the small herd of true 'last day saints'. I work here only for food and clothing, but I prefer this place to any other where I could not have the opportunity to study. Leaving this to your kind consideration, I remain in sincere regard your obedient servant 2c." - May the contents of this letter be of interest to all our Lutheran readers.

remind that every true Christian should be a missionary according to God's will, namely, wherever he is offered the opportunity to confess the truth before friend and foe, in the certain confidence that even his weak testimony will not be in vain, but will be blessed to God's glory and for the furtherance of His blessed kingdom on earth. W. [Walther]

How the union was once introduced in Darmstadt in Hesse fifty years ago.

We read the following in the "Kreuzblatt" of March 2: In No. 4. we brought a report on the Darmstadt Union anniversary. Today we want to report retrospectively briefly about how the Union in Darmstadt was accomplished 50 years ago. The "Rhein, luth. Wochenblatt" knows the following to tell about it. On Holy Christmas, when Christianity was full of the worship of the mystery of divinity: "God is manifested in the flesh"; "God becomes man, for your good"; "God's child, united with our blood", nothing of this blessed message sounded in Darmstadt, but the following announcement: By virtue of the highest command and the special commission given to me, I declare the unification of the former Lutheran and Reformed congregation into one Evangelical Christian church to be accomplished; the names of the parties are extinguished at this moment and shall henceforth belong only to history; I greet you first as one Evangelical Christian congregation. The word of the Lord shall be proclaimed without the admixture (!) of human statutes.\* - Which now is this pure word of the Lord, the preacher said thus: Faith in God and in Him whom He sent, Jesus Christ; faith that there is one God, one God, and that He is our Father; faith that this God must be worshipped not by gifts and sacrifices, but spiritually by right knowledge and pure virtue; the belief that the Father of all beings is also judge and will give even beyond life what each person's deeds are worth, this belief, which Christ brought from heaven, is the one thing that is necessary; the indispensable condition of Christianity, in which all who want to belong to the church must agree. The one who reported on this 50 years ago in Rheinwald's newspaper already said at that time that he felt a certain horror when he considered that not even from one single mouth of all the so-called clergymen has this congregation learned anything that really serves salvation in Christ. We are not surprised, however, that such a union could produce fruits such as Mitzenius' blasphemies against Christ; but we are surprised that faithful Hessian pastors and congregation members can remain in such a union, and that foreign churches, which still want to hold fast to the confession, can have fellowship with such a church; for the Darmstadt congregation is in church fellowship with all congregations of the Hessian Protestant Church, and thus with all Protestant state churches. This is how the Union celebrated Christmas 50 years ago."

### Can those who have sworn falsely obtain forgiveness and be saved?

(Communicated on request.)

There are many who, although they do not otherwise hold sin in high esteem, think that if a man has sworn falsely, he cannot be saved. This is a great error. The principle: "Sworn wrongly, eternally lost" is not true. The sin of knowingly perjuring oneself is free.

It is not a sin of weakness, but a mortal sin that excludes us from the kingdom of God and deserves eternal damnation. But God's Word tells us first of all that Christ bore all sins, that is, also the sin of perjury, and has done enough for it. For thus it is written, "Behold, this is the Lamb of God, which bareth the sin of the world." (Jn. 1:29.) "The blood of JEsu Christ, the Son of God, makes us clean from all sin." (1 John 1:7) God's Word also tells us that God forgives the sins of all who repent and believe in Jesus Christ, no matter how many of them there may be, and no matter how great and heinous they may be, including the sin of perjury. For thus it is written: "If your sin be as the color of blood, it shall be as white as snow; and if it be as the color of raisins, it shall be as wool. (Isa. 1, 18.) "Return again, thou apostate Israel, saith the LORD; and I will not disguise my face against you. For I am merciful, saith the LORD, and will not be angry for ever. Only know thine iniquity, that thou hast sinned against the LORD thy God." (Jerem. 3, 12, 13.) And Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matth. 11, 28.) "Whoever comes to me, I will not cast out." (Joh. 6, 37.) According to this, Christ wants to refresh all sinners, thus also the perjurers, if they only come to Him weary and burdened, through the forgiveness of their sins and not push them out. Therefore it is also said in that beautiful song of Ernst Gottlieb Woltersdorf:

Yes, JEsus accepts sinners,

Also fornicators, thieves, false witnesses, and those who have already done so,

Which we conceal as silent guilt. Yes, Jesus accepts sinners,

Who, where and when and how they come. You also always be how you can:

One is truly accepted. There is no difference here, salvation is prepared for all, and because they are all called sinners, all shall be taken.

It is a word for everyone: Yes, Jesus accepts sinners.

Of Peter we read: "Then he began to curse himself and to swear: I know not man." (Matth. 26, 74.) O terrible sin! But what do we read further? Lucas reports: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, which he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." (Luc. 22, 61, 62.) And what do we finally read about Peter, who had perjured himself but was ready to repent? When the Lord had risen, he, the weeping Peter, was the first among all the apostles to whom the Lord appeared!

Whether with us is much sin, with God is much more grace;

His hand to help has no goal, however great the harm.

He alone is the good shepherd,

Who will redeem Israel

From his sins all.

W. [Walther]

Luther's translation of the Bible.

The whole world can now and never repay Luther for the translation of the one little Psalter book, not to mention the entire Holy Bible.

(Prince George of Anhalt.)

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## [63] Punishment of Mammon Service.

On October 10 of last year, a rich miser died in Moscow, whose fortune amounted to about four million rubles. The man, feeling close to dying, dragged himself to his iron money suitcase, lay down on it, and with both hands grabbed the clamps on the sides of the suitcase as if to drag it with him. In this position, death surprised him, and he remained lying there for two days until his son looked into the room through the keyhole and noticed his father's body there. Since all the doors leading into the room were locked, the police were called in and had the door opened. It was difficult to free the old man's hands from the suitcase. Next to the stove, hanging from a rope, were several bonds that had become damp in the suitcase and which the deceased had hung up to dry shortly before his end. In the suitcase itself was found over four million in cash. The deceased never donated a penny to charity in his life and lived like a beggar himself, eating only dry bread with salt and wearing such shabby clothes that his own children were ashamed to go with him. In his will left behind, the poor money fool demanded that his money be given to him in the coffin. (Neighbor.)

### Roman Bible Forgery.

The "*Chr. Intelligencer*" reports the following from an Italian paper: At the time when the Protestants in France were severely persecuted, soon after the Edict of Nantes (1685), a New Testament translated into French by the Roman theologians at Louvain was published in Bordeaux. After the same had already been printed, it occurred to them that they should have put somewhere the doctrine of the Sacrifice of the Mass, which the Protestants considered such an abomination. So they changed the translation of Apost. 13, 2. and had the sheet on which this saying was written printed again. Before they had translated it correctly: "when they served the Lord", now it read: "when they offered the sacrifice of the mass to the Lord". The bookbinder was instructed to tear off the page in question and paste in the reprinted one. In one copy, however, he made an oversight and tore off the next leaf, so that the copy contained two identical leaves with the same number of pages. This is how the forgery was discovered. The copy is in the Geneva library.

### The Tolerance Fox.

A fox stood in front of a rabbit burrow and called out: "You have made the entrance much too narrow, you should widen it; in general, you should create more space in your burrow, so that others could also live in it with you, who are not exactly rabbits, like you and your kind. The rabbit replied, "That's why, so that you foxes stay away from me, I'll leave it at the narrow burrow." "How intolerant!" cried the fox and trotted grimly on.

There are tolerance foxes, even those with two legs. (Freimund.) 1 W" ,

### The highest penalty.

God can also give a boy a box full, but it does not follow that he is pious, because he wants to pay him here. Again, he makes it hard and bloody for a pious man; but he is not his enemy because of that, yes, he means it fatherly good with him. For this is the highest punishment, that God does not punish, but keeps still and lets one live according to his will. (Luther.)

(Submitted.)

## In memory of Wilhelm Hattstädt, Lutheran pastor, who died blessed in the Lord.

f March 22, 1884.

"Take the staff out of my hands, I will count you worthy of mercy.

I will pledge myself to thee in love; Go, feed my herd in fidelity! But know that one day the hour will come when I will ask it of thee again. If then thou be accepted as faithful, thou shalt be adorned for ever." Thou hast stood in the midst of thy host, Time has turned forty times, Thou hast pleaded, taught, contended, Thou hast spared neither trouble nor hardship. Many a sour course was thine, And oft thy heart in woe did tremble; But though the waves raged, Grace kept thee on high! Thou didst quietly pasture thy people, For to flaunt was not thy way. Thou didst lead them to the source of that which became thy life source. Thus the word that thou hast led, not leaves, but blossoms alone; Many a ripe fruit hath it adorned, Which God's angels have brought home.

When now, according to God's advice, the hour of the end of the day came to end the run, you received this news, commanding God, believing. The horror of death did not frighten you, the light of faith burned brightly in you: "I know in whom I can trust, and I do not lack my companion!

We have laid your body  
In the quiet chamber ;  
We sang you to eternal rest  
With peace psalms in.  
We paid our last respects to you  
In this valley of thrones;  
You went in the escort of the angels  
In God's Hall of Joy.  
We have to wallow here longer  
In rough pilgrim dress;

Still longer homesickness in us carry In the house of dust ready.

One day our day will come to an end, our heart will be still, Then let us too, dearest JEsu, enter into blessed joy.

A. Ch. Bauer.

**Inaugurations.**

According to the notice received, Father H. Diemer was introduced in Peru on Sunday Lätare and in the Rochester and Denver branches on the following Monday byl . H. Jox.

On Sunday Judica, by order of the Honorable President Clöter, Rev. C. W. Nickels was installed in his office at the Lutheran congregation at Rochester, Minn.

M. Stülpnagel.

Address: Rov. 6. VV. Nickel",

Rookaster, 0lm8tecl 6o., Llinn.

**Church dedications.**

On Sunday Lätare, the Lutheran Immanuel congregation at Hep ler, Crawford Co., Kans. dedicated its new church to the service of the Triune God. Mr. ? Matthias preached the dedication sermon and in the afternoon Professor Böppler preached in English. The undersigned said the consecration prayer. H. Lükér.

On Sunday Oculi the newly built church of the Lutheran Peace Congregation at Wall Lake, Sac Co., Iowa, was dedicated to the service of the Triune God. Father Schug preached in the morning, Father Meinecke in the afternoon, and the undersigned in the evening in English. The church is a nice frame building (24X36 feet). To all those who assisted us in our church building we again extend our sincere thanks.

"B. A. Müller.

**To the Synod of Delegates.**

The undersigned takes the liberty of drawing the attention of the delegates to the fact that an agreement has been reached with the following railroads:

OdioaZo, UurliuAtou L HuiuoZ', west to Des Moines, Iowa.

Indianapolis L 8t. Louis or Leo Line, east to Crestline, O.

Louisvill" Lvausvillo to Louisville, Ky.

Louisviiiie L klasiivlii" to Nashville, Tenn.

Oliio L Llississippi to Cincinnati, O.

8t. Louis L 6airo, Narrow Onu^e, to Cairo, Ill.

8t. Louis L 6airo 8kort Line to Cairo, Ill.

8t. Louis L 8t. ?aul Laokot Oo.

8t. Louis L 8au l'ranoisoo to Fort Smith, Ark.

8t. Louis, Leokuk L klortk IVostoru to Keokuk, Iowa.

All delegates wishing to use the above railroads will pay the full fare on the outward journey to St. Louis; on the return journey they will pay only one third. All are therefore requested to indicate to the undersigned by map which of the above railroads they will use and at which station they will board.

All those who are using the following lanes:

Missouri kaeiüo to Kansas City,

Irou lckountuii L 8outkoru to Texarkana, Tex., ^Vabask L kaoitic: to Detroit, Mich....

"" to Chicago,  
"" to Omaha, Nebr,  
Lüissouri kaeitio to Council Bluffs, Iowa,  
Vaudalia Line to Indianapolis,  
"" to Chicago,

are requested to contact the undersigned immediately, as they require a certificate to obtain a return ticket at l'z the price. This also applies to all guests.

All those who work with the

OkieuAO L ^itou railroad

Those wishing to travel from Chicago or Kansas Citp pay the usual price for the outward journey, whereas the return journey is free. These also require the above certificate.

It should also be mentioned that this is valid on any of the above-mentioned railroads from any station, between specified points.

St. Louis.

C. H. F. Rohlfing.

### Conference - Displays.

The Eastern Michigan Pastoral Conference will meet, w.. G., on April 22 & 23 at the church of Mr. L. Claus in Utiea.'- Registrations are requested. C. Lohrmann.

The Texas Districtsconference gathers, w. G., April 27-30, at? Klindworth. - Arrive at Brenham or Navasota on the 26th. Registration requested, stating at which station one will dismount. Speaker: P. G. W. Behnken. Aug. Wilder.

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#### Revenue to the Wisconsin District's coffers:

For the Free Church in Saxony: By Mrs. Minna Dam- köhler -3.00.  
For the Gem. in Dresden, Saxony: By N. N., Reeds- burg, 2.00.  
For poor students in Springfield: A. B., Milwaukee, 1.00.  
For emigr. mission in New Aork: k- G. Barth 1.00. Wedding coll. at Wilhelmine Borchert 4.00. (S. -5.00.)  
For poor and sick pastors: I. Pritzlaff Hardware Co. in Milwaukee 25.00. C. Schubert for P. M. Wyneken 1.00. (S. -26.00.)  
For poor students in Milwaukee: Trinity Congreg. in Milwaukee 30.55. Wedding coll. at Franz Schulz. Portage, 2.60. A. B. in Milwaukee 2.00. From Trinity Commun. in Sheboygan from Women's Club 10.00, Young Friars - Club 10.00, Hockzeitscoll. at Hein's in Scott 9.00, Coll. at a birthday party 5.10. Coll. at the silver wedding of Aug. Ruh- litz, Freistadt, 4.00. (S. -73.25.)  
For poor students in St. Louis: A. B. in Milwaukee 2.00.  
For the orphanage in Addison: Jmm.-Gem. in Milwaukee 8.15.  
For the deaf and dumb: Hockzeitscoll. at Will). Farmer in Bloomfield 3.56. L. I. G. Hilds Gem. 6 65. Ferd. Schulz 3.00. Teacher Weigles Schküler 4.00. (S.-17.21.)  
For a piano in Milwaukee: P. Vomhof 2.00. P. Kretz- schmars Gem. 4.00. Mr. Lauterbach 5.00. L. Sieving 2.00. P. Plehns Gem. in Chippewa Falls 5.92, on the foremost Aellow River 2.96. (S. -21.88.)  
For Negro Mission: Fr. Georgiis Gem. in Cedarburg 1.75. Walther Lüdtkke in Milwaukee .85. Fr. Wambsganß' congregation in Hancock 10.00. (S. -12.60.)  
For the Milwaukee household: Etl. members from the congreg. of P. I. G. Hild 2.00.  
To the seminary building in St. Louis: From the Trinity congregation in Milwaukee 76.00.  
For teachers' salaries & maintenance fund of Concordia College in Milwaukee: L. I. G. Hilds Gem. 14.50.

For Jewish mission: L. G. Barth 2.00. Mrs. Minna Damköhler 2.00. F. Rick .50. W. Uttich in Grafton 1.00. (S. G5.50.)  
 For construction and debt retirement of Concordia College in Milwaukee: D. Sprengeler 10.00. By L. C. H. Loeber of N. N. 5.00. By L. Plebn of Butt Dellow River 2.12. (S. \$17.12.)  
 For the widow's fund: L. I. G. Hild 2.00.  
 For Wisconsin District Inner Mission: L. G. Barth, thank offering for preservation of health, 10.00, G. Ohland .75, F. Katzbach, F. Brandt, I. I. Wiese each .50, W. Meyer .25. k. Arnold's Gem. at Calumet 20.76. D. Markworth's Gem. at Caledonia 4.10, at Schroeder's Corner 2.34. Teacher Hammer 1.00. D. I. G. Hild's Gem. 9.09. H. Lücke 1.00. P. C. Naumann's Gem. 9.31. L. Georgii's Gem. at Cedarburg 5.80, at Fredonia .55. P. E. Grothe's Gem. 6.20. H. Lüdtkke, Augusta, 1.00. (S. K73.71.)  
 Milwaukee, April 2, 1884. C. Eißfeldt, Kassirer.

#### Revenue into the Minnesota - and Dakota Districts coffers:

For synod treasury: from D. Clöter's St. John's parish bet Woodbury K4.23. D. Lange's parish at Hay Creek 8.79. L. Horst's parish at Courtland 10.00. P. Maurer's parish at Belvidere 4.24, at Jacksonville 1.85. D. Bernthal's Gem. bet Lewiston 8.50. (p. P37.61.)  
 To the seminary building in St. Louis: D. Schaaf's Gem. at Claremont 8.00. L. Landeck's Gem. at Hamburg 14.00. k. Koümorgan's Gem. bet Atwater, 2nd Sdg, 33.50. D. Kruger's Gem. at Elizabeth City and Farly 5.00. P. Hertrich 5.00. C. Bernhard in St. Paul 20.00. (S. K85.50.)  
 For the progymnasium in Milwaukee: L. Koümorgan's Gem. at Atwater 6.60. L. Schaaf's Gem. at Claremont 4.00. D. Horst's comm. at Courtland 25.00. P. Landeck's comm. at Hamburg 25.00. F. C. Schutte's comm. at Maple Grove 5.00. L. Friedrich's comm. at Waconia 10.00. (S. P75.60.)  
 For the household in Milwaukee: Etl. Glieder from k. Stülpnagels Gem. near Potsdam 15.20.  
 For the piano in Milwaukee: L. Sievers in Minneapolis 1.00.  
 For the deaf and dumb: D. Friedrichs Gem. in Waconia 6.00.  
 For Jewish mission in New York: L. Rolf's congreg. at St. Paul, Coll. on Christmas Eve at children's service, 4.35, Mrs. Messerli's that. 1.00. D. Schulten's congreg. at Josco 21.50. D. Koümorgan's congreg. at Atwater 6.63. Etl. members from L. Rolf's congreg. .35. L. Schaaf's congreg. at Claremont 4.30. I'. Heyer at Minnesota Lake 1.25. F. Habeck, F. Bohm, John Bütz each .25, T. Stellmacher .50, W. Volks .50, John Deuhler 1.00, F. Berger 2.00, H. Berger 2.00. L. Sievers' Gem. at Minneapolis 6.00. P. Schrieser at Plainview, Dak. .25, K. Jscnbraam there .50. D. Friedrichs Gem. at Waconia 5.00. By P. Rumsch of E. Rothke, Danken, Dak., 5.00. L. Krumsiegs Gem. 4.00. Wm. Ostermann at Arlington 1.00. Coll. on Mr. Mich. Dorn's wedding at Lewiston 12.78. (p. K80.76.)  
 For emigrant mission to New York: P. Sievers' parish in Minneapolis 7.00. L. Horst's parish in Courtland 5.00. P. Lange's parish at Hay Creek 4.13. D. Friedrich's Gem. 5.00. Reichmuth's in Minneapolis 1.00. L. Krumsiegs Gem. 4.00. (p. \$26.13.)  
 For negro mission: 1'. Langes Gem. to Hay Creek 5.78. k. Sievers' surplus of "Mission Pigeon" and "Pioneer" of two years 14.75. (p. tz20.53.)  
 For the Negro Church in New Orleans: large and small members from Fr. Sievers' congregation in Minneapolis 8.25.  
 For poor students (spec. for Destenon in St. Louis): L. Rolf's Gem. in St. Paul 2.49, 4.77, 3.95. (S. K11.21.)  
 For poor students from Minnesota: D. Vomhofs Joh.- Gem. 4.26. By teacher Trupke in Nicollet, Kindtaufcoll. at Aug. Stolt, 5.90. Dcschl. at H. Kahle 8.10. (S. S18.26.)  
 For poor students in Springfield: F. C. Schutte at Maple Grove 5.00.  
 For the widow's fund: L. Vomhof's Gnaden-Gem. 8.50. k. Sprengeler's Gem. 6.00. P. Schaaf's Gem. in Claremont 5.62, by himself 2.00. L. Kretzschmar's three Gemm. 15.00. U. Horst 5.00, whose gem. in Courtland 10.00. P. Landeck 10.00. D. Maurer 3.00. L. Kollmorgan 5.00. Teacher Ehlen in Waconia 4.00. (S. H74.12.)  
 For the orphanage at Addison: F. C. Schütte at Maple Grove 5.00. Father Maurer's children 2.35. Through Father Wendt of Reinhard Schindeldecker at West St. Paul 1.00. (Summa K8.35.)  
 For the orphanage near St. Louis: L. Kretzschmar's three Gemm. 7.00. P. Kollmorgan's schoolchildren at Atwater 1.84. L. Maurer's schoolchildren 2.30. (p. tz11.14.)  
 For orphanage near Pittsburgh: Emil Krenz at Atwater, Wed. coll. 3.00. P. Sievers' comm. in Minneapolis 10.50, G. W. Cornelius 2.00, two children that. .75. (S. K16.25.)  
 For teacher Schroeder in Moltke, Sibley Co, Minn: k. Lange's Gem. at Hay Creek 5.86. D. Horst's gem. at Courtland 10.00. L. Bernthal's gem. at Lewiston 12.00. L. Krumsiegs gem. 10.00. (S. K37.96.)  
 For D. Hübener's Gem. in Dresden: k. Kollmorgan's Gem. at Atwater 10.85. P. Maurer 1.00. P. Sievers 1.00. L. Junker at Eitzen, Minn., 6.00. D. Tirmenstein at St. Paul 1.00. P. Krumsiegs Gem. 10.00. (p. \$29.85.)  
 For the community in Rochester, Minn: By Treasurer H. Bartling 26.50.  
 For the community in Fairmont, Minn. By Treasurer H. Bartling 3.92.  
 For L. Brunn's community in Steeden: I'. Friedrichs Gem. in Waconia 5.00.  
 For inner mission in Minnesota & Dakota: L. Schulz's congregation at Faribault 12.70. L. Frick's congregation at Hillsboro, Dak., 2.10. P. Fackler's congregation at Maple Grove 9.00. P. Horst's congregation at Courtland 30.00. L. Kollmorgan's congregation at Atwater 2.80. D. Mueller's congregation at Willow Creek 4.60. St. Paul's congregation at Fairmont 1.95. Mrs. Ritz's. .25. I'. Johl's Gem. 5.00.  
 Clöters Joh.-Gem. 4.05. D. Vettors Gem. in Fatfield 35.00.  
 By L. Sievers of Brandt, Reichmuth, A. Scherer, Christ. Scherer and Veit in Minneapolis 3.00. By Kassirer E. F. W. Meier 1100.00. L. Schriefer in Plainview, Dak., 1.00. By? J. J. Schöpp & N. N. in Hart, Minn., 10.00. H. Holmeke bet Hay Creek 1.00. P. Radeke's congreg. in Carver 14.00. L. Zahn's Petri congreg. in Elysian, Communion coll., 7.12. L. Kretzschmar's congreg. in Dryden desgl. 5.00. Filial congreg. 5.00. P. Radeke's congreg. at Fish Lake 7.80. Kassirer C. Eißfeldt 6.00. T. H. M. 3.00. (S. K1270.37.)  
 St. Paul, Minn, March 26, '84, T. H. Menk, Kassirer.

Note and request. The undersigned take the liberty of adding a few things to the above receipt for the gifts for the Inner Mission. Our missionary treasury is in great need of help soon. We need more than could be calculated beforehand. A hard, bitterly cold winter lies behind us, praise God! also behind our poor traveling preachers, whom the Lord has faithfully protected in many great dangers, in various impending dangers of death. But our treasury has dwindled down to a few dollars, although the general missionary treasury has only recently bravely come to our aid. Until it can provide this service again, in about three months, we still need about 1000 dollars at least. There is no other advice than this, that we first of all ask the dear congregations of our district cordially and urgently to help us again soon so that our treasury will be able to cover the current expenses for the continuation of our blessed missionary work. As long as we receive grace for grace from the abundance of our Lord and Savior JEsu Christ, we do not want to tire of giving thanks for such grace through works of love. Therefore, the request for a renewed collection, for an extra collection for the Inner Mission, must not annoy us. - But one more thing. To no district of our synod has God assigned such a fertile field for inner mission as to our district, the district of Minnesota and Dakota. Therefore, in no district of our synod is so much inner mission done as in this one. Nevertheless, in no district is the ecclesiastical abandonment of the faithful scattered to and fro so great as in ours; as all this irrefutably appears from a comparison made of the statistical data in the synodal reports concerned, and, if it is desired, can also be publicly proved. Therefore, more must be done. In recent times, God has also opened doors for us in Montana, and one of our traveling preachers has already been sent there, which understandably increases the demands on our missionary treasury. Since we have often received gifts from various districts of our synod specifically for the inner mission in the West, we hereby dare to express our heartfelt request that other districts of our synod also earmark an extra collection or an individual gift specifically for the inner mission in our district. Well, the faithful God will again give holy courage, good counsel and right works.

Such is the hope and request of the Minnesota and Dakota District Mission Commission:

K. Rolf.

Fr. Sievers. Theo. H. Menk.



**Entered the caste of the Western District:**

For the synod treasury: By D. Frese in Lyon from Mr. Brune \$2.50. Frese in Lyon from Mr. Brune \$2.50. Through Mr. Geister from Mr. Krämer's congregation in Humboldt 5.10.

For inner mission in the West: By D. Achenbach in S. St. Louis from sr. Gem. 19.60, by H. Behrens 1.00, by Mrs. Brinkmann 1.00. By Mr. A. Ranke in St. Paul, Minn., 1.50. By 1?. Heyne in Lake Creek by H. H. Heim- soth Sr. 10.00. By D. Freie in Lyon by W. Brune 2.50. D. Albrechts Gem. in Schall 4.00. By L. Hanser from Mrs. Ziegler 2.00, by Wittwe Wolfs 1.00, by L. Schliepsieks Gem. 6.20. By Hrn. teacher Kilz in St. Louis from Mrs. Hämmert 1.00. By P. Wangerin in St. Louis from N. N. 5.00. (S. K54.80.)

For Jewish mission: Through D. Heyne in Lake Creek by H. H. Heimsoth, Sr. 5.00. To Hrn. Gust. Unrath in Paducah, Ky. 5.00.

For Negro mission: By D. Achenbach in S. St. Louis from N. 30, from E. u. M. Behrens .75. (p. K1.05.)

For the Dresden congregation: By L. Wangerin in St. Louis from N. N. 5.00.

For the widow's fund: By D. Achenbach in S. St. Louis, Coll. at F. Mülker's wedding, 6.45. L. Albrecht's Gem. in Schall 6.15. By L. Hanser from Dr. Schade in St. Louis 2.50. P. Wuggazer in Stockton, Cal. 4.00. St. Louis Lebrer Conference 5.00. (S. K24.10.)

For the orphanage bet St. Louis: By D. Achenbach in S. St. Louis by Mrs. M. Lahrmann 5.00, by Mrs. Brinkmann 1.00, by N. .55. U. Albrechts Gem. in Schall 3.40. By?. Wangerin by Mrs. Ch. Ellebrecht 5.00. (S. \$14.95.)

St. Louis, April 6, 1884. H. H. Meyer, Cassirer.

**For the English - Lutheran mission in the West:**

By Mr. U. C. C. E. Brandt, from Mr. U. G. A. Barth, Sandusky, Wis. \$2.00. By Mr. G. Weinrich, New Mile, Mo. \$1.50. By Mr. 1?. C. Noack, at Riverdale, Cook Co. Ill., .55.

St. Louis, April 1, 1884. C. F. Lange, Cassirer.

509 l'ranlrlm ^..vs., 8t. l,oui8, lVlo.

For the widow's fund: From Dr. Schade \$2.50.

Mr. Friedr. Waltke 20.00.

For poor students: From N. N. 3.00.

C. I. O. Hanser.

For the flooded in Pomeroy by Mr. P. Brömer with heartfelt thanks received from the community in Napoleon, O., H9.40, in Fiat Rock, O., 13.10.

Received for the needy in my parish at Louis- ville, Ky., from the Trinity parish of Mr. P. Hafner at Darmstadt, Jnd, 42.30. - God's rich blessing to the kind givers!  
F. W. Pohlmann.

## New printed matter.

After the removal of all obstacles to the completion of our "*Third Reader*" we are now in a position to announce that it will be ready for dispatch two weeks after Easter.

Price 40 Cts.

**The Luth. Concordia Publishing House.**

**Construction, life and care of the human body.** For school and home. By Dr. H. Dümling, professor at Concordia College at Fort Wayne, Indian". With many woodcuts. St. Louis, Mo. Printed and published by the Louis Lange Publishing Company. 1884.

Although the "Lutheran" is not in the habit of reporting writings that do not directly serve the kingdom of God, we are urged to make an exception in the case of this most interesting and instructive writing. David says by the Spirit of God: "I thank thee that I am wonderfully made: marvelous are thy works, and my soul knoweth them well. Ps. 139, 14. We see from this that it is without doubt God's will and pleasing to Him if we Christians observe the miraculous construction of the human body with attention and also seek to recognize from it God's wisdom and goodness toward us humans, which can never be fully fathomed, in order to thank, praise and glorify Him for it with David. Therefore Luther, in his interpretation of the first article of our Christian faith, calls on every Christian to confess with thanksgiving that God has given him body and soul, eyes, ears and all members, reason and all senses, out of pure fatherly, divine goodness and mercy, without all his merit and worthiness; for all of which he owes him thanks and praise, and in return to serve and be obedient. As for the care of the body, the children of this world usually do too much, but the children of God too often do too little. And yet St. Paul also writes in relation to this by inspiration of the Holy Spirit: "Take care of the body" (but with the addition: "so that it does not become lustful"). Rom. 13, 14. The care of the body is also a duty that should not be forgotten by any Christian. It is true that there are a large number of writings which both illustrate the admirable structure of the human body and give good advice on the preservation of physical well-being and the right behavior in the case of illness; however, most of these books are not written in the right spirit and contain not a few objectionable things. Dr. Dümling, on the other hand, has delivered with this book a work which not only every Christian can read without being offended, but by which he is also awakened to gratitude to his Creator, as well as faithfully instructed in the right care for the precious vessel of his body. The following headings, after an introduction, indicate the various subjects to which the instructions for proper care of the body are linked: The skeleton. The muscles. The skin. Blood circulation. Respiration. The larynx. Digestion. The Nervous System. The senses. Appendix: The home health care. The medicine chest. Poisons and antidotes. About dying. - The book is splendidly equipped, both in terms of printing and paper, as well as binding. The woodcuts illustrating the illustrations are excellent. An included alphabetical index of the contents increases the usefulness. The volume is 232 pages in large octavo. Price is \$1.00 postage prepaid.

W. [Walther]

**Sermon delivered at the commemoration of the 400th anniversary of the birth of Dr. M. Luther at** St. Paul's Lutheran Church, Fort Wayne, Ind. on Nov. 11, 1883, and submitted to print by H. G. Sauer. Fort Wayne, Ind. 1884.

An excellent sermon in form and content. Based on 1 Cor. 15, 10, the subject of this sermon is: Dr. Martin Luther the reformer of the church by the grace of God, 1. that he really was the reformer of the church and 2. that he was this only by the grace of God. We can only express the wish, firstly, that all our readers should not miss the opportunity to have the true image of Luther refreshed again and again by this sermon in order to strengthen their faith, and secondly, that if the world should still exist for one column, at the next column celebration of the birth of Luther, our descendants may see from our dear brother Sauer's sermon that there were still righteous disciples of Luther in the year 1883. W. [Walther]

## Changed addresses:

liev. O. Luninunri, 8u1ters, IssusbiriAtoll 6o.,

6. P. D. Duts, 9 Dibble ^ve., Olevelund, O.

Lntereck ut the Dost Oülee at 8t. Douis, Llo., äs 86eonci-elu88 mother.

## **Volume 40, St. Louis, Mon. May 1, 1884, No. 9.**

### **"They researched the Scriptures daily."**

(Conclusion.)

We will show how important it is to keep these rules in mind when researching the Scriptures with a few examples.

The Methodists and other enthusiasts claim that the apostle Paul speaks Rom. 7:14-25. of his condition before conversion. It cannot be assumed, they say, that Paul could have said of himself, as one born again, "I am carnal, sold under sin." But he who reads and considers the whole passage in connection must admit that Paul is speaking of his condition after conversion; for he says, among other things: "I will," v. 18, "I will do what is good," v. 21, "I delight in the law of God according to the inward man," v. 22. This cannot be said of any unconverted man. The "will", the "delight in God's law" is wrought in conversion. Whoever reads the passage in context will find that the apostle here teaches that the one who is born again has the flesh in addition to the new nature of the Spirit, and that there is a constant struggle of the Spirit against the flesh in him.

The word "weakness" used by the apostle in 2 Cor. 12:5-10. is often wrongly explained. Many think that he is talking about sinful weaknesses. But the context shows that the apostle uses weaknesses to refer to the sufferings he had to endure. He places these weaknesses next to hardships, persecutions for the sake of Christ and says that he boasts of them and is of good cheer; but no Christian can boast of sinful weakness, he cannot be of good cheer, but he should be saddened by it.

The Scripture, which interprets itself, sometimes gives its interpretation in the same passage. For example, the words of the Lord: "Break this temple" 2c., Joh. 2, 19. are immediately explained in v. 21: "But he spoke of the temple of his body." Sometimes, however, the interpretation is found in another passage of the same book or in another biblical book. Therefore, whoever wants to learn to explain Scripture with Scripture,

must diligently compare such passages that deal with the same thing and are called parallel passages.

The parallel passage 1 John 3:8 tells us who the seed of the woman is and who the serpent is and what the trampling of the serpent's head means, for it says: "For this purpose the Son of God appeared, that He might destroy the works of the devil."

In Genesis 32:24 we read that a man had been with Jacob; the parallel passage Hos. 12:4-6 tells us who this man was, namely the angel of the covenant, the Son of God, Jehovah, the God of hosts.

Malachi 4, 5. God says: "Behold, I will send you Elijah the prophet." This does not mean the prophet Elijah who lived in Ahab's time; the parallel passages Matth. 11,10.14. Luc. 1,17. teach us that John the Baptist is meant and why he is called like that, because he will go before the Lord in the spirit and power of Elijah.

Luc. 11, 20. the Lord says: "If I cast out devils with the finger of God" 2c.; Matth. 12, 28. the words are: "If I cast out devils with the spirit of God" 2c. We see from this comparison that the Holy Spirit is to be understood by the finger of God.

Luc. 14, 26. we find the words of the Lord: "If anyone comes to me and does not hate his father, mother, wife, children, brothers, sisters and his own life, he cannot be my disciple. From Matth. 10, 36. we learn that the Lord does not demand the sinful hatred forbidden in the fifth commandment, but wants us to love Him more than father and mother.

It is therefore important to use a good Bible edition in which the most important parallel passages are given. (They are usually marked with \* or †.) Such passages can also be found compiled in shorter Biblical Indexes that accompany older Bible editions and other books, and in the larger Concordances or Proverbs Indexes. It is also important that the Bible one uses has correct chapter headings. For example, one will read and understand the 69th Psalm quite differently if he reads reads the heading: "The Messiah's Prayer in His Suffering," as if he were to read, for example, "Lamentation of a Prophet in His Misery. A good Bible edition, which besides a correct Lutheran text also has exquisite parallel passages and good chapter headings, is the one provided by the local Lutheran Central Bible Society. \*)

A diligent Bible scholar will also faithfully use the gifts God has given to others in the church, according to the words of the apostle: "Do not despise prophecy (that is, the right interpretation of the Scriptures). 1 Thess. 5, 20. And especially our Lutheran church has a number of excellent interpreters of the Scriptures. At the top of the list is our dear Luther as an interpreter. From him we do not have a complete explanation of the whole Bible, but he has interpreted many books and passages of the Holy Scriptures, e.g. the First Book of Moses, the Epistle to the Galatians, Christ's Sermon on the Mount and the Farewell Discourses. Also, otherwise splendid explanations of this or that saying are found scattered throughout his writings, which can be easily searched for according to the enclosed index. The Wittenberg theologian A. Calov collected Luther's explanations and compiled them into a large Bible work. It was published in 1682 in Wittenberg in 3 folio volumes under the title: "Die deutsche Bibel D. Martini Lutheri... with the addition of the interpretation, which can be found in Luther's writings, so clearly and thoroughly explained, that next to a proper classification, the actual literal understanding, and in good part also the wholesome use of the holy scriptures, is presented everywhere, especially with the witty words of the holy man of God". The work is rare and expensive.

A magnificent work is the Bible explained by Lucas Osiander: "Die ganze heilige Schuft, Alten und Neuen Testaments, D. Martini Lutheri, mit einer kurzen, jedoch gründlichen Erklärung des Textes, D. Lucä Osiandri, *senioris*." Lucas Osiander, a Würtemberg theologian (born December 16, 1534, died 1604 at Stuttgart), published his explanation in Latin since 1573, but it was soon translated into German by Magister David Förter. It came

\*) Prices are exceedingly low: small octavo, bound in leather, 90 cents; large octavo in leather binding \$1.35.

first in individual volumes, then in a large folio volume. Both the original Latin explanation and the German translation went through many editions. Dr. Jacob Weller wrote in the preface to the edition of 1650 that Osiander "especially gained eternal praise and an immortal name" through this work, that it was "received with great joy" and that "all libraries were adorned with it". What distinguishes the Osiander Declaration in particular is that it is mostly drawn from Luther and Brenz and is written in simple, strong, grainy language.

Another beautiful Bible explanation, which, because it has been newly interpreted, is easier to have than the previous one, is the so-called Weimar Bible Work. The church owes this work to the godly Duke of Saxony-Golha, Ernst the Pious, who was concerned about the welfare of his subjects and who spared no effort and no expense to bring it about. Ernst Salomon Cyprian wrote in a preface to one of the editions he was responsible for: "If ever in the Protestant Church a book was produced with fervent prayer, untiring diligence, sour labor and great prudence, it is certainly the present one. . . . The duke was very anxious, first, to have righteous commentators, second, to have excellent revisers, and third, to have a suitable printing." About 30 theologians worked on the Bible work. The theological faculty of Jena, to which Dr. Johann Gerhard also belonged, established the rules by which all collaborators had to be guided. Some of these rules read: "Each one must see to it that the interpretation of all passages is in accordance with the similarity of faith (Rom. 12, 7.) and with the confessions of our church; 2. whether it corresponds in all to the meaning of the Holy Spirit, the final purpose of the same, and the preceding words; 3. whether it is written in clear, pure, and distinct words 2c." The aforementioned theological faculty, which also had to edit some biblical books itself, had to revise all incoming works and, where necessary, improve and rework them, so that the work, although different men worked on it, became completely uniform. Most of the work was done by Dr. Johann Gerhard. After 5 years of faithful work, the delicious work appeared at the beginning of the year 1641 in Nuremberg. The interpretation is inserted immediately into the Bible text (in brackets) and distinguished from the text by smaller print. In later editions, special explanations were also placed under the verses. Each book and chapter has good summaries. Luther's prefaces to the biblical books and his short marginal glosses are included. Other valuable additions are: Time registers, a harmony of Protestant history, registers of the most distinguished doctrinal articles, explanations of foreign names and unknown words, and others.

What makes the Weimar Bible especially recommendable to the lay reader is that, according to the pious duke, its main purpose was "to serve the common man, who is not experienced in arts and languages. "With the help of this glossy Bible," writes Dr. Joh. Musäus, "every devout and pious Christian, if he has learned to read, can, according to the example of the Bereans in Scripture

\*) Mr. F. Dette dahier, 710 l'rauklin .4ve., has procured in 1877 a new beautiful impression in large quarto after the last (14th) edition. The prices find depending on the binding -12.00 to -25.0Y.

investigate and examine whether it is true as he hears it presented and taught in the public meetings.... With their help, every pious householder can direct his teaching ministry to his own, raise children and servants in discipline and admonition to the Lord and, with the help of divine grace, bring it about that the word of Christ dwells abundantly in his house and among his own, in all wisdom" 2c.

We would like to mention another very short Bible explanation: the Hirschberg Bible, which was published in 3 octavo volumes from 1756 onwards.) It was edited by Ehrenfried Liebich, pastor in Lomnitz near Hirschberg in Silesia, and Joh. Friedr. Burg, Oberconsistorialrath in Breslau (d. 1760). The former first drafted the notes with Burg's approval and the latter revised, improved and increased them. Both were learned, pious men, zealous for the welfare of the church. With determination, they testified against the reason-believing scriptural explanation penetrating into the church, with seriousness they opposed the unbelief that was coming out more and more boldly and saved in their Bible explanation especially the sayings that were contested by the scoffers. Burg concludes his preface, among other things, with the following words: "In our days we see the multitude of scoffers with melancholy and with tears in their eyes, yes, with a zeal that almost grieves them to death, who do not keep your word, O Lord, Triune God, but forget it, even blaspheme it and consider it a mockery, multiplying so horribly: May then, by your blessing, O Spirit of grace, what has been attempted here for the salvation and explanation of it, achieve this purpose in so many misled souls, to make the inestimable benefit that we have in this precious word of yours more and more known to them and ever more precious and valuable. May all... who love your salvation, in the use of this new edition... may it always prove itself anew as spirit and life, yes, as words of eternal life, whose blessed effect will only prove perfect in eternity! Yes, let not your word, O Lord, the eternal light, be extinguished in us!

We do not cite these writings in order that the reader may abandon his own research, but in order to give him some means of assistance for the same. Nor do we want to say that the dear men whose writings we have mentioned have everywhere hit the true

meaning of the words, for they were not infallible prophets and apostles; but this is what we say, that in their interpretation they always had the word of the holy apostle in mind: "If anyone has prophecy, let it be similar to faith," Rom. 12:7, that they were firmly convinced that all Scripture was inspired by God, and that in their work they had the glory of God and the salvation of the church in mind as their goal.

Here we cannot but add a warning. In many Lutheran families there are Bible editions that they have let themselves be talked into by wandering profit-seeking agents, but which should not be found there. They are usually illustrated and beautifully bound, contain either explanations or various additions that should serve as explanations. The explanations, however, are not all similar to the faith, but often perversions of the holy scripture, and the praised supplements, e.g. compilations, are not really the same.

\*) We do not know whether the new edition procured forty years ago is reproduced unchanged.

The books on the establishment of the doctrines of faith, history of the religious parties 2c. are teeming with errors and misrepresentations. Therefore, be careful and follow faithful advice.

We conclude with the words with which Luther ends a sermon on John 5:39 ff. (Erl. A. 19, 104): "May the eternal God and Father of our Lord Jesus Christ grant us His grace, that we may study the Holy Scriptures well and diligently, and seek and find Christ in them, and through Him have eternal life. May God help us by grace. Amen. " G.

(Submitted by P. R. Herbst.)

### Something about the present apostasy from the biblical-Lutheran doctrine of election by grace.

(Conclusion.)  
One can see where it leads, if one puts faith as a condition to be fulfilled by man before the choice and wants to make the choice of human reason plausible by the assumed "in view of faith"! There faith is thought at least as a partial work of man, and thus one has got into the swamp of synergism and Pelagianism! If faith were not conceived at least as a partial work of man, then the "in view of faith" would not explain anything at all to human reason, so the assumed "rule of election" would not achieve the purpose that is expressly pursued. Therefore, as certainly as the "in view of faith" is established and held fast, in order to make the choice of human reason unobjectionable, it is also certain that human merit and human worthiness are put into the "faith. Therefore, all those must reject the opposing doctrine who want to hold that faith alone is God's work of grace, and who want to hold that election is a choice of grace.

We are left with the choice that the Scriptures reveal. The Scriptures reveal to us no other motive for election than God's grace in Christ. For the sake of Christ, God has blessed us in time with all spiritual blessings, called us, brought us to faith, sanctified us and kept us in faith. But for Christ's sake, God also provided us with all these blessings, with calling, with conversion or faith, with adoption, with sanctification, etc., before the time of the world, when we were not yet able to do anything good, that is, when we were not yet able to believe.

Should one think it possible that in the Lutheran church, where the word: "By grace I shall be saved" is valid and where one draws one's faith from the Scriptures alone, this pure doctrine of the election by grace, which is so highly comforting for Christians, could somehow have been touched? Or that this doctrine, after it has been so often clearly stated, could be denounced as Calvinism, as is continually done by Professors Schmidt, Stellhorn, Loy, etc.? What does Calvin concern us with? That he cites sayings for his false doctrine, which we also use to prove the right doctrine, cannot concern us. The fact that he uses an expression here and there that is also used in the exposition of the right doctrine, who

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**[67]** can that make you crazy? Nevertheless, Calvin's whole teaching remains wrong and our whole teaching remains right. Even the pope often uses sayings and words in certain teachings that we also use. The opponents should therefore be ashamed before God and/or the church that they cry out the pure biblical doctrine of election, as it is confessed by the Synodal Conference, as Calvinistic and that, because reason encounters mysteries in the doctrine of election, they distort this doctrine so horribly in order to strike at Capital among the people. Especially should the apostate Missourians and the Ohioans be ashamed of their present omissions, since, before Prof. Schmidt laid the unfortunate egg of his Pelagian and Papist doctrine of election, they never thought so far. But so it goes when one loses filial reverence for God's Word.

As the opponents have fallen away from the pure doctrine in the doctrine of election, so also in the doctrine of conversion. They have now arrived at Iowa, which they themselves formerly, and rightly, accused of false doctrine of conversion. Iowa has now become orthodox with Ohio as if overnight. And this friendship comes not because Iowa has abandoned its false doctrine, but because Ohio has now embraced the Iowa error. Yes, Ohio has fallen away from the pure doctrine it formerly professed. Iowa still teaches, in spite of all the misrepresentations, that man's blessedness is "in the last analysis" based on man's free, own decision, on man's good conduct. It is true that Ohio has recently very carefully assured that they only mean good behavior by virtue of grace. But they completely nullify this assurance themselves by using "conduct" to make it plausible to human reason why one person is converted before another. Thus, they mean a behavior, an omission of resistance, which man performs by natural forces. Prof. Schmidt and a writer in Ohio newspapers have explicitly attributed the omission of the so-called willful resistance to natural forces. First, the person lying in the swamp of sin should, so to speak, pull himself out by the head, then grace comes and brings him to dry land. But man is dead in transgression and sins before his conversion. Before he is born again or converted, man has no free will in spiritual matters, nor any spiritual powers to behave well. He also cannot give the "slightest yes". God must take away all and any inward reluctance hindering conversion, namely, overcome it by the power of His grace. This is how a person is converted. This is clear teaching of the Scriptures and the symbols. "Convert me, O Lord, and I shall be converted." So what is the use of the miserable synergistic reasoning of self-decision and self-submission of willful resistance in conversion to the diminution of divine grace? Every person who has been converted to Christ knows and must say yes and amen to the fact that he has not contributed the slightest thing to his conversion himself, but that it is entirely and completely God's work of grace. God's grace, with its gentle power and holy pull, overcame him, and in his conversion made a willing and consenting person out of one who was unwilling and reluctant. Back, therefore, to the old Word of God and the pure teachings of Luther! Christ



Says: "No one can come to me unless the Father draws him". And, "You did not choose me, but I chose you."

In the doctrine of the certainty of future blessedness, too, the opposing side has departed from the pure doctrine. Scripture and confession clearly teach that a true Christian should be completely certain of his eternal salvation by faith. Christians, Christ's sheep, should believe Christ, who says: "I give them (my sheep) eternal life, and no one will snatch them out of my hand. Christians should consider themselves God's chosen children, not as if they had received a special revelation, but because they have the gospel, through which Christ is given to them with all his merit and with all his goods and gifts. But if they have Christ, they have all things, "How shall he not with him give us all things?" They do not need to worry about whether they have been chosen for salvation. Such thoughts are sin and come from the temptation of Satan. They do not need to wander with their thoughts into the distance, neither into the heights nor into the depths. They should look at the Lamb of God, who has borne the world's sin, and thus also their sin; they should look at God's Father's heart, which has been completely reconciled to them through Christ: then they will know how God is disposed toward them and has been disposed toward them from eternity. Moreover, they see how God's grace has long been at work with them. Because God wants to make them eternally blessed, they say, that is why he has approached me with his grace from my childhood. The Holy Spirit has called me through the gospel, enlightened me with his gifts, and sanctified and preserved me in the right faith. His word guarantees me that he will also carry out the work of grace in me. It is certain by God's grace that I belong to God's chosen children, to those to whom he has eternally intended beatitude. The true Christian should say with Job: "I know that my Redeemer lives, and he will raise me up from the earth hereafter." And with St. Paul: "I know in whom I believe, and I am sure that he is able to keep my salvation for me until that day."

How sadly, on the other hand, the opposing side teaches about the certainty of blessedness! A Christian is supposed to have complete certainty only on his deathbed. Only then, when he has fulfilled the condition of perseverance, can he be sure that he belongs to the elect and will be eternally blessed. But this is neither faith nor certainty, but doubt and uncertainty. It was not like that with Job or with St. Paul, and yet these were sinful people, like us. What they say in the quoted sayings, they say not only for themselves, but for all believing children of God. And it is precisely this firm, confident faith, which already has eternal life in blessed hope, even though it does not yet have it, that lifts us above all earthly suffering, takes the bitterness out of the impending death and is the strongest driving force for following Christ. Therefore, instead of making such certainty of faith in the future eternal life uncertain by ifs and buts, one should rather help that this certainty of faith in the personal election and the future blessedness grows in the believing Christians, to their comfort in the tribulation, to the zeal in sanctification and to the expulsion of carnal security.

So we call out to the opponents once again, to no longer be led in matters of Christian faith by "Frau Hulda", \*) of whom they well know how much Luther resented her, but to rise from the fall and return to the pure doctrine of Scripture and the pure doctrine of Luther, then unity of spirit can be restored and peace can be achieved. God grant it in mercy!

(Submitted.)

### **Open letter to our dear traveling preachers.**

Beloved brothers in the Lord!

It is true that you have to bear "the burden and heat of the day" and cold and snow storms on top of that. In addition, you will not find a good night's lodging everywhere after a tedious hike on foot, on horseback or in wagons and sleighs. You will soon have blankets that are too light, and soon you will be crushed by a righteous, thick, German upper bed. In addition, there are perhaps the nightly tormentors, the cruel little monsters that our Lord has set upon us sinners for our humiliation. And these are known to be as fond of human blood as the bloodthirsty Negro kings are even of the blood of this or that of their subjects. You will be so badly stung by these little monsters that they will not only rob you of the necessary night's rest, but that you will also emerge in the morning, spotted like a trout, from your bed of pain.

But what can you expect for breakfast? Sometimes you have to make do with a very poor breakfast. You are happy to do so, because you do not want to have it better than your hosts. You gladly follow the poor life of Christ, who did not have where He laid His head. You willingly follow the example of St. Paul, your great predecessor, who was just as happy to "suffer lack as to have abundance," just as happy to fast temporarily as to enjoy good food, just as willing to endure frost and heat as to enjoy good weather, who was "able to do all things through Him who made him mighty," namely our dear Lord Jesus Christ.

You will diligently keep this example of yours, the dear apostle, before your eyes, especially in 2 Cor. 11. Admittedly, you have not yet attained apostolic honors. For the sake of Christ you have not yet been beaten, beheaded and thrown into prison, and you have not yet been in danger of death before the enemies of Christ. We children of the last times, we weaklings in the faith, would not be able to endure all this with cheerful courage, like the dear apostles, these first witnesses of Christ, and especially St. Paul among

them.

At the same time, the suffering that God's chosen armor had to endure was certainly not far from his heart, more so than all the physical suffering, deprivation and discomfort. Not everywhere did he find open ears for his testimony of Christ, willing hearts, poor sinners from his own people, who had been salutarily crushed by the hammer of the law. The Acts of the Apostles tell us that the mass of the Jews scattered in the pagan cities of Asia Minor were ready to listen to his testimony.

\*) Mrs. Hulda calls Luther the reason, if the same presumes to master, to fight and to change the articles of the Christian faith, if it cannot rhyme the same.

He stubbornly and maliciously resisted the testimony. Thus, although he was inflamed with ardent love for his people according to Rom. 9, he finally had to break out in the painful lamentation of Apost. 13,46: "The word of God had to be told to you first (according to God's order, cf. Rom. 15,8), comparing the Old Testament prophecies of Christ and the New Testament, actual and historical fulfillment in Christ. But since you reject it and do not consider yourselves worthy of eternal life, behold, we turn to the Gentiles."

You have certainly experienced something similar, my dear brothers, on several occasions. You will not always and everywhere find open ears and willing hearts among your fellow believers and people, the immigrated and immigrating German Lutherans in these and those settlements. Some of these immigrants may have had emotional (Pietist) preachers in their old fatherland. They are not averse to your testimony of Christ and are willing to be healed of their morbid emotional faith through your healthy, Lutheran preaching of Christ and His work of redemption, which is independent of human faith, and to arrive at the healthy Lutheran faith of the Scriptures and the heart at the same time.

Others have been fed either water soups or hard dumplings by their moral and virtue preachers over there, which still lie undigested in their stomachs and yet at the same time have produced the flatulence of arrogance and self-righteousness. Still others have brought over from the dazzling chameleon, i.e., their Protestant-union preacher, a misty Christ who hovers between heaven and earth, is neither fish nor flesh, neither God nor man, but the morbid spawn of their philosophizing imagination and can help the poor sinners nothing. Other people, over there perhaps unchurched and powerfully corroded by the mass apostasy of the poor German people, by unbelief, may have been either softened or hardened by all kinds of misfortune and misfortune on the journey. Still other Lutherans who immigrated earlier are in danger of being driven crazy by a swarming preacher from simplicity in Christ.

Sometimes you have a very diverse audience in front of you. And there it can easily happen that you do not get an invitation after your first sermon in such a settlement. You will have to repeat your visit, and the few souls eager for salvation will also keep their mouths shut. But this should not put you down and make you despondent. We Lutheran preachers in general, who are more interested in gathering and planting, or nurturing and watering, must always keep Isa. 55:11 in mind. This is our comfort, for it is written that the word of the Lord should not return to Him empty, but should accomplish what pleases Him, and should succeed when He sends it.

Then you should not avoid visiting that settlement again from time to time, if you have not suffered the same fate as St. Paul of the stiff-necked self-righteous children of the synagogue, who maliciously rejected the gospel; for you cannot know, but you have to hope, according to that comforting word of the Lord, that his word from your mouth has had many a salutary after-effect in your absence. The word of the law may have awakened many a sure sinner from his hard sleep, and the gospel may have comforted many a frightened conscience.

But sometimes you also come to settlements, where you are willingly received and the spiritually starved fellow believers and people, and whoever else finds his way here, eagerly receive the food of the souls, the precious gospel, from your mouth and let themselves be filled with the bread of life.

Then you can preach the sweet and comforting sermon of the justification of the poor sinner before God by grace alone, for Christ's sake, through faith without the cooperation and assistance of works, with the joyful opening of your mouth and the power from on high.

Of course, this very preaching is the noblest task of your laborious and yet so sweet profession, and that everywhere, there may be many or few souls hungry for mercy. The good shepherd himself gave his life for the hundredth, lost and stray sheep and shed his blood to snatch it from the jaws of the infernal wolf, Satan! How should you, as his evangelists, not do the same and put all the powers of the soul and all the members of the body to this service? Is not every single immortal soul, bought at a high price by the blood of Christ and wrested from Satan, worth more in the sight of God than all the gold and silver, pearls and precious stones on earth and under the earth, yes, than all the kingdoms of the world and their glory?

Then you have great cause to thank and praise the Lord, if you, as helpers and co-workers of the Holy Spirit, as ambassadors in Christ's stead, snatch even one soul from "the authority of darkness and transfer it into the kingdom of the dear Son" through the word of grace, so that it may finally "attain to the inheritance of the saints in the light", to the full possession and enjoyment of the imperishable, undefiled and unfading inheritance, which the Lord has assigned to it and preserves.

So, by helping even one soul from sin to righteousness, from an evil conscience to a good conscience, from the curse of the law to the blessing of grace, from spiritual death to spiritual life, from hell to heaven, from damnation to salvation, you are before God, In spite of your poor and unsightly appearance before the eyes of men, are you not much more glorious than all the famous generals, statesmen, scholars and artists, yes, than all the mightiest princes of the earth, who, as such, are not able to snatch even one poor

sinner from the power of Satan and bring him to heaven?

But it also happens that you occasionally come to larger settlements, where you stay for a few days and preach there more than once, if the people desire it. You will certainly receive several requests to visit individual families in order to baptize children. To comfort the sick, who are in need of it, or to report them otherwise.

It could also happen that in the evening neighbors, friends and relatives of your hostelers would come together in your hostel. There you will have a suitable opportunity, without breaking spiritual conversations from the fence, to catch out of the good treasure of your heart old and new things, which serve for teaching, for edification, for improvement, yes, also for harmless amusement.

Then it could also happen that a half-educated person or doubter or smart aleck or even an obviously unbeliever and mocker could be among the people.

The people of our country are no longer as simple-minded and without suspicion or ulterior motives as they were in the past. Moreover, our objectionable country people are no longer as simple-minded and without distrust and all kinds of ulterior motives as they were in the past, but are tainted from time to time by the newfangled culture and afflicted by the intricate educational addiction of our days. At your request, however, the Lord will give you a fresh and cheerful spirit and the right word in the right place, so that your adversary will lose the courage to try to earn a knighthood from you. The reputation of such a journeyman among his people would also suffer noticeably.

Summa, you still have several opportunities to deal with individuals on your spiritual crusades and cross-country journeys, first of all in order to convert these and those unconverted from the power of Satan to Christ or to strengthen those who are already believers from among your fellow believers and people and whoever else hears you, through the Word of God.

There you have to instruct the ignorant, rebuke the erring, shut the mouth of the contradictor, counsel the one who is at a loss for his salvation, heal the sore conscience, comfort the sad, help the challenged out.

Now there is a request from one of your old journeymen - senior in the language of the church - who did your work 40 years ago and for about 3 years below that. And the writer of this is convinced that he is doing it also in the name of your older and younger brothers in office, yes, of all readers of the "Lutheran". However, I should have done it right at the beginning, and then this letter would have been somewhat shorter. But you must, after love, have patience with me.

However, it was close to my heart to accompany you a little in spirit on your faith journeys and thus to let a little of encouragement and consolation flow in.

The request, however, is that you inform the readers more often about your "deeds and fates", sufferings and joys, in the "Lutheran".

Indeed, this would bear multiple fruit.

Firstly, for "your work of faith and labor of love", the faithful intercession and the hand of love would be kept alive and active in the readers.

On the other hand, the fruit of your "labor of love", visibly blessed back and forth, would have a refreshing and stimulating repercussion on our older communities.

Thirdly, many younger journeymen in our seminaries would be inspired to follow you and surrender to this blessed service.

Only always hold on to the word of God and prayer for your own souls and intercession for your hearers.

And hereby commanded to the Lord and the word of his grace

from

Your old coworker in the work of the Lord

W. Sihler.

Fort Wayne on Feb. 7, 1884.

It gives me the greatest air and joy to see discord and disunity arise for the sake of God's word, for this is God's way, course and happiness.

(Luther.)

(Submitted.)

## **Easter joy in and from Israel.**

Cleophas and his unnamed companion are "sad" because they "hoped that he would redeem Israel" (Luc. 24, 17. 21.). But this hope, they want to say, is buried with Christ. There the unknown stranger punishes them as "fools and slow of heart to believe all that the prophets have spoken. - Did not Christ have to suffer such things and enter into his glory?" (v. 25. 26.) And now the risen Prince of Life holds a paschal Bible lesson with the two mourners from "Moses and all the prophets" (v. 27.), and paschal radiance dawns in their hearts even before the eyes held before recognize him in the breaking of bread; for they confess their heart-burning from the Word after his disappearance (v. 16. 31.32.). The mourners have become rejoicers, and in Zerusalem the words resound from mouth to mouth in the circle of tongues, "The Lord is risen indeed!" (v. 34.) The sorrow of the cross makes and makes sad; Easter faith makes and makes joyful. Our youngest brothers from the house of Israel know a thing or two about this. They now no longer "demand" a "sign"; for the crucified One, previously an "annoyance" to them, has been revealed to them as the Risen One, "divine power and divine wisdom" (1 Cor. 1:22-24). O, what an Easter blessing may have been for the Easter congregation in New York, made up of Jewish and Gentile Christians, in the midst of which, on the evening of the first Easter day, three sons of Abraham were again incorporated into the kingdom of God through holy baptism! Praise be to God, the Lord, the God of Israel, who alone does wonders! (Ps. 72:18.) "Miracles"? Yes, dear reader, real "miracles"! It is true that every conversion is a miracle of Him who, among other things, is also called "Wonderful"; but the conversion of a confirmed Jew to the previously hated Nazarene is such a miracle in a very special sense and measure. And what does the Lord want to tell us by the riches of His mercy and grace, that in such a short time He dignifies us poor, lowly, unworthy people with such joys, true Easter joys? Apart from many other things, certainly also this, that he is pleased with our missionary service to Israel out of grace. - What distinguishes "ours" from "others"? We do not come to Israel with the flattering preaching of its extraordinary future as a "people" or even of its supposed future vocation in world history. We confess in view of the past: "Salvation comes from the Jews" (Joh. 4, 22.); but we do not put them off to a more distant future by misinterpreting the words "and so all Israel will be saved" (Rom. 11, 26.). We certainly appreciate the "father of the faithful," whom Jehovah Himself made from a "high father" (Abram) to a "father of the multitude" (Abraham); but we attack their Jewish Abrahamic conceit as a sin worthy of punishment, just as we do the pride of money, virtue, scholarship, priesthood, and other proud stilts from which the high-legged and high-nosed old Adam must first come down in order to be able to crawl to the cross of Christ! - And what happens? The merciful Lord gives one prey after the other to his maid who confesses his word! Oh miracle! The hard-headed, rigid and stiff "Missourians" have become partakers of an honor of the apostolic primitive time and church: Jewish and Gentile Christians united into One Flock under the One Shepherd! In the cow eyes of the dull

This firstfruits harvest of the 6 brothers from Israel is, however, a "miracle" in the eyes of Christians! - Oh, how many well-meant attempts of a missionary society, how many faithful labors of capable, well-educated workers, how many far greater sacrifices than we have made so far, how many fervent songs and prayers of fiery missionary friends have not shown such fruit of victory! Are we better than they? Oh no! Who would even dare to think of "merit" in this? All is grace, nothing but grace! (Rom. 11, 5-7.) So far the Lord has lured and strengthened our faith in such a heartfelt way that we would have to have hearts as hard as pebbles if we did not understand this language. Or do we not recognize from such Easter message how the Risen Lord confesses this very work? Every converted Jew is a bodily, living witness of the resurrection of Christ and its whole, full, indivisible truth. Thus the gracious Lord, who is "the truth" Himself, testifies that He is pleased with our little service to Israel, to whom we bring the whole counsel of God for salvation. We are not content with the "historical" confession: Jesus of Nazareth is the Messiah, the Son of God. We do not proceed quickly and easily, but slowly and thoroughly. We do not lure them with any promises and do not put a "premium" on their baptism. One is not content with convincing their minds and teaching them the language of the New Testament Zion and thus increasing the number of circumcised and uncircumcised mouth and head Christians. One does not blunt the plowshare of the law and does not lead it above the surface but into the bottom of the conscience; one does not sow the seed of the gospel sparsely but abundantly. After many months of instruction with the missionary and subsequent baptismal instruction with Mr. D. König, the former says: "they are all converted in the truth!" Blessed be the feet which followed these lost sheep from the house of Israel, blessed be the lips which preached the Gospel to them, blessed be the hands which broke for them the bread of life! Yes, dear reader, we have high cause to thank the Lord of the Church, the Gölte of Israel, also for the gifts he gave to our brother Daniel for his special profession, for the blaze of faith that glows in his heart, for the love for his brothers "according to the election.... for the sake of the fathers" (Rom. 11, 28.), for the hope that will not let him be put to shame even when our zeal is dull, our hearts colder, our hands emptier than should be the case. "Ah, if every pulse were a thanksgiving and every breath a song!" - Then also the intercession would not remain like a snail in the house or crawl slowly, and the gifts would not go the canker course. One would not consider the "cost" of this mission, but the "price" also of a converted Jew's soul: Christ's blood! What do we offer to the converts from Israel? What earthly reward can lure them to our camp? The shame of Christ's cross accompanies them at every turn; they must break the most precious earthly bonds in order to share in the "bonds" of Christ! They must leave everything in order to win Christ, to adhere to Him and to follow Him! - And we should not welcome with brotherly love the confessors of him whom we confess, who have been cursed and banned by theirs.

\*) Read: equal to zero. Red.

take them, heal their welts, bind up their wounds, feed them in our hostel if possible? Have you not wished, dear reader, to be worthy of serving and helping someone persecuted for the sake of Christ, a martyr? Such people - especially in this country, in the shadow of freedom - are rare game. - Here, dear reader, in our six brothers from Israel, the Lord himself introduces you to six such "saints" who leave everything for his sake. They should not ask: "What will we get in return?" (Matth. 19, 27.), but their temptations and sufferings we should, as much as possible, relieve. It is a washing away of wounds, and this is what that jailer of Philippi did before he was baptized (Acts 16:33). But enough! We know what to do! May the eternally rich God warm the hearts and fill the hands especially of those (there are many) who have not yet sacrificed anything for this purpose! - In memory of what was said earlier, I would like to ask serious Christian businessmen to contact Mr. Daniel Danäsnaann, 154 D. K'ourtli 8tr., New York Oit<sup>h</sup>. Of the three last baptized he writes: "They are all educated people.... From Galicia ... 24 ... 32 ... 36 years old." Brothers in the ministry want to make an effort to find out such positions and to inform the missionary. We do not want (pardon the repetition) to make our brothers poorer for the prescribed fight and run; but we do not want to push them out naked and bare or leave them lying on the road. They should and will work, remembering the word, "If any man will not work, neither shall he eat" (2 Thess. 3:10-12.). But what would you say of the skipper who pulls the drowning man out of the water into the ship, but leaves the exhausted man lying helpless without food or drink? God, who "does not reject His people," protects us from such merciless "mercy," as Paul proves partly by his own example and partly by that of the 7,000 in Elijah's time (Rom. 11:1, 2, 4). We also confidently repeat after him: "So it is also now at this time with those who remain, according to the election of graces" (v. 5). - Therefore, also in regard to the new converts, we praise God with fervent thanksgiving: "May God's gifts and calling not repent of Him! .. To him be glory forever and ever! Amen!" (V. 29. 36).

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## Theses

to

### Meeting for the 1884 Synod of Delegates.

Submitted on behalf of F. P. [Pieper].

**Set 1.**

A doctrine is scriptural only if it is based on the express words of Scripture or, which is the same thing, if it is taken and judged solely from the passages of Scripture that deal precisely with this doctrine.

A. What we are saying here. Not that all the words with which we speak of a doctrine (or the ecclesiastical and theological expression) must be in the letter of Scripture, but that all that is said in a doctrine must be revealed in the words of Scripture.



B. What we hereby reject: a. The derivation of a doctrine from the so-called whole of Scripture or from passages that do not deal with this doctrine; b. The rejection or modulation of a doctrine clearly expressed in Scripture for the sake of so-called necessary conclusions or in the interest of a so-called system.

### Set 2.

Only if we hold on to this will we remain

- a. the individual articles of Christian doctrine stand and still have faith at all; only then is
- b. a divine certainty in our hearts and the right decisiveness towards all error; only then will
- c. left to the Christians the right given to them by Christ to test all doctrine; only then do we have
- d. the promise that God will also give people and listeners who accept our teaching (Luther).

## To the ecclesiastical chronicle.

### I. America.

**Mission to the Jews.** Already in the previous issue we reported that on the last Easter Sunday three Israelites, who came to the knowledge of their Messiah, our dear Savior JEsu Christ, through our dear missionary to the Jews, were to be incorporated into the holy Christian Church through baptism. This has now happened by God's grace. Mr. Landsmann writes to us about this under April 14: "Last night Christ showed us all that he lives, by again making three souls from Israel, who were his bitter enemies, his disciples through holy baptism, who confessed him freely and joyfully before a congregation of 800 people. Father Sieker preached a moving sermon on 1 Tim. 3, 16: 'The great mystery of God is evident: God is manifested in the flesh, justified in the Spirit, appeared to the angels, preached to the Gentiles, believed by the world, taken up into glory'. There were also many Jews in the church who heard and saw everything. Some of them could tell how much they resented everything; they would have gladly blasphemed, but they had to keep silent. - For three days I have had a big fight with two young people, one of whom is a fanatical Talmud Jew, the other an unbelieving so-called Reform Jew. Their reluctance has made me literally sick. May the Lord open their hardened hearts! For He alone can do that, no man. A third person affected by God's word asked me for baptism. But I had to tell him that he still lacked the necessary knowledge, and with that he allowed himself to be calmed down .

**A necessary warning** will be given in the next number of the "Schulblatt", namely against a newspaper for children published in Milwaukee, called "Kinderpost", which one tries to place in all state schools where German instruction is given, and otherwise in German families, and which is already printed in 150,000 copies. In the above-mentioned number of the "Schulblatt", Director K. proves in detail that this newspaper for German children is not only unchildlike and un-German, but also thoroughly un-Christian, "because it knows nothing about Christ, the one and only Savior of the world and therefore also of the children, and wants to and may know and say nothing, and because it

instead of the righteousness which is valid before God, the shallow virtue morality of nationalism and the lodges is endeavoring to raise." "We therefore ask," the article concludes, "all our dear brethren in the school and preaching ministries, to whom these lines come to hand, cordially and imploringly that they keep an eye on the 'children's mail,' which wants to nestle so obtrusively in the families; I ask them cordially that they keep this insidious poison away from the children's souls commanded to them, as much as they ever can. Praise and thanks be to God that we have a "Lutheran Children's Journal" which we can put into the hands of our dear little ones with the best conscience, a journal which they can read for their salvation and for true advancement in good! Let us spread it diligently."

### II. foreign countries.

**The new so-called revised Bible.** For many years, people in Germany have been working on "revising" the old Luther Bible, that is, improving it. Now that the revision will soon be finished, it is finally being considered that, if the new Bible is to be introduced into church, school and home, the congregations should also have something to say about it. The time in which no one was allowed to complain when the godless church rulers took away the good catechisms and the good hymnals of the congregations and introduced new ones, most shamefully falsified and corrupted, without further ado, is over, thank God. Dr. Münkler therefore writes in his "Neues Zeitblatt" of March 20: "After all, it depends on the congregations whether they want to put up with the new Bible. They have had free choice in liturgy, catechism, and hymnal, and they will least of all be denied it in the case of the Bible. If one is now somewhat familiar with the congregations, one will be able to say for oneself that a general acceptance of the new Bible is not to be thought of. Unwilling statements can already be heard now, as if the Bible should even be touched. One should not count on the fact that the unwillingness will subside after a closer acquaintance with the corrected Bible. - What we have in prospect is a double Bible in the congregations, and that is a bleak prospect. Hitherto the Luther Bible has been the unifying volume for the whole of Protestant Germany; now this is added to the many divisions; and if we wish to look farther out, we must expect that the German churches abroad will not accept the new Bible either, and will increase the certification considerably." - Dr. Münkler is right. We German Lutherans here in America at least will not accept the new Bible under any condition. One of the reasons which induced the small Lutheran Central Bible Society here to print and distribute the old unchanged Luther Bible itself at great expense in various formats is that it was feared that it would soon not be possible to obtain an unchanged Luther Bible from Germany. W. [Walther]

**Deification of the pope.** On March 3, Rome celebrated the sixth anniversary of the coronation of the current Pope Leo the Thirteenth. In the court newspaper of the pope was congratulated thereby among other things with the words: "To you, O lion from the tribe Juda, our congratulations are valid!"

**Interdict.** An interdict is an antichristian, papal church punishment that consists of prohibiting certain or all public acts of worship in a place, in a parish, in a city, or even in an entire country. Recently, in France, such an interdict was imposed on a parish by a papal bishop. The "Kreuzblatt" of March 30 relates the event in the following way: The assistant pastor of the village of

Menesplet in the Dordogne had recently been sentenced to four days' imprisonment.

He had been pulled from the pulpit because he had violently attacked the government over the public school law. When he returned from prison, the inhabitants of the village received him like a martyr with processions and church bells. After this homage had already lasted 2 full hours, the Maire thought it was enough and, dressed in the insignia of his dignity and accompanied by two Gensdarmen, entered the church. This action was interpreted by the bishop of Perigueux as a desecration, and so it came about that Sunday after mass, the dean Parrot of Montpont ascended the pulpit and communicated to the population of Menesplet an episcopal decree which banned the church for 14 days. The assistant pastor then proceeded to execute the bishop's order in the face of the horrified congregation, removing the existing hosts and stripping the altar of all jewelry. Then he informed the devotees that the bells were not to be rung during the 14 days and that no kind of worship was to take place in the area of the banished village. Those to be baptized would have to be taken to a neighboring church, and those to die would have to be carried to the grave without a priestly blessing. This made a deep impression on the peasants. The women fainted and the men shed tears.

**He who puts himself on an equal footing with the world** has no right to complain about the evil world; but if he does so, he is a wretched hypocrite. Even the Catholic Bishop Besson of Nimes in France recently reproached his so-called "good" Catholics, who are in fact bad, in a pastoral letter. In it, as the "Kreuzblatt" reports, he writes, among other things, the following: "One has made a comfortable religion for oneself, which goes together with the most suspicious pleasures and the most shameful passions. One is angry every day with those who do not believe in God, and lives himself as if he did not believe in him. One complains that there are schools from which the name of God is banned, and one persistently reads novels that violate his holy law; one incessantly visits the theater, the school of pestilence and nefariousness, where this law is ridiculed . . . No, we have no salvation to look forward to in this way; one does not lift up others by humiliating oneself." - Unfortunately, this punitive sermon also fits many so-called good Protestants, yes, even many who want to be good Lutherans. May God have mercy! W. [Walther]

### **Converted by a sermon of Luther.**

Dr. Hieronymus Welker von Molsdorff, a faithful friend and disciple of Luther, author of many wonderful writings, describes in one of them how he was converted by one of Luther's sermons, as follows:

"When I came to Wittenberg 40 years ago to learn the art of oratory and to begin my studies of jurisprudence (for at that time I thought of nothing less than that I would become a theologian), it once happened that Doctor Luther interpreted the Catechism in the church and gave frightening examples of the divine wrath against sin, at the same time with terrible divine threats. I was so deeply moved by this sermon of Luther's that I fell into an unusual sadness, which drove me to seriously repent and convert from the sins into which I had previously fallen, partly through ungodly company, partly through avid reading of Lucian, that God-denying religious mocker. In short, the consternation and affliction of my soul, which arose in me, became an inducement for me to apply myself from now on to the study of theology. Therefore, I have often blessed myself because of this sadness sent to me by God.

[71] praised, thinking of that saying Ps. 119, 71: 'It is dear to me that you have humbled me, that I may learn your rights'. But Paul expressly says that we shall never repent of having been thus afflicted and grieved by God Himself."

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### **Luther Monument.**

I read about a farmer in Hesse to whom a pastor came to collect money for a Luther monument. He said, "What is the monument made of?" The pastor said, "Of stone." "I won't give anything for that," replied the farmer, "but if you want to erect a monument to Luther in the spirit, if you want to reintroduce the Lutheran catechism in our parish, I will help plenty." And the pastor could go. Hadn't the farmer hit the nail on the head? If only our time would rise up and not continue to build the graves of the prophets, if not, it will not escape the woe of the Lord our Savior!

(Evangelical Lutheran Messenger of Peace.)

### **The Jesuits**

The Lutherans still love to make a sheep's clothing out of the Holy Scriptures in order to cover their evil cause in it. It usually turns out badly for them.

In 1601, at the request of Maximilian, Duke of Bavaria, a colloquium (public discussion of doctrine) was held in Regensburg. Our theologians were joined by the distinguished philosopher Cornelius Martini. When the Jesuit Gretser saw him, he immediately said: Huick 8au1 intr kropūstas? Is Saul also among the prophets? (1 Sam. 10, 11.) But Martini answered him beautifully from the same passage: HuLsro as'mas patrisinei, I seek my father's asses, i.e. your lost and deceived souls.

A word spoken in its season is like golden apples in silver bowls, i.e., it is convenient and inconvenient to hear, says Solomon Proverbs 25:11.

May the Lord richly equip his children with such fruits! (Evangelical Lutheran Messenger of Peace.)

Dr. Johann Diekmann, General Superintendent of the Duchies of Bremen and Verden, who died in 1720, was pronounced dead in 1712. He wrote the following about it in his calendar: "In this month of October, I have been pronounced dead in Hamburg, Berlin and Leipzig in the printed notices (news), and also variously in letters. May God grant that, since I am still alive by His grace, I may henceforth endeavor all the more to die to sin and to kill it in me, so that my Jesus may live all the more strongly in me and that I may live in Him unchanged here in faith and there eternally with Him in sight. Amen."

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### **Inaugurations.**

On the Sunday after Easter, Mr. ? A. Grafelmann, who had resigned his office because of illness, but is now restored by God's grace, was introduced to the congregation at Victor, Iowa, by C . W. Baumhöfener.

According to the order received, Mr. P. M. T. Holls was introduced in Osage Bluff with the assistance of Mr. P. H . Wesche byl . A. Proft.

After a number of members of the St. Jacobi congregation in Chicago had formed a new, independent congregation, the St. Lucas congregation of Lake View, and had appointed the previous assistant preacher of the first-named congregation, Joh. E. A. Müller, he was installed in his office by the undersigned in the midst of his congregation on Sunday Oculi in accordance with the commission received. W. Bartling.

## To the Synod of Delegates.

All delegates and guests who attended the  
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can get the usual discount for 1)H bare rouucl trip by paying full price until Chicago and on the way back only if they immediately register with the undersigned by card, who will send them a certificate for the return trip.

Mr. C. Eißfeldt in Milwaukee also gives the Certificate for OtucLAO L 'ltou Bahn

to which all who reside in the State of Wisconsin are requested to apply. C. H. F. Rohlfing.

### **IncomeintothecoffeeofhellinoisDistrict:**

For the synod treasury: From?. Weisbrodt's Jmma- nuels congregation in Mount Olive \$10.00. Fr. Mennicke's congregation in Rock Island 30.00. (S. \$40.00.)

On the new building in St. Louis: By?. Burfeind in Rich 1.00.

For traveling preachers in the West and Northwest?: Cämmerer in Cbandlerville, Joh. Eichmann, H. Schneider and Fr. Brauer 2.00 each, P. Vollmers, H. Eichmann, Jak. Kruse, Joh. Hirschen, Joh. Kraft, Fr. Herrmann, C. H. Henkel, Chr. Bön- sel, W. Kirchner sen. 1.00 each, Fd. Zorn, H. Dörr, G. Dietz .50 each, Bernh. Eichmann, Karl Kreis, W. Kirchner jun, Fr. Kirchner Jr. each.25. (S. \$19.50.)

For inner mission: By?. Bartling in Chicago from Aug. Lange 1.50. P. Nuoffers Gem. in Eagle Lake 13.75. W. Grotc in Addison 2.00. By Chr. Bockelmann from etl. members of?. Wangerin's comm. in Sumner 4.00. By?. Steege in Dundee from the Women's Club 12.76. By?. Böttcher in Mount Pulaski from H. Honn 10.00. P. Burfeind's comm. in Rich 6.75. W. D. das. 1.00. (S. K51.76.)

For heathen mission: Teacher Theiss'pupil in Danville 5.50.

For Negro Mission: Through?. Miracles in Chicago by N. N. (with motto Marc. 16, 15.) 2.00. Fr. Mary's parish in Danville 14.50. (p. G16.50.)

"For mission to the Jews: Through?. miracles in Cbicago by N. N. (with the motto Joh. 4, 22.) 2.00. By?. Rabe in Warsaw by Joh. Spitze 2.00, G. Sonneborn 1.00, Ch. Oberlies .50, H. Oberlies .50. By?. Burfeind in Rich by W. D. 1.00. By?. Schieferdecker, Palm Sunday coll. of the congregation in New Gehlenbeck, 12.00. (S. P19.00.)

For emigrant mission in New York: By?. miracles in Cbicago by Anna Evers 2.00. From?.. Large Gem. in Addison: by Sophie Dettmering 1.00, H. Bude, H. Dettme- ring each .50, F. Göüner5.00, F. Kuhlmann 1.00. (S. K10.00.)

For poor students in St. Louis: By?. Reinke in Chicago from the Young Fr. Association for John Meyer 20.00.

For poor students in Springfield: By?. Cämmerer in Chandlerville, collected at K. Nuppel's wedding, 3.50. By?. Waiting in Danville from the young men and maidens in sr- Gem. for Huber 25.00, for Trappe 10.75, for Th. Stephan 10.00. P. Mennicke's Gem. in Rock Island for A. Mennicke 10.00, for Fr. Krögr 10.00. (S. H69.25.)

For poor students in Fort Wayne: By?. Noack in Dalton from Fr. Rau for E. Scheibe 10.00. Durck?. Bartling in Cbicago from sr. Gem. for E. Albrecht 17.00, for W. Kohn 17.00. Gem. in Addison for W- Baths 15.00. P. Mennicke's Gem. in Rock Island for Fr. & G. Möller 20.00. (S. H79.00.)

For poor students in Addison: Lebrer Wildes Schküler in Wine Hill 5 00. from?. Streckfuß's Gem. in Chicago 2.00, Karl Bauer .50, from the Gem. 15.00 for Gust. Brewer. By ? . Burfeind in Rich from Heinr. Stege for M. Burkhardt 5.00. Gem. in Addison for A. Roßmann 15.00. P. Burfeind's Gem. in Rick for E. Petzel 10.00. Durck Kassirer Birkner in New Nork for A. Princke 57.25, for Reisig 10.00, for W. Krönte 5.00. (S. G124.75.)

For poor students in Milwaukee: Miracles in Chicago by the Young Friars' Association for A. Harloff 15.00. Miracles there for A. Leutbeußer by the women in his congregation 8.00. By Heinemann at Okawville by F. Rennegarbe, Sr. for Rösch 5.00. P. Mennicke's congregation at Rock Island for Ernst Mennicke 10.00. (p. K46.00.)

For the progymnasium in Milwaukee: by?. Knies in Golden of B. 10.55. For salaries of professors?: Weisbrodts Gem. in Mount Olive 17.50 and by?. Wunders Gem. in Chicago 34.00. (S. K62.05.)

For?. M. Wyneken: Coll. of?. Dorn's Gem. at Plea- sant Ridge 10.55. P. Great Gem. at Addison 5.00. (S. G15.55.)

For the widow's fund: By?. Bartling in Cbicago from Aug. Lange 1.50. P. Grupes Gem. in Rodenberg 20.00. Contribution from?. Dorn in Pleasant Ridge 2.00. Contribution from teacher Eggers in Homewood 4.00. (p. 27.50.)

For the deaf and dumb?: Frscs Gem. in Champaign 3.58. P. Bohlens Gem. in Summit 4.16. P. Weisbrodis Gem. in Mount Olive 10.00. (S. O17.74.)

For the orphanage near St. Louis?: Haakes Pau- lusingem. in Cbapin 6.50. Durck?. Heinemann near Okawville from Mrs. Waseloh 2.00. (S. K8.50.)

For studying orphan boys from Addison: Teacher Ro- sens Schküler in Addison 2.60. C. Leptin in Sycamore 3.00. ! From Addison by H. Oeblerking 5.00, C. Greve 5.00, F. Lührs 1.00. Lebrer F. Wilde's singing club in Paulina, Iowa, 5.00. (pp. -K21.60.)

For the Gem. in Dresden, Saxony: By?. Bartling in Cbicago from Fr. Bornhöik 2.00. By I. Lunow, Abend- mabtScoll. from I'. Lwercenz' Gem. in Effingham 15.50. by P. Dorn's Gem. in Pleasant Ridge 6.25. by I'. Burfeind in Rich by W. D. 1.00. (L. \$24.75.)

Addison, Ill, April 15, 1884. H. Bartling, Cassirer.

### **Entered the Sasse of the Eastern District:**

For the synodical treasury: from the congregation at St. Jo- bannisburg K9 45. congregation at Hartem 13.88. congregation at Port Richmond 41.97. Jmm. congregation at Brooklvn 20 00. congregation at Otto 2.35. Trinity congregation at Buffalo 15 05. congregation at Somerset 1.10. Jmm. - Gem. in Baltimore 11/24 (Summa K127.91.)

For the widow's fund: I. Uhl in Albany through?. Frey 2.00. G. Klingelhöfer in Pittsburgb 2.00.

For the orphanage near Boston: Gem. in Long Green 5.00. G. Gübring in New Pork 2 00. Kassirer Schmalzriedt 2.00. N. N. in Harlem 5.00. Gem. in Washington 10.00. Stücker's children in Baltimore 1.00, Mrs. Tr. the. .75. (S. \$25.75.)

For orphanage near Pittsburgh: squat coll. at G. Miller in Accident 7.00.

For the deaf and dumb: N. Skwartz in Pittsburgh 10.00.

For the orphanage at Mount Vernon: Mrs. Monsec in New Uork 5.00.

For poor students in St. Louis: Gem. in St. Jo- bannisburg 2.00. Mrs. S. in Washington 2.00, A. Z. there 2.50. Gem. in Wellsville 12.20, Christenlekrcollecte das. 4.04, Joh. Gallmann das. 1.76 for Th. & K. Engelder 18.00. (S. \$24.50.)

For poor students in Fort Wayne: Collecte at the Golden Hock Time of Father & Mother Chicken in Buffalo for Rand 4.40.

For poor students in New Pork: Mrs. A. B. Nies in Accident 2.00. Wittwe Eisenhut in Pittsburg 5.00 for Fleckenstein.

For Jewish mission: Geo. Emmet in Washington 5.00, F. Stutz das. 5.00. Wittwe Heinemann in Buffalo .25, Mrs. Alternoo das. 1.00. Gem. in St. Johannisburg 2.00. Gem. in Rickmond 9.55. C. Ludmeyer in Schenectadn 4.00. by Dir. Bohm 9.50. Durck Miss. Landsmann 4.00. Durck Kassirer Grahl 60.12. Karl Eißner 2.00. Hänschen Körner 1.00. ?. Tramm 2.00. by Kassirer Bartling 20 00. G. Güh- ring 2.00. C. Skmerling .50. A. Paar, St. Paul, 15.48. I. Zinkenber 1.00. by Kassirer Schmalzriedt 12.06. L. Obermeier 2.00. F. Schultz, North Ridge, 1.00. Mrs. Lebrer Con- zelmann 1.00. Mrs. Louise Ncstler 2.00. Zinkenber 1.00. by Dir. Bohm 5.00. (p. H168.46.)

For inner mission in the West: From individual members of the Trinity congregation in Buffalo 54.50. congregation in St. Jo- bannisburg 5.92. congregation in Uork 30.00, N. N. the. 1.00. N. N. in Richmond 1.00. Miss. Meblborn in Skenectady .50. by?. Hein of Joh. Loreich 5.00, Johann Keil sen. 2.00, Mrs.?. Köhler 1.00. Karl Lieberknecht by P. Hanser 1.00. women's club of Zion's comm. in Boston 4.00. I. H. Succop in Pittsburg 5.00.

comm. in Roxbury 5.00, E. of Etta das. 1.00. By? King of Wölßner, Leutncr, N. N., Johann Zinkenbrg each 1.00. Gem. P. Lauterbacks at Stations of the Cross 3.30. Hockzeitscoll. at G. Mueller's, Accident, 7.00. Gem. in Somer set 8.00. Women's Club in Roxbury 4.20. Sundayickulcoll. in Utica durck?. Germann 5 00. Mrs. N. N. in Pittsburg 5.00. Zionsgem. in Boston 20.00. (S. K173.42.)

For inner mission: congregation in Harlem 5.00. Jmm. congregation in Brooklyn 10.00. F. Schultz in Nortb Ridge 2.00. Durck?, Frincke sen. from A. H. Sieck 5.00, N N. 5.00, G. Frank, H. Sckaberg, Gottfr. Wiedemann each 1.00. Kasv. Reimers in Port Rickmond 1.00. Durck?. Lsiürken of Mrs. I. 4.00, N. N. 2.00, N. N. 2 00, N. N. .95, Mrs. K., A. Brauer 1.00 each, G. Menker 1.80. St. Andrew's Comm. in Buffalo 20.60. (S. S64.35.)

To college building in St. Louis: congreg. in St. John's- burg 8.00. congreg. in Long Green naked tr. 10.00. Mrs. M. student in East Boston 5.00. congreg. in Somerset naked tr. 1.50. (S. -K24.50.)

For Negro mission: Gem. in St. Johannisburg 2.00. G. Delhof m New Uork 2.00. Jmm. congreg. in Brooklvn 10.00. (S. \$14.00.)

For E m i g r.-M is si o n in Baltimore: Durck Kassirer T. H. Menk 3.45. By Kassirer Sckmalzriedt 8.83.

To college tuition: St. John's congreg. in Brooklyn 14.50. congreg. in New Uork 8.60.

For the progymnasium in New Aork: Jmm.-Gem. in Brooklyn 10.00.

For sick pastors: Gem. in Long Green 5.00.

For the comm. in Lincoln, Nebr.: comm. in Washington 10.18. Jmm. comm. in Baltimore 35.00.

For the Macon City comm. on Mon: Jmm. comm. in Baltimore 8pm.

For the Danbury community: By Kassirer Grabl 4.50. M. Meier, New York, 5.00.

For the community in Utica: Durck Kassirer Grahl 7.27.

For the congregation in Dresden: St. Johannisgem. in Brooklyn 27.17. N. N. in Harlem 3.00.

New Uork, March 8, 1884. I. Birkner, Kassirer.

#### Entered the caste of the Western District:

For the synodal treasury: By Mr. Umback of?. Wangerin's congregation in Lrt. Louis P27.55. From?. Matthias' congregation in Paola, Easter Collecte, 9.45. IN Falke's congregation in Glasgow 4.50. Praeses Biltz' congregation in Concordia 15.00. Easter coll. of the congregation. IN Hafners in Leavenwortb 10.25. IN Pennekamps Gem. in Topeka 12.50. IN Griebels Gem. in California 4.05. j Eastercoll. of Gem. IN Nethings in Lincoln 16.50. (Summa H99.80.)

For college construction: Durck Hrn. Haas of?. Wangerin's Gem. in St. Louis, 6th Zblg-, 181.00. IN Rebwaldt's Gem. in Clark's Fort 28.00. (S. \$209.00.)

For inner mission in the West: IN Frese's congreg. in Han- over 9.40. Durck Hrn. Haas of IN Wangerin's congreg. in L>t. Louis 102.75. Durck IN Nützet in West Ely of Virgin M. G. 1.50. N. N. in St. Louis 2.00. Durck IN W nkler in Ceulral of s. Confirmanden 3.25, F. Friese 1.00, E Deuser 1.00. IN Sievers' Gem. in Cape Girardeau 10 70. N. W S. in Staunton, Ill., 2.00. IN Jben's Gem. in Farmington 6.00. By IN Griebel in California by A. Böckbaus 1.00. By IN Ncthing in Lincoln by H. H. Eckhoff 1.00. I'. Mueller's Gem. bet Wellsville 7.00. (p. \$148.60.)

For the mission to the Jews: By Mr. Schlimpert from ? Zschoches Gem. in Frohna 23.05. P. Falles Gem. in Glasgow 2.10. By ? O. Hanser in St. Louis from N. N. .50. By ? Mencke from sr. Gem. in Stover 5.30, sr. Filialgem. in Rich-land 4.45, by 2 schoolgirls .75. By ? Jungck in Pal-mer, Coll. on Hrn. Nie. Peter's wedding, 4.20. By ? Ne-thing in Lincoln by L. Kunolt sen. 1.00. (S. -41.35.)

For the Negro Mission: By ? Nothing in Lincoln by Dor. and Anna Kunolt 1.00 each.

For ? Hübener's Gem. in Dresden: ? Grimm's Gem. in Washington 9.00.

For the deaf and dumb: ? Grimm's Gem. in Washington 10.00. P. Michels' Gem. in New Haven 2.00. By ? Winkler in Central by F. Friese 1.00. By ? Nothing in Lincoln by L. Kunoldt Sr. 1.00. (S. -14.00.)

For the widow's fund: ? Will in Concordia 4.00, by sr. Gcm. 12.70. Fr. Matthias in Paola 5.00. Fr. Jungcks Gem. bet Palmer 9.00. (S. -30.70.)

For poor students in St. Louis: Through Praeses Biltz in Concordia from sr. Gem. 5.00 (specifically for St. Claus). Through ? Nütze! in West Ely from Mrs. G. "for a studying orphan boy" 5.00.

For poor students in Springfield: ? Left confirmands 2.75 (spec. for L. Hagelberg).

For the Gem. in Kansas City: ? Maack's Gem. at St. Charles 8.65.

For the orphanage near St. Louis: By ? Winkler in Central from s. Confrimanden 3.00.

For poor and sick pastors and teachers: Mr. Rathel in Picrce City 150.00.

For the progymnasium in Concordia: ? Michels' Gem. in New Haven 3.00. P. Rehwald's Gem. in Clarks Fork 13.25.

For the flooded on the Ohio: By ? Griebel in California by A. Backhaus 1.00.

St. Louis, April 20, 1884. H. H. Meyer, Cassirer.

1328 H. Ickarkct 8tr.

**For orphanage at Addison, Ill,** received Jan. 1, 1884: From parishes 2c. in Illinois: by ? Lewerenz at Effingham, Ill, by Chr. Alt - 1.00, I. Krohn .50, A. Eden, Tr. Ringwald, ? Lewerenz each 1.00, I. Todt .50, M. u. H. Langhoff .50, E. u. S. Zander .50, H. Köpke .25, I., K. u. H. Reuter .30; Mrs. M. Woidt 1.00, Anton Tjardes .50. From Chicago: by ? Succop from I. Krüger 1.00, H. Danker .25 uno ges. at W. Thoms wedding 7.25; by ? Wunder from Mrs. N. N. 1.50, Mrs. N. N. 5.00, C. Warncke 1.00; by ? Bartling from the workers in E. H. Fischer's cigar factory 15.00, Ludw. Müller .50, Aug. Baumann 1.00, Aug. Krutz 1.00; by ? Wagner from sr. Gemeinde 50.00 u. 80.12, Joh. Kummer 10.00, N. N. .25; by ? Lochner from individual members of sr. Gem. 59.75; by ? Hölder from L. H. 1.00, Mrs. Fieberitz 1.00, from the Women's Association 10.00; by ? Engelbrecht from Karl Krüger .50 and thank-offerings from Mrs. W. Schröder 1.00; by ? Wunder from Mrs. Hänisch 5.00. By ? Sapper in Bloomington from Ch. Teske 3.00. From ? Large congregation in Addison: by Herm. Lührs by C. Heitmann, F. Dammeyer and W. Dammeyer each .25, F. Knippenberg .19, H. Heitmann, W. Böske, E. Pflug, H. Licht, A. Hahn & F. Kahle each .50, F. Kordt .75, F. Mesenbrinksen., F. Mesenbrink Jr, F. Palzien, C. Schnacke, F. Lührs, F. Kuhlmann, H. Neuhaus, F. Göllner, H. Wiebe each 1.00, H. Mesenbrink and D. Dammeyer 3.00 each; by W. Buchholz from H. Drögemüller, L. Mayers, W. Schaper, A. Pläß, Herm. Marquardt, H. Hachmeister, L. Kruse, A. Buchholz, H. Winkelmann, F. H. Buchholz, A. Wolkenhauer, F. H. Firne, H. Rohrs, L. Hohmeyer, C. Schulle, F. Leeseberg, C. Classen, V. v. Dissen, H. Liebt, I. Range, E. Buchholz, John Rohde, H. F. Stünkel, W. Rotermond, Prof. Th. Brohm and Wittwe Stünkel each 1.00, Paul Kleinschmidt, H. Stünkel, F. Thon, I. Schломann, D. Kruse, W. Mesenbrink, H. Buchholz and C. Harloff .50 each, H. Rosenwinkel 1.50, H. Kruse, E. Fiene, E. H. W. Leeseberg, L. Stünkel, Dir. Krauß, Prof. E. Homann, W. Buchholz, I. Reinke & Prof. Häntzschel 2.00 each, Prof. K. Brauer & L. Fiene .50 each, Prof. Selle 3.00, C. Heidemann .50, H. Kruse, W. Poppe & H. Helfers .25 each; by W. Grote by H. Tonne 1.00. By ? ^ Strieter's congregation in Proviso from the orphan box 12.90. By ? Noack's congregation in Dalton collectirt at the children's service 11.18. By ? Schrader in Ruma, part of the Miss. -Coll., 2.00. From ? Koch's congregation in Wheaton 2.65. From ? Heumann's congregation in Farina 8.02. From teacher Malte in St. Paul 1.00 and from Ernst Kaiser there 1.00. From ? Winter in Hampton from I. Wente 5.00. Christmas Collect from ? Müller's congregation in Schaumburg 36.00. From ? Kathhain's parish in Hoyle- ton 10.00. By ? Brüggmann's parish near Goodrich 15.67. By ? Brauer in Crete by Frieda Daus 1.00. By ? Früchtenicht in Elgin by Mrs. H. Vollstorff 2.00. Coll. by ? Kollmorgen's parish near Nashville 6.85. By ? Uffen- beck in Lemont, Weihn.-Coll. 12.15, Heindr. Schultz .50 and Wm. Schmidt .50. By ? Mennicke in Rock Island from Mrs. G. Scherer 3.00. by H. Dierking in Secor 5.00. by ? Wartens' parish in Danville 14.00. by ? Große in Hartem from Mrs. Hübner 1.00. by ? Heinemann from an unnamed in Gneaseo 10.00. by ? Böttcher in Mount Pulaski from Mrs. Hanna 1.00 and a gold ring. (S. -501.03.)

From congregations 2c. outside Illinois: by teacher Elbert of ? Theels Gem. in Newton, Wis., 11.00, in Crystal Lake, Wis., 3.50. By ? Sievers in Minneapolis, Minn, by the Gem. that, 13.65, of the comm. in Atwater 2.00, of Wittwe Schwend 2.00, Cornelius .50, Qniel .25 & Anna Bertsche .10. By ? Küchle in Milwaukee, Wis., of Mrs. Wergi .50, Mrs. Uecke 2.00. By ? Gutknecht in Caledonia, Minn. by two members of sr. Gem. 6.00. by Kassirer Schmalzriedt in Detroit, Mich., 31.10 & 19.05. by Kassirer Menk in St. Paul, Minn. 7.00. by Kassirer Eißfeldt in Milwaukee, Wis. 37.11 & 10.00. by Kassirer Tiarks in Monticello, Iowa, 11.50. by Kassirer Grahl in Fort Wayne, Ind. 16.36. by Phil. Bechtel at Theilman, Iowa, by Dir. Krauß 5.00. By Lucian Weiss at Fort Dodge, Iowa, 3.00.

By ? Mueller at Willow Creek, Minn, sent by H. Zempel at W. Lütke's wedding, 3.30. (p. -184.92.)

From children: Acknowledged in the Children's Gazette 357.26. By Teacher Grimm's Students at Fort Wayne, Ind. 2.00. (pp. -359.26.)

In board money: By ? Küchle at Milwaukee, Wis. from F. Sturr 4.50. By ? Bartling at Chicago, Ill. from Mrs. Wille for her nieces 24.00. (S. -28.50.)

For purchase of a piano: From L. Balgemann in Addison, Ill, 1.00.

Addison, Ill, April 12, 1884. H. Bartling, Cassirer.

With heartfelt thanks, the undersigned certifies that he has received the following gifts through Mr. Biltz, the president of the church:

) for support of the new **St. Pauls - Progymnasium in Concordia, Mo.:**

From ? Rohlfing's parish at Alma, Mo., -2.85, ? F. I. Biltz's parish in Concordia, 135.00, ? Willes Gem. that, 45.20, ? Janzow's Young Men's Association in St. Louis 10.00, ? Meyers Gem. at Indian Creek 15.00, ? Spehr's Gem. at Appleton City 11.00, Gem. at Cole Camp 3.00, Kassirer Meier at St. Louis 7.55, ? Rofchke's gem. in Piercc City 5.50, ? Mähr's gem. in Ellsworth, Kans., 5.00, ? Matthias' gem. in Paola 11.00, ? Lükers' gcm. in Farlington 10.00, ? Tönjes' parish in Ruffel 1.00, ? Hafner's parish in Leavenworth 11.00, together -273.10.

2) For construction:

From ? Menkes Gem. at Stover, Mo. 11.65, at Richland 11.05, ? Heyne's Gem. at Lake Creek, 25.85, ? Toenjes' Gem. at Ruffel, Kans. 2.00, ? Sennes Gem. at Alma 15.00, from Mr. C. F. Ziegler in Junction City 10.00, add. -75.55.

Concordia, Mo., April 21, '84. John Kröncke, Cassirer.

#### Postscript.

Since it was the expressed wish of the synodal congregations of the Western District to have a preschool here in the West, namely at this location, at least for the other synodal schools, after GSst had provided us with a teacher and a number of students (since Easter, 2 more have been added, and quite a number have already registered for the fall), we were faced with the unavoidable necessity of erecting our own building for the young institution. Trusting in God's continued blessing, we have now begun the construction, simple and solid, but in accordance with the needs, according to a plan examined by Mr. Sutermeister in Kansas City, improved and provided with specifications. It will be a two-story brick building, 32X54, with addition of same height, 20X24, plus basement. Cost price: approximately 5000 dollars. God willing, the construction will be completed next August. - In bringing this to the attention of our dear synodal congregations, we add the request to turn to us their assistance as far as it is possible for them. Items can be sent to the undersigned or to the treasurer, Ickr. ck. Xrooueke, Ooneorcliu, No., or to the Treasurer, Ickr. ck. F. I. Biltz.

**The Lutheran orphanage at St. Louis, Mo., has** received since March 18: From the congregation at Ellisville, Mo., -9.10. Miss Ottilie Pietschmann 8 trimmed girls' hats and 1 boys' cap. By Karl Geister from the piggy bank in ? Krämers Gem. in Humboldt 3.30. From Zionsdistr. in St. Louis: by Hackmann 19.10, by Göhmann 6.00, from Mrs. Louise Hauptmann 1.00. From ? Mayer's Gem. in St. Louis by Collector Dopp 5.55, from a happy pilgrim 2.00. From the Dreieinigk.-Distr. by Brockmeier 4.85. F. Seibert in Altamont, Ill, 1.50. H. Meier in Washington, Mo., 1.00. From the

confirmands of Mr. P. Bartels in St. Louis, 4.65. I. C. Brockmeier in St. Louis, 5.00. From the sewing club of the Trinity Distr. by Mrs. Niese, 26 children's shirts. From the school box of teacher Nagel in St. Louis 2.80. By? F. W. Pennekamp in New Wells, Mo. from sr. Gem. 10.00, child baptismal coll. by Mr. Meister 1.30, by Mr. Fiedler.80. From Mr. H. F. Müller in St. Louis 1 parthie tr. dresses. Mr. H. Dedecke Sr. through?. Wille in Concordia, Mo., 2.00. Mr. A. Almeroth in St. Louis 17 boys' hats. Mr. G. Bräustedt in St. Louis 2.00. From the Dreieinigk. district in St. Louis by Jörn 13.25, by Hänicken 5.00. From the Jmm. district in St. Louis by Huning 9.50, by Wilhardt 2.50, by Günther 7.00. From?. Janzows Gem. by Hörmann : from H. Kruse, A. Niemann each 1.00, Mr. Breusch 5.00, W. Döding 2.00, Mr. Sepmeyer 1.00, Mr. Schlichting .25, Mr. Tölke, Aug. Ühlich, Hedwig Tölke each 1.00; from the lower class of the Bethlehem School that. 2.90, together 16.15. From Kreuz-Distr. in St. Louis by Körner 2.50. From Zions-Distr. by Gehner 9.45. From? Mayers Gem. in St. Louis by Dopp 2.30, from a fröhl. Pilgrim 1.00. From?. Sievers in Cape Girardeau, Mo. by the Women's Association of his church. Gem. 10.00. By ? R. Bunnies from s. Gemm. in Drake and Red Oak 6.00. From Famous Shoe & Clothing Co. in St. Louis 2 dozen. Boys hats.

At?. C. C. E. Brandt: Through teacher Kam- mann from the orphan box of sr. students.75, thank-offering of sr. Wife for happy delivery 2.00. Delivery 2.00. From C. Quade 1 car-load of hard coal. Wittwe C. Trampe 2 sack potatoes, Ed. Trampe 3 p. do., 10 lbs. meat and 4 gall. Apple butt cr. C. Brunk 2 p. potatoes. I. G. Brandt 4 pr. boy's shoes. H. Trampe 2 bush. Potatoes. E. Fackler 1 bush. Potatoes. By?. C. Hafner from the Women's Association sr. Gem. 5 pr. woolen stockings. From?. Brandts Gem. by Birnbaum, Kopp, Schlüter and Veffel 20.75. By?. H. Bartels from sr. Gem. 15.00. From women's club of Bethlchems-Gem. in St. Louis 10.00. (p. -215.10.)

#### Correction.

The -3.70 "from the poor fund of the parish in Altamont" listed in my receipt of Jan. 21 were from the parish of Mr. P. Th. Grüber in Bethlehem, Ill. Also missing from my receipt of March 8: by Mr. P. Katt: from the Virgins' Association in his parish, and from Mrs. Wähler 5.00. Gem. 5.00, as well as from Mrs. Wähler 5.00, and the 5.00 "noted as from the Virgins' Association in Mr. P. Brandt's Gem. were from the Young Men's Association there.

1884. I. M. Estel, Cassirer. cor. 3ck <L Rut'er 8ts.



## For the preacher and teacher widows - and orphans - "äffe

(of the Illinois District)

have been received:

### 1. contributions:

From the pastors: W. Bartling -5.00, C. Schrader, I. F. Nuoffer, G. Johannes 2.00 each.  
From the Chicago Teachers Conference 19.75.

### 2. gifts:

From Mrs. I. Saß by?. Engelbrecht 2.00. From F. Rennegarbe sen. by?. W. Heinemann 5.00. Charfreitagscollecte of the parish of?. L. Lochners 25.76. From Mrs. Landeck by?. Hölter 1.00. From the parish of?. Leeb 5.55. From the parish of?. Johannes 16.75.

By Mr. Kassirer H. Bartling 40.50 were delivered. (Total -127.31.)

Chicag-o, Ill, April 15, 1884. H. Wunder, Kassirer.

## Get

for Wittenberg Academy, Shawano Co., Wis.: 1) Household cash: from?. Hudtloff & congregation -15.67, 1 peck dry. Beans, 1 peck red beets, 17 p. potatoes, 1 suckling pig, 2 gall. Plum jam. P. Dicke u. Gem. 16.17. P. Ebert and Gem. 10.00, 3 lbs. soap, 2 p. flour, 10 bush. Potatoes. Of the latter two Gemm. jointly 14.50. Coll. after a sermon preached by the undersigned in a Presbyterian church at Shawano 5.50. P. Dicht and Gem. 10.50. ?. Erck and comm. 12.50. Fr. Markworth and comm. 7.16. Fr. Hiebei and comm. 23.00. Fr. Leyhe and comm. 5.00, 15 pp. Potatoes, 1 p. red beets, 2 p. turnips, bush. Onions, 1 1 barrel of sauerkraut, 6 doz. Eggs. P. Gap & comm. 3.00. P. Walker & comm. bush, green, bush, dry beans, bush. Peas, 6 bars of soap, 3 p. flour and 6 p. potatoes. From the women's club of the Gem. 1 pillow with 2 covers, 1 straw sack, 1 sheet & 2 quilts.?. Ebert and Schütz 1.35. ?. Aulich & Co. 2.50. P. Kleinhaus 5.00, 20 lbs. of butter, 25 lbs. of cheese, Peck apples & 1 pig. P. Schwan u. Gem. 16.33, 2 piglets. Kassirer Tiarks 4.00. Mr. C. Eißfeldt: porcelain goods, werth 30.00. 2) Baukasse: Collecte on inauguration day 16.88. P. Walkers Gem. 13.40. By ?. Walker from the Vereinskaffe 11.05. P. Leyhe 6.00. P. Skilling 2.00. P. Lücke 2.00. P. Rehwinkel 5.00. P. Purz- ner and Gem. in Wittenberg 10.53. C. Purzner.

For poor students received with heartfelt thanks by Mr. P. Heitmüller from his parish at the Clifty, Ind., (especially for Stud. H. Röhrs) -9.50. By Mr. P. Gräbner the Collecte on 2nd Easter Day 7.95. By Mr. P. Biedermann in Friedensau, Nebr., a Coll. sr. Gem. 7.00. By Mr. ?. Engelder in Punxsutawney, Pa. the Char Friday coll. of sr. Salemsgem. in Brady Township 17.00. By Mr. P. B. Sievers in Cape Girardeau, Mo. from Mrs. F. Gerstacker 2.90, from Mrs. H. Nischwitz 1.00. By N. N. in Pomeroy, Ohio, (spec. for Morhart) 3.00. C. F. W. Walther.

## For the seminar - budget in St. Louis:

From Gatsche Brothers -10.00. From Mr. Schürmann in Jefferson Co, Mo, 2 bushels potatoes. From Mr. Bro. Koehn, Sr. in Sheboygan, Wis. barrels of salt fish.

Many thanks to the dear donors.

St. Louis, April 16, 1884.

H. LuNlkuntz.

For the student Daberkow received through Mr.?. M. Adam from his Immanuels congregation -16.00, and from his Zions congregation 4.00. God bless the lenient givers.

Springfield, Ill, April 9, 1884, I. S. Simon.

Received by Mr. C. C. Schmidt for Stud. Hackmann 9.15 coll. at the wedding of Mr. P. Meiländer; by Mr. ?. Horst for Stud. Horst 1.00 from Mrs. Weber. Günther.

## For the local SeminarLibrary

received from Mr. Teacher G. M. Beyer: A. H. Francke, Idea Studiosi tdeologiae and Llouita pastoral!" Ideologies.

Gunther.

Received with thanks for the church building at RoseHill, Cotton- wood Co., Minn-, by Mr. P. I. H. Muller from its congregation -6.80, by himself 1.20. By Mr. P. Schaaf 10.00. C. W. Nickels,?.

. For t h e Wittenberg - Academy by Mr. P. Lübker in Juka, Ill, received -6.00.

Thank you very much!

Wittenberg, April 2, 1884.

H. Feuchter.

For the seminary household in Springfield received from the parish of Mr. P. I. Drögemüller in Arenzville, Ill, 1 box of meat, containing 3 hams, 9 shoulders, 4 sides. - To the dear givers the warmest thanks. Helene Pfau.

Just published:

## MILD

Price 40 cents. Postage 10 cents.

**Luth. Concordia Publishing House.**

## Changed addresses:

?6V. -V oraclemaun, Victor, Iowa Oo., Iorva.

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O. IA. ^edermuu, 759 Viue 8tr., Oiueiuuati, O.

O. -tppel, 1312 8. Llaiu 8tr, Lloomingtou, Ill.

Game. Lammauu, 1004 31st 8tr, Okioago, Ill.

I., P. Rittmueller, 719 W. lleKersou 8tr., Lloomingtou, Ill. ?. liuellMi, 868 12td 8tr., Llilwaudee, IVis.

Lutexed at tde?ost Otüeo from 8t. I "ouis, Llo., as seooud-elass matter.

### **Synod Address.**

"The Lord has done great things for us, and we rejoice in them." (Psalm 126:3.)

This word of the Psalm expresses what now moves our hearts and what we must therefore let speak out above all things. The Lord has done great things for us, a great help in the great troubles that have afflicted us.

Let's just think back. A heavy pressure was on all of us when we last met. An article of our Christian faith had been attacked, which the Scriptures clearly reveal and our confession just as clearly testifies to; an article which, if overturned, must take with it the foundation on which our salvation stands. In its place, an attempt had been made to set a doctrine which, if accepted, would have transferred our salvation to an entirely different ground.

And this was not done outright and blatantly - it would hardly have brought danger - but it was done in a rather veiled way and under deceptive appearances. It was a high and noble thing to say that it was not the teaching of the Scriptures and the Confession, but rather our frightening falsification of them that was being fought against; it was the truth of the Gospel itself that was to be saved against us and preserved for Christianity.

And those who spoke like this were not our old enemies whose voice was known. They were brothers who did that. They prayed that their hearts were bleeding, but they could not do otherwise. Therein lay the danger.

And this danger had come reasonably close to us. There were some among us even then who were openly on the side of our accusers. Others seemed to be on the way. Some had allowed themselves to be confused. Not a few saw nothing but division or downfall of our community before their eyes. Yes, who will deny it, with troubled hearts we all waited for the things that were to come. This was the situation when we met for the last time. Strife on the outside, fear on the inside.

And now? - Now we see here all happy faces Our sadness is turned into joy

been. The danger is over. The battle is over. We have peace. Isn't that something great?

But how? Does not the cry of war still resound around us today? Is not the lust full of the arrows of our enemies? And we should have peace? - However, what the world calls peace, we do not have. There is no peace with those who make war. As long as they fight against the truth, they must be our enemies. But still we have peace. Just as well and in the same way as the first Christian church, Apost. 9, 31. The apostolic church also had enemies at that time and also kept enemies, and these enemies also had and kept their great anger and did what they could to disturb the church of God. And yet the Scripture says, "So then the church had peace throughout all Judea and Galilee and Samaria." For he who presided over her as sun and shield, and protected her with his right hand, had cried out to her persecutors: So far and no further! That was enough. That gave peace, and that in the midst of strife. And so we too have peace now, peace throughout the land, through all our districts, in all our communities. The strife no longer troubles us, not even outwardly, and as many of our God's children are at peace, not only with God through our Lord Jesus Christ, not only with their own consciences, but also among themselves, and now hold fast to one another against all attempts of the enemy, in one mind and in one opinion. Is this not something great?

But it is not a shameful but a victorious peace that we have. Not as if our adversaries had declared themselves conquered, which they might well have done. Not that anyone else would have fallen to us. Even the apostolic church should not be so well off. But as they once had, so we now have victory. For only the one to whom the Lord grants victory is the victor. In the sight of God, however, the one who has survived the challenge and has kept the faith always has the victory and wears the wreath. This is the victory that has been given to us. And oh how gladly we want to be gnügen! After all, this is the only victory that brings the right spoils.

And there has been no lack of such spoils either. We know that we have gained something, because we enjoy it. The dear holy Scriptures, studied and more deeply opened up in the challenge, have become all the higher, more glorious and sweeter for us. The confession of our church has once again proven itself in this struggle as the good confession of the faith that was once given to the saints. Through this, however, its reputation could only increase. We have become all the more confident in standing alone on the Word of Scripture against all men's reputations and in becoming fools for this Word before the world. For a source of comfort that had been badly buried has been abundantly opened to us again and has also done its part to make our hearts firm and confident in the truth. We now stand united and stronger than before.

If we now look at all this, if we consider how little this was to be expected according to human probability, and how quickly, beyond hope, what was intended to be evil has turned out to be good: then we really do not know what else we should say than: great, great things have happened to us!

But now, who has done this great thing? Who has won victory, peace and booty? Did we do it? Did we at least do our part? Were we perhaps too much superior to our adversaries in learning? Alas, our erudition, no matter how great it might have been, could not have made the difference. Or were we better able than they to explain the apparent contradiction between general grace and the special election of individuals and to make it acceptable to reason? That helped us even less. Indeed, we have not even tried. No, no! To speak humanly, we had everything against us in this fight - except one thing. Our opponents had a completely excessive advantage over us. For before the crowd, which does not think, but would all the more prefer to be considered enlightened and liberal, not we, but they, as fighters against dark madness, heroes of light and martyrs of liberty

and this has seldom failed to have an effect. In the case of those who always want to understand and make things up before they decide to accept divine truths themselves (and that is what the old Adam also wants in the Christians), they could refer to the judgment of "common" sense, which we were not allowed to do. In their doctrine there was no secret, from which even the wisest has to put his finger on his mouth. Everything rhymed with the natural human thoughts and feelings. Reasoning of every kind had free play and full validity. For the sake of their teachings, no one had to become a fool before the world. Was this not a great advantage for them? And did they omit to make use of it? - In the case of those who, even in matters of faith, based their convictions on the reputation of men (even if unconsciously), they could point to a number of "fathers" who, although not of their own mind, often seemed to agree with them in words. And how much this was of use to them, especially with those who knew least of these fathers, is clearly evident. - Yes, the dear holy Scriptures themselves they were able to adduce before unsuspecting and untrained Christians here and there with greater success than we. For the more - and rightly so - the general promises of grace in the Gospel are dear to the hearts of the simple-minded, the easier it is to persuade them that the doctrine of God's eternal election can be gathered or explained only from these passages. In short, what only reason and feeling of the natural man (also in Christians) thinks, desires and wants, all this spoke in this battle for them and against us. Would it have been a miracle if they had succeeded in listening to our people in numbers and finally even in leading them over to their camp with a ringing tune?

And yet the exact opposite of all this happened. After the first shock was over and it became clear where this attack actually came from and where it was aimed, our congregations turned their backs on their pretenders and liberators in such an overwhelming way that they themselves were dismayed and that they still do not know how to find their way into it. Congregations, which had previously paid little attention to the doctrine in question, are now amazed to find themselves standing firm against all attempts of our adversaries.

Now, whose work was all this? Should it have been our doing? No, no! This was done by the Lord and was a miracle before our eyes. No one could have done it, no one has done it, but he who does great things in us and in all places. But why did he do these great things to us? Truly, if it was not for the sake of his dear Son, if it was not out of free grace; if it was not so that he might exalt the wise in their prudence, and so that he might choose what is weak in the sight of the world, that he might put to shame what is strong, that no flesh might boast before him; if it was not for this reason, we do not know. Nor do we know how it happened. Except that it must have happened through his word and his spirit. With this he must have come into the hearts, must have made the text more powerful than all the glosses of the falsely praised art, must have broken and hindered all evil counsel and will, and strengthened us and held us fast in his word and faith. Different it cannot have happened. After all, this is His good, gracious will.

But if it is really the Lord Himself, and the Lord alone, who has done so great a thing for us, and by grace, well then, let us also rejoice in it with all our hearts.

Cheerful, not gloating. Let us not rejoice in the fall of our enemies. That would please the one who can and wants to raise the fallen again. Let us rejoice, not glorify, as if we considered as robbery what is given to us by grace. In this way, we would take back from God the glory that we had given Him in appearance. That would be a sign that we ourselves are already facing the trap. - No, if we sincerely believe that it is the Lord who has done great things for us, our joy must be of a completely different kind, it must be joy in the Lord. He who rejoices must rejoice in the Lord and be glad in the power of his strength; he who boasts must boast in the Lord alone. So then may there be joy in all of us.

In such joy we should forget what is behind, all the wrong that has been done to us, all the fear and distress that has been caused to us. Let all this now no longer be remembered for the sake of the great things God has done for us. Just as a woman whose hour has passed no longer thinks of fear for the sake of joy. - Rather, with this joy in our hearts, let us confidently reach forward, let us be joyful in hope. We want to trust the One who has preserved us until now that His faithfulness and grace will keep us until the end, yes, we want to look forward in advance to the great things He will certainly do for us in the future. - Finally, we should prove by deed that this joy does not make us lazy and unfruitful in good works, but that it makes us willing, eager and powerful for everything that pleases the Lord. Let us therefore make good use of the time of peace, following the example of the apostolic church! Let us build ourselves like them, let us walk in the fear of God, and we will not lack the comfort of the Holy Spirit.

As in the burnt offerings of the Old Testament, the billowing clouds of incense surrounded, enveloped and covered everything that would have been unattractive and offensive to the senses, so also with us the joy in the Lord and the praise of the great God and our Savior must envelop, hold down, muffle and swallow up everything that is still from below in us; but on the other hand lift, carry and strengthen what strives upward in us. Then our sacrifice of joy and thanksgiving will be a sweet savor before the Lord, he will remain with us with his grace, and we can sing day after day anew:

The Lord has done great things for us, and we rejoice in them.

Amen.

**"Gradezu - gives the best racers!"**

When Duke George of Saxony, that fierce enemy of Luther and persecutor of the Lutherans, saw death before his eyes in 1539, he sent for his confessor, Father Eisenberg. He took great pains to point the dying duke to his own merit and to the saints; in particular, he ordered him to invoke his patron saint, St. James,

sincerely. But this consolation would not calm the dying man in his agony. Then Doctor Rothe, his personal physician, who was Lutheran, took heart, wrapped his arms around the dying man and cried out to him: "My lord, you have a proverb: "Gradezu - gives the best racers! Therefore, do not pay attention to what is said to you about dead saints and other intercessors, but set your heart straight on the crucified Jesus, who died for our sin and is our only intercessor and beatifier, and you will be sure of your blessedness!" With a slurred tongue the duke, wrestling with death, said: "Help me, thou faithful Savior, Jesus Christ, have mercy on me and make me blessed through thy bitter suffering and death, amen. With these words he died.

Straight to JEsu! This was a right evangelical-Lutheran word; for it is according to the Gospel of Christ and is therefore called out by the Lutheran Church to all poor sinners who are frightened because of their sins. For thus saith the Lord Christ, Come unto me, all ye that labour and are heavy laden, and I will refresh you." Match. 11, 28. "Turn ye unto me, and ye shall be saved, even to the end of the world." Isa. 45, 22. "The strong have no need of the physician, but the sick. I have come to call sinners to repentance, and not the righteous." Matth. 9, 12. 13. The divine invitation is: "Come, for everything is ready! Go out into the highways and by the fences, and compel them to come in, that my house may be filled." Luc. 14, 17. 23. The Lord does not ask anything of the sinner who is afraid because of his sins, but that he comes to Him, that is, that he believes in Him. And through his friendly enticing word he wants to work such faith himself. He does not set any conditions that the sinner must first fulfill if he is to be allowed to come to him. "Whoever comes to me," he says, "I will not cast out." Joh. 6, 37. Therefore, when "all kinds of tax collectors and sinners" who were troubled because of their sins drew near to him, he took care of them, and the enemies spoke the truth when they said, "This one accepts sinners!" Luc. 15:1, 2. When Zacchaeus the tax collector turned to him, he was not cast out, but the LORD made an entrance into his house. When the sinner stood at His feet and wept, she was accepted with grace and received the comforting word: "Your sins are forgiven!" Luc. 7, 36 f. When the thief on the cross took refuge in Him, he heard the kind word: "Truly I say to you, today you will be with Me in Paradise." Luc. 23, 43. When the jailer at Philippi, in anguish because of his sins, asked, "Dear sirs, what shall I do that I may be saved?", Paul and Silas answered, "Believe on the Lord Jesus? so thou and thy house shall be saved." Apost. 16, 30. 31.

Yes, to JEsu! because his redemption is a perfect one. He accomplished the salvation of the whole human race, took upon himself all the sins of all men, bore, endured and atoned for all their punishments, fulfilled the whole law in their stead, and thus acquired the righteousness required of man in the law. The heavenly Father, by raising His Son, our guarantor, declared that all our debts were paid. The righteousness acquired by Christ is now offered to sinners in the word of the gospel, in baptism and the night meal. All will be saved in

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**[75]** pointed to this one Savior. "There is salvation in no other, neither is there any other name given unto men, wherein we must be saved." Apost. 4:12. "God was in Christ," saith the apostle, "and reconciled the world unto himself, not imputing their sins unto them, and hath established among us the word of reconciliation. We are therefore ambassadors in Christ's stead, for God admonishes through us. So now we ask in Christ's stead: Be reconciled to God." 2 Cor. 5:19, 20.

So then the poor sinner may be told: Flee straight to Christ! Come, everything is ready! He wants to give you everything. Make a blessed exchange: lay at Christ's feet all your misery of sin and let him give you all his righteousness! Yes, not only so may, so shall, so must the poor sinner be told. Nothing else can save him, nothing else can raise him up. All other talk is vain. If one wanted to demand something from him, - he can do nothing. If one wanted to set him a condition, - he cannot fulfill it. If one wanted to comfort him otherwise, - no other comfort can truly satisfy his heart.

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But, one might say, is it not natural that sinners should be directed to the Savior of sinners? Would to God that all sinners everywhere were pointed straight to Christ! But how many are those who, instead of directing poor sinners to Christ, rather lead them away from Christ, or only let them come to him in a roundabout way, and put all kinds of obstacles in their way, so that they cannot flee straight to Jesus.

The Pabst Church in particular does not point sinners to Jesus, in fact, it does not point them to Jesus at all, but rather drives them away from Christ and points them to themselves, to their own penances and atonements, to their own merits, to the Virgin Mary and the saints and to the intercessions and merits of the same.

The Pontifical Council of Trent declared: "It is fitting for divine goodness that we should not be forgiven our sins without all satisfaction. (8688. 14. 6. 8.) It curses those who say that "the satisfaction of penitents is nothing else than the faith by which they understand that Christ has done enough for them. (Oau. 12.) It curses those who do not believe that repentance, which the sinner himself works, "prepares for grace." (Oav. 5.) It curses those who say that faith is necessary for the attainment of the forgiveness of sins. (8688. 6.) It commands the bishops to teach the people that it is good and useful to invoke the saints humbly and "to have recourse to their intercession, help and assistance". (8688. 25.) The Roman Catechism says of the invocation of Mary that we thereby "devoutly and humbly take refuge in her, that she may reconcile us sinners with God through her intercession." (IV, 5,8.)

The Romans do not refer to Christ, but always to Mary as the "refuge of sinners". A Roman priest says: "To the sinners I will preach the mercy of Mary, I will encourage all to turn to you, O Mary". (Cinc. Wahrheitsfr. 1852.) "Trust in Mary; for if thou art sick, Mary is the salvation of the sick. If thou art in sins, Mary is the refuge of sinners!" "He who trusts in Mary will for eternity.

not to shame." "Blessed is the heart to which Mary comes! Woe to the man who stands alone. She no longer protects him, she no longer has mercy on him. This abandonment is far more terrible than when God abandons man. . . . If Mary no longer prays for the sinner, where will he go? To the people? They cannot make him blessed. To the saints? They do not know him because their queen has abandoned him. To JEsus Christ? He looks not upon him; for his mother is no more with the sinner." ("Marian Preachers") In Roman prayer books we read, "O thou sweet Mother of graces, into thy gracious bosom lay and hide all my sins." "With childlike love and trust I come to thee, O Mother of Mercy, seeking help and comfort from thee. For thou art the safest refuge of all the poor, and the best mediatrix between God and man." "Under your protection and shield we flee, O holy God-bearer, do not spurn our prayer in our distresses, but deliver us at all times from all dangers. O glorious and blessed Virgin, our Lady, our Mediatrix, our Advocate, reconcile us to your Son, commend us to your Son, present us before your Son."

So the Pabst Church says to sinners: Christ is the Savior of sinners, but what he has done and suffered is not enough, you must also atone and do enough. He is the Redeemer, but the Virgin Mary must also redeem you. He has earned something for you, but you must also earn something, you also need the merits of the saints. He is indeed the reconciler, but he himself must first be reconciled through Mary. Not he, but Mary is the real refuge of sinners. You cannot come to Christ except through the Virgin Mary. So flee to Mary!

What a blasphemous doctrine is this teaching of the Pabst Church, a doctrine that robs the Lord Christ of all honor and the poor sinners of all comfort. Indeed, even the dumbest eye must see that the pope is the real antichrist, the anti-Christ, who impudently pushes Christ aside. Luther therefore writes, after he has explained the teaching of the holy gospel about this, thus: "But in the papacy this teaching has been put under the bench and despised; for the pope has only wanted to drive people to Christ with good works, so that they would do enough for their sins and say on the last day before the judgment of God: Behold, Lord Christ, I have done this, I have fasted so much, I have done these and those works. And if afterwards this also does not help, that one says: You dear Mary, come forth; help me, you dear St. John, St. Peter and Paul. This is called teaching the devil and not preaching Christ, but being driven and pushed away from Christ. Thus Christ has been taken out of the eyes of poor sinners, yes, even out of their hearts." (Excerpt of the 6th, 7th and 8th chapters of the Gospel of John A. 47, 300.)

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As in the papacy, so also in the sects the poor sinners are not exactly directed to Jesus. The doctrine that Christ is the Savior of the world and that one must believe in him is indeed written on paper in many of them and is also preached in part, but this doctrine of Christ, of his work and of faith does not come into effect in them.

We should not be surprised at this. The doctrine of the perfect redemption of Christ is something quite unknown to the vast majority. The Methodists, for example, understand by "complete redemption" their dreamed-of perfect sanctification of life. Their main comfort is not the perfect redemption of Christ, but their perfect sanctification. How often they scoff at the "poor sinner" of the Lutherans! They do not believe that Christ fulfilled the law for all sinners. Christ's obedience is only an example for them. That, because Christ has done and suffered everything for sinners, no sinner has to do anything to make himself blessed, that a sinner, in order to be blessed, should only accept in faith all that Christ has done for him, is almost not heard at all among them.

They also do not describe faith, as much as they may talk about it, as a mere receiving hand, which accepts all salvation acquired from Christ as a gift; they consider their self-generated feelings to be faith, they look at faith more for its effects, that it is active through love, and basically consider it to be a work of man.

And just as they do not know the receiving hand that grasps grace, so they know nothing of the divine giving hand with which God offers and gives grace and salvation to the poor sinner. Word and sacraments are not in truth means of grace, that is, means by which God communicates his grace to the sinner. They do not believe that God has placed all the treasures of salvation in the Word and Sacraments and that faith takes them from them.

They consider the gospel to be a mere teaching about the Lord Christ. They do not believe that the gospel is also the means by which God actually communicates what it proclaims to the sinner who believes; indeed, they mix the law into the gospel and make Christ a new lawgiver. Thus, for example, Methodist preachers are instructed in their church order: "The best way to preach Christ is to present him in all his offices and to proclaim his law as well as his gospel to believers and unbelievers, and to press vigorously and firmly for outward and inward holiness in all things." (§ 131.) "In short, go from one house to another and teach all who are in it, young and old, to become Christians from within and without; make clear to their minds every point, impress it on their minds, write it in their hearts. To the end, precept must be given upon precept, rule upon rule." (§ 141.) So this means - notice! - to preach Christ rightly according to the Methodists!



It is well known how the enthusiasts empty Holy Baptism and Holy Communion of all power and turn them into mere images and signs, into allegorical acts.

So Luther writes about it: "The enthusiasts of today . . . also say: We also proclaim grace and mercy through Christ.... and say, I, Luther, lie to them. But look at them. They confess that Christ died, hung on the cross and made us blessed, that is true; but they deny that by which we get him, that is the means, the way, the bridge and path, which they break down. ... It is like and goes with them, as if I preached to a man, I have a treasure, and yet I did not hold the treasure up to his face, neither did I give it to him.

the key to it; what would this treasure help him? They lock up the treasure they should put in front of our noses and lead me on a monkey's tail" (have made a fool of me); "the access and the handing over, the use and possession of the treasure is denied and taken away from me. That is why the fanciers say much about God, about forgiveness of sins and the grace of God, even that Christ died; but how I receive Christ, and how grace comes to me, that I get it, that we come together, then they say: the Spirit must do (it) alone, lead me on the monkey's tail; say that the outward word, baptism and sacrament is of no use, and yet preach about grace. That is to say, they proclaim the treasure to me and say fine things about it, but they have taken away the key and the bridge on which I am to come to the treasure. Now God has arranged it so that this treasure is given and presented to us through baptism, the sacrament of the Lord's Supper and the outward word. For these are the means and instruments by which we come to God's grace. This they deny. I say this because the devil is so quick to confess these words; but he denies the means by which we come to it, that is, they do not deny the treasure, but the use and benefit of the treasure, they take away and deprive us of the manner, means, and ways by which we come to it and enjoy the treasure, and how we should and may come to grace." (Excerpt from several chapters of Deut. 5. Erl. A. 36, 228.)

The sects therefore deny the means of grace and thus prevent sinners from coming to Christ and God's grace. And when, for example, the Methodists call the Word and the Lord's Supper means of grace, they do not do so in the sense that God offers grace through them, but in the sense that they, like other things, encourage man to seek and find grace for himself. That is why they call fasting, self-denial, taking up the cross, their love feasts and mass gatherings means of grace.

The teaching that all salvation has already been acquired for the whole world of sinners and that the sinner only needs to accept it by faith, that whoever believes the word of the gospel, the word in baptism and in the evening meal, and thus comes to Christ, immediately receives grace and forgiveness, This doctrine, this gospel of the poor sinner, is completely abhorrent to the proud sectarians, a real abomination, because according to this doctrine man has nothing to do and, as they say, the way to salvation is made too easy.

Therefore, they do not exactly point the poor sinner to Jesus, but rather make an enclosure around Golgotha, they make all kinds of demands that he must first fulfill before he can take comfort in grace, even if he has already come to the realization of his misery through the law. They ask him to cry out and struggle, to break through, to "get out" of his blessedness. One demands a certain measure of repentance, certain penitential struggles, certain feelings. He is not allowed to believe that he has obtained mercy until he feels mercy, and he is forced to struggle for these feelings. The jailer, who in his fear asked, "What shall I do that I may be saved?" would have been advised quite differently by the friars than by Paul and Silas, who said to him, "Believe in the Lord Jesus." They would have told him that to be blessed is not so.

They would have worked on him according to their method of conversion, asking him to pray and struggle, asking him from time to time under such treatment: How do you feel now? and, if the sweet feeling had not yet set in, would have encouraged him to continue struggling, and would have comforted him only when it had come to a breakthrough with him. O what a terrible perversion of the gospel!

Thus, both in the papacy and in the sects, the poor sinner is deprived of the comfort that Christ has acquired and intended for him.

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"Go to Christ, you poor sinners!" This was the real summa of all Luther's sermons. This precious instrument of God has led us back to the rich, inexhaustible source of consolation of the Gospel. No teacher since the holy apostles has understood, as Luther did, to paint Christ, the Savior of sinners, according to the holy Gospel, sweetly before their eyes and to draw them to Him. He clearly showed how Christ has done everything in our place and that no work is now required of the sinner, but that Christ wants to give him everything for free, so that the sinner with all his misery may, indeed should, confidently come to Christ, his Savior.

"We teach," he preaches, "that he (Christ) is to be known and regarded as the one who sits for the poor consciences who believe in him, not as a judge who wants to condemn and punish, but as a gracious, friendly, comforting mediator between my terrified conscience and God, 1 Tim. 2:5, saying unto me, If thou be a sinner and affrighted, and if the devil by the law will drag thee before the judgment seat, come and stand before me, and fear no wrath. Why? For I sit here, if thou believest in me, to stand between thee and God, that neither wrath nor displeasure may befall thee." (Sermon from the Summa of Christian Life. Erl. A. 19, 319.)

To the words of the shepherd seeking the lost, he says: "Behold, if we could thus paint his (Christ's) heart and press it into our hearts, that he should have such poured out desire, fear and longing for us, we could not be afraid or terrified of him, but would cheerfully run to him and abide with him alone, hearing no other doctrine nor master. For where any other teaching comes,

whether of Moses or any other, it certainly does nothing, but only hunts us down and torments us, so that we can come to no rest or peace. Therefore Christ also says Matth. 11,28.29: "Come to me, all you who are weary and burdened, and I will give you rest; and take my yoke upon you, and you will find rest for your souls. As if to say, Run and seek where ye will, hear and learn all that can be preached, and ye shall find neither rest nor peace of heart, save in me alone. We will gladly preach the good life, the ten commandments, and all kinds of doctrine; but to preach to the conscience, which is in anguish over its sins, there shall by no means sound any other word but of Christ. For this is the poor lost little sheep, which shall have no master, neither can it suffer, without his one Shepherd, who dealeth not at all with him in law, nor in demand, but dealeth most sweetly and gently with him, and with the little sheep in all his trouble,

He takes sin and fear upon Himself, and does for Himself what the sheep should do..... It is easy for him that a man is in sin, afflicted and despondent, and he cannot bear that he should remain in it and perish; but he entices you with his sweet gospel in the most friendly way, that you only come to him and let yourself be taken and carried on his shoulders, and be called his dear little sheep". (Kpost. Ev. am 3. S. nach Trin. Erl. A. 13, 49 f.)

To the words, "Come unto me all ye 2c." he says, "Ei, how a strange store is this! Why does he not call the strong, rich, healthy, learned, kings, princes and lords? What does he want of the poor, toiling and burdened people? Nothing else, but that it may please him. If then your unbelief, hunger, poverty, shame, or other afflictions trouble you, **where will you run?** Christ said before that he has all things in his hand; now he calls you wretched to himself. He promises here, as he can do it, so he will also gladly do it, to you, to you he promises, **you only come to him.** ... For he says, "Come to me, all of you. 2c." As if he should say: Come here for nothing, without merit, therefore do not fast, do much or work, do not heap up much work or bring much merit with you, Is. 55,1. only come to me with the faith of your heart, consider me such a kind, gracious redeemer, as I speak to you, then there is no need. Just come, I will refresh you, it shall soon become better with you. It will not be hypocrisy, I will make your heart and spirit brave against hell, sin, death and the devil, so that you will feel it. You are now lying in an evil conscience, completely despondent and pining away, miserable, poor, weary and troubled; there is no one who can or may give you counsel, comfort or help. God's wrath is too great against sin; before his righteousness heaven and earth must bend, and before him no one can be justified except by me. Therefore **I show you the next way, just come here**, recognize your poor, evil life, that you are damned and sinners; such disciples I desire to have, such people I demand to come to me. With the healthy I have nothing to do, with the righteous and pious" (who want to be righteous and pious in themselves) "I have no fellowship; my kingdom is a hospital for the sick, there I am a physician. Therefore whoever desires health, a peaceful conscience and a quiet heart, **let him not wander far to this place** or that; let him **come to me**, for he is a welcome and right guest in my hospital, who recognizes his sickness and feels the compulsion of sins. On the other hand, he who desires help and comfort from me out of his heart and believes that I will help him, whom I will also cheerfully and constantly refresh, so that he shall never die of death. (Sermon on the Day of St. Matthew. Erl. A. 16, 284 f.)

Then we are called to this consolation, to the gospel, and do not think of your worthiness here, for he is speaking: You who are weary and burdened with the law, with sin, with fear and anxiety, and with whatever else may trouble your conscience. For this reason he does not give it a special name; he does not say, with this or that trouble, but says simply, you who labor and are burdened. He also does not want to exclude anyone, for he says, "All," which is an excellent and powerful word of comfort in times of trial, be it for a trial,

[77] as she wills. Therefore, whoever feels his sin and his inability to fulfill the law of God, come boldly and comfortingly, and he will surely be helped. I will refresh you, he says, as those who are oppressed and burdened with hard labor and toil; see only that you believe this kind enticement and promise." (Cpost. On the Day of Matthew. Erl. A. 15,'279.)

On St. Thomas' Day, he preached: "Let us look at both of these things and consider them carefully: first, the great unbelief that Thomas has in him; and then the great kindness that Christ shows to the unbelieving Thomas. Then we must confess that our dear Lord Christ does not have an angry heart against sinners. He has a compassionate heart that the devil holds them captive in this way; therefore he tries and does everything possible with one another, so that he may bring them out of the devil's snares and sin and convert them. Therefore this is a very comforting example, from which we are to learn how kind a heart our dear Lord Christ has toward us sinners. For if he does this to Thomas, who is so deep in unbelief, what do you think he will do to sinners who recognize their sins, would like to be free of them and free from them, and desire mercy? He will not tarry long, nor long endure the afflicted poor hearts, but, as is seen from time to time in the Gospel, as soon as we can ask for help and mercy, he will take it. (Hauspost. Erl. A. 6,17 f.)

Praise and thanks be to God for this consolation of his holy gospel, which he has opened up to us again through his faithful servant Luther and which he is now again proclaiming so abundantly in our midst, for the consolation that Golgotha is not enclosed, as once Sinai was, but that we may, indeed should, flee to our Lord Christ in all the distress of sin, confidently and joyfully.

Come then, whoever is called a sinner, and whoever is grieved by his sins,  
To him who rejects no one who bows to him.

Come only laboriously and stooped,  
Come, as well as you know how to come; Even if the burden weighs you down,  
You are also accepted crawling.

See how his heart is open to you And how he goes out to meet you!  
How long has he fervently looked for you with many pleas!  
Come then, poor worm, draw near; My Savior accepts sinners.

G.

## **Nunia and Nonna.**

I. Nunia, a Christian virgin, God's instrument for the conversion of the Iberian people.

During the reign of Emperor Constantine, a pious virgin named Nunia was taken away as a prisoner during an invasion of the warlike Iberians, who had their homes on the Black Sea in what is now Georgia. She had to serve as a slave with one of the natives, but soon earned the trust of the pagans through her quiet, godly conduct. Now it happened that a child fell seriously ill and, according to the custom of that people, was carried from one house to another.

so that anyone who might know of a cure for the disease should give it. But no one could help. So the terminally ill child finally came to Nunia. The humble Christian woman said that she herself did not know any remedy, but that her Lord and Savior Jesus Christ could still help the child even when all help was already over before the eyes of men. She knelt down and called upon the great physician of our souls with fervent supplication. And the Lord heard the prayer of his handmaid. The child recovered. The incident caused a great stir and the news of it reached the ears of the queen. However, like many miracles of mercy, this one would have been forgotten soon if God's counsel had not caused the queen to fall into a serious illness shortly thereafter. Then the queen thought of Nunia. She sent to her with the request for healing. The Christian woman was frightened. It did not occur to her to go out for a miracle worker. She did not go, but humbly refused the call. Then the sick queen let herself be carried to her. Now Nunia thought she recognized the finger of God and could no longer resist. She pointed the suffering woman away from her person to the right helper, but prayed with her, and had the joy that the Lord again heard her plea. The queen was also restored.

If the first healing had already caused a sensation, this one did much more. The grateful king wanted to send rich gifts to the slave girl, but the queen, whose heart was touched by the hand of the Lord, told him that the Christian spurned all earthly goods and that her highest reward would be when the people converted to the Christian God with her. But the pagan mind of the king did not yet want to know anything about this, since he had not yet experienced the power of faith in his own heart. Those words of the queen seemed to have been spoken into the wind. But our God is long-suffering and of great grace and faithfulness. If it depended on our own heart, no human child would be blessed. But the searching love of the Lord knows how to find a poor sinner's heart. Not long after, a dark foggy weather surprised the king while he was hunting and had just lost his retinue. He wandered about helplessly and soon knew nowhere to find a way out. Then the Lord knocked on his heart again in the silence of the forest. He suddenly remembered everything he had been told about the omnipotence and grace of the Christian God, and driven by an inner urge he called upon this God and vowed to consecrate himself completely to his service if he would reveal himself to him and let him find the right way out. Immediately the weather cleared and, as if guided by an invisible hand, the king returned happily to his people.

Now things looked very different in his heart. Now the hard ground was loosened. He called Nunia, and her words fell like a refreshing dew on dry land. He not only converted from the heart, but also remained faithful to his pronounced vow and now traveled through his country as a missionary. He himself taught the men, the queen the women of the Iberian people. Later, through Nunia, he sent for preachers of the Gospel from the Roman Empire, who worked here with many blessings. Thus Christianity was planted among this people, and the church of this land has survived (admittedly mixed with some superstitions) as if by a miracle of God to the present day, whereas

the storms of the following time and the judgment of the Lord, as a warning example, brought ruin to all their once so flourishing neighboring churches. The events narrated took place in the years between 320 and 330 A.D..

## II. Nonna, the model of a truly Christian wife and mother.

She came from a respected, long Christian family in Cappadocia and had been carefully educated in Christianity. Her husband Gregorius, on the other hand, a man of very distinguished status, had been devoted from his youth to a non-Christian religious party called the Worshipers of the Most High, Hypsistarians. This party professed the belief in a supreme, omnipotent God, with which, however, various traditions borrowed from the Jewish and Persian religions were connected. For example, they had in common with the Persians the worship of fire, and with the Jews a strict observance of the Sabbath. Gregory held the first dignity in the city of Nazianzus, fulfilled his official duties faithfully and was generally adorned with all those virtues that make a righteous man before the world. However, he still lacked the one thing that alone was necessary, namely the knowledge of his sins and the forgiveness of them through faith in Christ.

The fervent Christian nun's deepest heartfelt wish was to win her spouse for Christianity, and therefore this wish was also the object of her constant, fervent supplication to God. Above all, however, she pleaded for the Lord's mercy, in order to lead her beloved husband to the highest love, to the love of the Savior, more than by words, by her conduct. Her prayer was answered through pleading and understanding. Gregory had already experienced powerful impressions of Christianity through the silent preaching of his wife's life; then he once dreamed that he was singing the words of the Psalm: "I rejoice that it is spoken to me that we shall go into the house of the Lord. Ps. 122:1 He felt a deep joy about this, told the dream to his wife, and she exhorted him with all the strength of her heartfelt love to respond to the call of the Lord to his soul. Soon after, in the presence of bishops who were traveling to the first great church assembly in Nicaea, he was baptized into the holy Christian church. Yes, at last he became a preacher and, when not long after the bishop who had baptized him died, he himself was chosen as his successor and consecrated as bishop of Nazianzus. For another five and forty years he administered his pastoral office with fidelity and great blessing, until he

was almost a hundred years old. Until his blessed end, however, he lived together with his Nonna in true, Christian fidelity and communion of heart, a quite striking proof from later times against the commandment of celibacy of the clergy established by the Roman Church.

Gregory and Nonna's marriage had been childless for a long time. The pious mother regarded her firstborn as the fruit of her prayers; for she had long pleaded with the Lord for bodily fruit, and even while she still carried it under her heart, she consecrated the child to the service of the Lord. Her son, who was named after his father, was the later famous church teacher Gregory of Nazianzus, like Athanasius, a pillar of the church. The boy was hardly born,

The mother carried him into the church, placed him on the altar, and the gospel book on his little hands, thus consecrating him anew to the service of the Lord. Gregory himself later often compared his mother to Hannah, who also consecrated her Samuel, whom God had asked for, to the one who had given him to her. Even before the child had come to consciousness, the prayers that his mother sent up to God for him day and night were already carrying him toward Christ; and when he could hardly speak, she already began to acquaint him with the Scriptures of the Old and New Testaments, in which she was very well versed, and to give him his daily spiritual nourishment from them. In particular, she often told him that he had been consecrated to the service of God at such an early age at the altar of the Lord, with the Gospel in his hand. All this made a deep impression on the young heart, and continued to have a powerful effect when the young man was exposed to the contagion of the paganism that prevailed there during his visit to the educational institutions in Athens. His mother's prayers surrounded him again and again.

Later, God gave her two more children, a son and a daughter, and they, too, grew up to be excellent examples of genuine Christian faith and life. The son Caesarius attained high honors and became the imperial personal physician, but in the highest splendor of happiness and knowledge he preserved, as a beautiful inheritance from his mother, an unfeigned simplicity. The daughter Gorgonia walked in the footsteps of Nonna. The Lord called her home before her. She had prepared for her death as for a feast day, had gathered her husband, children and all her family around her camp, including her old mother. When the dying woman seemed to have stopped breathing, her lips moved once more and breathed out the words: "I lie and sleep in peace. Nonna's son Gregorius himself describes her nature in the following words: "She was a housewife after the manner of Solomon. Submissive in all things to her husband according to the laws of marriage, she did not fail to be his teacher and guide in true piety. She solved the difficult task of combining a higher knowledge of divine things and strict practice of devotion with punctual care for her household. When she was active in the house, she seemed to know nothing of the exercises of piety; when she was occupied with God and his service, she seemed to be a stranger to all earthly business. Thus, she was completely undivided with everyone. Experience had instilled in her unlimited confidence in the effects of faithful prayer. Therefore, she was the most diligent prayress and through prayer overcame even the deepest feelings of pain over her own and other people's sufferings. She had thereby gained such a power over her soul that she never uttered a wail of lamentation at anything sad she encountered before she had thanked God for it."

Nonna outlived all of hers, with the exception of her firstborn, who was able to perform the last duties of love for her. Her death was worthy of her life. Without being bent by sickness or old age, she went to church to pray. Here in the house of God, which her husband had built for the most part, where he had served as a faithful shepherd for so long, the Lord called her to Himself. Probably struck by a stroke, she held on to the altar with one hand, raised the other hand imploringly to heaven, and sank down with the words: "Have mercy on me, my King Christ!" Her great son calls after her, "If Someone, like Nonna, died praying, I do not cry." The year of her death was 374.

## To the ecclesiastical chronicle.

**Our Synod** is still in session at this time, as the "Lutheran" goes to press. On Wednesday, May 7, in the morning the opening sermon was preached by Dir. Krauß was held in the Dreieinigkeitskirche and in the afternoon at 2-1/2 o'clock the sessions began in the beautiful auditorium of our seminary. - "The Lord has done great things for us, and we are glad." Thus sings the 126th Psalm, with the reading of which the first session was opened. This was also the content of the synodal address, which we report in this issue. And at the beginning of the presidential report, the Reverend President pointed out four of the most distinguished events for which we have to praise God's goodness when looking back on the past three years, namely 1. the outcome of our doctrinal dispute, 2. the happy completion of our seminary building, 3. the Luther celebration held, and 4. the influx of such an unexpectedly large number of students into our educational institutions. - Only a small number of the 321 elected delegates were absent. - On Thursday, Friday, and Monday, one hour each was devoted in the morning to doctrinal discussions, which were based on the theses communicated in the previous number. By Saturday, the affairs of the practical seminary at Springfield and the high school at Fort Wayne had been settled. The first mentioned institution will not be moved to another location for the time being; however, since there is a lack of space due to the large number of students, but it was not considered advisable to build a permanent building now, the supervisory authority was instructed to make provisional arrangements for the next three years. The report of the supervisory board of the Fort Wayne institution was quite favorable, both with regard to the morals of the students and the state of health. The latter was discussed at length. It was reported that no climatic diseases had occurred, but only those that also occur in other places, such as scarlet fever, diphtheritis, etc. Many synod members expressed their joy about the state of health of the institution, and it was decided that the school year would again begin in September, as in the past, instead of at the beginning of October. Concerning other regulations and resolutions, we refer the dear readers to the Synodal Report. - The editors of the "Rundschau" publish daily reports on the synodal proceedings, which are sent to the synod members free of charge.

**A Methodist preacher** recently said in his funeral sermon at the burial of a man who had been a Mason and a member of other secret societies: "Before, the question was whether a man could be a Christian and belong to these orders; now the question is whether a man can be a Christian and not belong to them. Is it not appalling that one who wants to be a Christian preacher can talk like this?"

The temperance **fanaticism** goes on and on. Now the temperance supporters also take the pledge from the people to abstain from this "bad, pernicious drink" even at the evening meal and not to serve it to them.



### **From the army camp of the Antichrist**

can hear it all over again that our Schmalkaldic Articles are right when they conclude on the basis of unambiguous scriptural sayings: "The pope is the right anti-Christ. The "Odilienblatt" knows nothing to say against it but that it is a monstrosity. Soon after, however, it itself gives us the clearest proof that Dr. Luther is in the truth. It says namely:

"WaS is the pabst", so once said Mr. v. Segur

to a little boy he met in the Roman Campagna. The little boy answered, "*Christo in terra*, he is Christ on earth." Finally, there is the instructive question:

"Won't the Protestants realize it one day?"

No, no Protestant can have this insight, for he will first be maddened in his senses by the simplicity of Christ (2 Cor. 11:3), he will first fall away from the faith and become an unbeliever, blinded in his senses by the god of this world (2 Cor. 4:4). We have, praise God, with us to the end of the world our Lord and Savior Jesus Christ Himself, according to His promise; therefore we have no need of another Christ beside Him, who would strike the one true Christ in the face. He contradicts His word and sets himself above the true Christ. What our Lord, the true Son of God and Mary, Jesus Christ wants, we hear in the written Word of God. But what the pope wants, as all the world can know, is the opposite of the written word of God. The choice is not difficult for us!

(Evangelical Lutheran Messenger of Peace.)

### **A word from Luther concerning the learning of foreign languages.**

I do not think much of those who speak only one language and despise all others. For I would gladly raise up such youth and people **who could be useful to Christ even in foreign lands** and speak with the people, so that we would not be like the Waldensians in Bohemia, who have so caught their faith in their own language that they cannot speak intelligibly and clearly with anyone, unless he first learns their language. But the Holy Spirit did not do this in the beginning; he did not wait for all the world to come to Jerusalem and learn the language, but gave all kinds of tongues for preaching, so that the apostles could speak wherever they went. I would rather follow this example; and it is also right that the youth should be trained in many languages; who knows how God will use them in time? The schools were also founded for this purpose. E. A. 22, 230.

### **Luther on inner and outer mission.**

Regarding God's decree "that one should also draw and take the nearest neighbors to eat the paschal lamb 2c.", he remarks: "In this way he wants (as St. Paul also teaches to the Romans) that Christ may be spread the more. For it is not enough that these or those know Christ, but we are to spread it out and proclaim it to everyone, so that many people may come to this one house, yes, the whole world may be brought to the kingdom of Christ. Perhaps in those days there were many houses in which as many people were found as there had to be at the paschal lamb, so that it could be completely eaten. But here in the New Testament it is always lacking, there are never enough Christians for us to stop inviting guests to this paschal lamb; but we are always to go on and preach and find ourselves also among those to whom Christ has not been preached before, and teach them who have not known Christ, that they also may be brought to the spiritual kingdom of Christ." Interpretation on some chapters of the other book of Moses, Erl. A. 35, 206.

Bon Franeiseus, the Roman saint, the popes blasphemously say, "He hears those whom God himself does not hear,"

(Submitted.)

## "No third thing I know or know of."

("Lehre und Wehre Bd. 30 p. 130 ff. Concordienb. p. 557. 723. 556.)

The reason that I am chosen is God's gift of grace and Christ's blood, in which I have only help.

No third I know and know,  
I blissfully rest on that.

May reason be in doubt, may brood to and fro, may false spirits challenge this teaching;

No third I know and know  
And therefore bow to the truth.

God has not done it arbitrarily, that I am chosen, Nor does he look at anything in me, To guide his mind.

Only that I know and know  
And cling to it tightly.

This I have from the grace of choice, that I stand in faith,' And in the number of God's children one day go into life.  
Only this I know and know, In Him grace has erwählet me.

What Satan, the World and Flesh Cunning

Also against me ersehn, in those two longest my salvation is certainly versehn. No third I know and know And both protect me mightily.

I know that from the words to be,  
By the power of his Spirit,  
That Christ's blood and grace alone  
Creates salvation and life for me.

No third thing I know and know, On it I live and die blissfully.

Denver, Col. 19 April 1884.

L. D.

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### A Carthusian monk

prayed thus in the hour of his death, "Give me, God, what I have earned and what you owe me!" When he was asked what God owed him, he answered: "He owes me eternal life; for I have worn a coarse sack on my body for 40 years in the Carthusian Order, I have emaciated my body by much fasting, and I have never transgressed the rules of the Order." - O what blindness! What blasphemy of Christ!

### The infallible pope.

The Jesuit Bellarmin writes: "If the pope were mistaken in commanding vices and forbidding virtues as evil, the Church would be obliged to believe that vices are good and virtues evil, if she did not want to sin against conscience". (De Rom. Pont. 4, 5.)

### Obituary.

On the evening of the first Easter day, April 13, after a five days' sick bed, died gently and in faith in his Savior, the Risen Lord, Teacher H. W. Hoppe, teacher of the senior class of the Emanuels School at Fort Wayne, Ind. He brought his age to 43 years and 21 days. He leaves a bereaved widow and 5 orphans. On April 17, his dear body was laid to rest with great congregation. God comfort the sorrowful family and community. C. Great.

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### Inaugurations.

On Sunday, Misericordias Domini, Rev. H. Hamm was installed in his new congregation at Brownsville, Mo. by the undersigned, on behalf of the Honorable Presidency Western District. H. Ph. Wille.

In accordance with orders received, Fr. O. Voigt was introduced on Sunday, Misericordias Domini, at Farley, Platte Co, Mo. by C. Hafner.

Address: Rev. O, Vol^t, l's.rle^skls.tt" 6o." Llo.

### Church dedications.

On Sunday Misericordias Domini the newly built church of the branch parish of Mr. P. H. Cämmerer bet Clear Mater, Antelope Co., Nebraska, was dedicated to the service of the Triune God. In the morning the undersigned preached and in the afternoon Father Th. Möllering preached an English sermon.

Aug. Leuthäuser.

On Sunday, Misericordias Domini, the Lutheran Zion congregation in Macon City, Mo., which had lost its entire church property two years ago due to a dispute within the former Lutheran congregation over various doctrinal articles, was able to consecrate its new church, a handsome frame building (24X40) with a 72-foot high steeple, to the service of the Triune God. The festival preachers were Schülke and Merbitz. The latter preached in German in the afternoon and in English in the evening. The undersigned said the consecration prayer.

W. Meyer.

### Conference - Displays.

The Southern Nebraska Districts Conference will meet, s. G. w., June 11-16, at the church of Mr. k. Endres near Utica, Seward Co., Nebr. - Early registration is requested.

I. Meyer.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. w., on the 10th and 11. June at Mr. k. Vomhof's.

Collection of Red Wing and Zumbrota. F. Johl.

The First District of the Minnesota Pastoral Conference will meet at the undersigned's home June 10-12.

Fr. Stretchfoot.

The Southern Minnesota Pastoral Conference will meet w. G., June 10-12 at the home of Mr. Fr. Zahn. - Pick up from Waterville on Monday. I. Grabarkewitz.

### Revenue to the Illinois District's coffers:

For the synod treasury: Easter Feast Collect: from k. Schieferdecker's congregation in New Gehlenbeck -12.34, U. Great's congregation in Hartem 18.31 (half), P. Great's congregation in Addison 38.65 (half), P. Winter's congregation on Hampton Bluffs 11.60, ? Ramelow's comm. at Elk Grove 12.02, Fr. Brueggemann's comm. at Lyonsville 13.25, Fr. Brauer's comm. at Crete 20.00, Fr. Hahn's comm. at Staunton 12.85, u. Brunn's comm. at Strasburg 12.00, k. Lewerenz' comm. at Effingham 14.35, Fr. Schroeder's comm. at South Litchfield 11.00 (communion coll.), Fr. Landgraf's comm. in Decatur 12.50, Fr. Dorn's Gem. in Pleasant Ridge 12.00. Communion Collects: from Fr. Flachsbar's Gem. in Dorsey 14.40, Fr. Heumann's Gem. in Farina 9.45. From kk. congregations: Grupe in Rvdenberg 7.69, Frese in Champatgn 6.50, Katthain in Hoyleton 5.30, Strikter in Proviso 21.00, Wheels at Arlington Heights 26.00, Holiday at Colehour 6.00, Hartmann at Woodworth 18.50, Muller at Echester 5.65, Nightingale at Wartburg 2.00, Bergen at Prairie Town 10.00, Love at Wink Hill 10.00, Hiebei at Town Rich 5.59 & 6.67, Norden at Hinckley 5.50, Frederking at Dwight 5.00, at Dwight 10.00, Döderlein at Homewood 9.26, Hansen at Worden 6.00, Drögemüller at Arenzville 6.35, W. Heinemann at Okawville 12.00, Schmidt at Crystal Lake 10.00. By Fr. Meyer at Huey from the congregation at Osnabrück "for the Kingdom of God" 7.00. From congregations in Chicago: by Fr. Engelbrecht 41.75, i?. Wagner 52.00, Fr. Succop 32.10, Fr. Hölter 47.00,?. Lochner, Coll. on I Easter Day, 25.00 u. from Synodal Bucks 3.30, Bartling 40.00, Fr. Leeb 9.71. By Fr. Knies in Golden from Joh. Flesner 5.00. (S.-682.59.)

To the new building in St. Louis: By 1>. Winter in Hampton from Aug. Gerhardt 5.00. By Fr. Succop in Chicago from C. Kaschke, 3rd Ihlg., 5.00. By?. Hahn in Staunton 5.00. By Fr. Brunn from the congregation in Strasburg, 2nd Sdg., 16.50 & from the congregation in Shelbyville 5.50. From the collection bag of Fr. Frederking's congregation at Dwight 25.00. (Summa -62.00.)

For inner mission in the West: Through Fr. Hölter in Chicago from N. N. 3.00 (placed in the collection bag).

For inner mission in Minnesota & Dakota: By Fr. Große in Hartem, Coll. at Louis Günther's Hotzeit, 6.15, by Albert Schneider .65, Mrs. Töppcr 1.00. (pp. -7.80.)

For inner mission in the Northwest: Lueckes Zions-Gem. in Bethalto 10.00.

For inner mission: through Steege in Dundee from I. Guge 1.00. Through?. Noack from the Gem. in Lansing 7.00, R. in Dalton 1.00, T. in Dalton .50. Offerfest-Coll. from k. Heyer's Gem. in Jefferson 8.00. From Chicago: by P. Succop from Mrs. Wilh. Consör 1.00, Mrs. Breiner .50; Coll. on Sunday Judica from Lochner's Gem. 22.62. Collects: from ?. Böttcher's Gem. at Mount Pulaski 14.80, ?. Kollmorgen's Gem. at Nashville 9.35,?. Baumgart's Gem. at Darmstadt 5.00, P. Nachtigall's Gem. at Wartburg 4.00. I'. Detzer's Gem. at Evanston 23.50, P. Knief's Gem. at Golden 18.60,?. Uffen-beck's Gem. in Lemont 11.25, P. Ottmann's Gem. in Collinsville 11.00, P. Schmidt's Gem. in Crystal Lake 12.00. By Kühn in Belleville by I. Sohst, Gesina Meyer, Kath. Siegle and Sophie Hesse each .50, E. Blumenkamp .75, Otto Suhlender 1.00, M. Cramme .25, H. Ziemann .15, C. B. .10. From the bell bag of Frederking's Gem. at Dwight 4.00. By k. Noack at Dalton by Mr. Schmidt 1.00, Mrs. Schmidt .50, N. N. .50. by P. Döderlein at Homewood by D. Riet-feldt 2.00. Easter Communion Coll. by P. Siebrandt's congreg. at Plainfield 5.75. by P. Gotsch of the Trinity congreg. at York Centre 5.00. by P. Hölter at Chicago by N. N. 1.00. (p. -175.12.)

For the Gentile Mission: Through Fr. Succop in Chicago by H. Danker .50.

For Jewish mission: Part of the Easter Festival Coll. by k. Steeges Gem. in Dundee 7.00. Steege's congregation in Dundee 7.00. Coll. from Fr. Lücke's Ztons congregation in Bethalto 4.60. Through?. Love in Wine Hill from Herm. v. d. Lage as thank offering for recovery 1.00. Fr. Hiebei's congregation. in Town Rich 5.50 and 6.93, Filialgem. 4.30. By Fr. Frederking's Gem. at Dwight (from the collection bag) 1.00 and by H. Burk Sr. 1.00. By Fr. Gotsch of the Dreieinigk.Gem. in York Centre 4.00. By P. Hansen in Worden from N. N. 1.50. (p. -36.83.)

For Negro mission: part of the Easter feast!! from Fr. Steeges Gem. in Dundee 7.00. By Fr. Heumann in Farina from the piggy bank of Herm. Müller's children .55. (p. -7.55.)

For Emigr. - Mission: P. Hölter's Gem. in Chicago 35.65.

For emigrant mission in New York: By Fr. Succop in Chicago from H. Danker .50. By Fr. Große in Hartem from N. N. 1.00. By!>. Bartling in Chicago, ges. by H. Pfister, 29.00. By 1^, Gotsch of the Dreieinigk.-Gem. in York Centre 5.00. (S. -35.50.)

For poor students in St. Louis: Fr. Holiday's congreg. in Colehour for E. Båse 5.00. Fr. Miller's congreg. in Echester for Th. Eilgelder 5.00. By Fr. Hölter in Chicago from the Young Women's Veretrn for A. Büngrer 10.00. Fr. Graf in Grant Park for Praetorius 8.00. (S. -28.00.)

To the St. Louis household, P. Heinemann's comm. at Okawville 15.55.

To the household in Springfield: P. Hetnemann's comm. at Okawville 15.00.

For poor students in Springfield: By Fr. Succop in Chicago, thank offering by Mrs. Wm. Consör, 2.00, W. Büß .50. by Fr. Bergen's congregation in Prairie Town 6.35. by?. Döderlein in Homewood 4.53 and 7.88. by Fr. Heumann in Farina from Herm. Müller 1.00. By?. Zahn in Nokomis from Joh. Keiser and Wm. Redeker for Rikus Lucht 15.00. By Fr. Holiday Parish in Colehour for R. Seils 4.00 & G. Wolter 8.00. By Fr. Wagner in Chicago from the Women's Association for D. Kosche 8.00. By Fr. Reinke das. for H. Bode of the Young Women's Association 5.00, Antonie Dietrich 2.00, Mrs. Zipperer 1.00. Durck Müller in Echester for G. A. Müller of the Gem. das. 7.00, N. N. 1.00. By Döderlein in Homewood for Herm. Wacker 12.75. k. Count

in Grant Park for Hornung 8.00 & W. Brauer 8.00. k. Rabe's Gem. in Warsaw for Amstein 8.50 and wedding coll. at A. Ernst for R. Grüber 7.00. By Fr. Mary's in Dan-ville from N. N. for Wttt 10.00 & from N. N. for Allenbach 4.00. Durck?. Döderlein in Homewood, wedding coll. at Ch. Meyer for Herm. Wacker, 7.32. (p. -138.83.)

For poor students in Fort Wayne: By I'. Reinke in Chicago from the Jünglings-Verein for W. Schönfeld u. H. Bohl 30.00. By P. Drögemüller in Arenzville from N. R. for Ch. Drögemüller 5.00. (S.-35.00.)

For poor students in Addison: By I. Johnson from k. Katthain's Gem. in Hoyleton 9.70. By P. Engelbrecht in Chicago from Auguste Zöllner 1.00. By P. Große in Hartem from D. Kornhaaß 3.00. By?. Engelbrecht in Chicago from the Women's Association for A. Eichmann 15.00. By P. Wagner in Chicago for E. Rischow from the Women's Association 9.00, Mrs. Kalbow 1.00, A. Beduhn 2.00. C. Timian 1.00. P. Böttcher's Gem. in Mount Pulaski for W. Wellenstck 14.25. By?. Hartmann in Woodworth for Joh. Feußner of the Gem. 8.50, Fr. Meier 1.50. By Kassirer Eißfeldt in Milwaukee for W. Grade 14.78. Half of wedding coll. at Joh. Piepenbrink's in Crete for Albrecht 7.01. (p. -87.74.)

For purchase of a piano in Milwaukee: P. Bartling in Chicago 10.00.

On the Milwaukee household: Coll. of I'. Schröders Gem. in South Litchfield 10.80.

For the progymnasium in Milwaukee: half of the Easter festcoll. of I'. Great Gem. in Addison 38.65. Coll. by k. Schröder's Gem. in Kankakee 13.45. By I. Johnson of N. N. in Hoyleton 10.00. P. Gößwein's Gem. in Altamont 4.32. For building fund: P. Succop's Gem. in Chicago 51.00. Durck P. Hölter's. of L. Bormann 2.00. (p. -119.42^)

For poor students in Milwaukee: half of squat. coll. at Joh. Piepenbrink's in Crete for M. D. Winter Feb. 7. P. Hansen's comm. in Worden for A. Merz 16.00. (S. - Feb. 23.)

For?. M. Wyneken: P. Strieter's Gem. in Proviso 2.00.

For?. F. Brunn in Steeden: By P. Böttcher in Mount Pulaski by H. Henn 10.00.

For sick pastors & teachers: Fr. Gräf in Grant Park 8.00.

For widow's fund: Beck's comm. in Jacksonville 6.50. Coll. on Palm Sunday from P. Hahn's comm. in Staunton 10.95. Coll. from P. Schröder's comm. in South Litchfield 12.35. By P. Bergen in Prairie Town from Wittwe Christians 1.00. by P. Flachsbart in Dorsey: coll. on Palm Sunday 5.60, K. L. Könemann 4.40, N. N. .60. by P. Gräf in Grant Park 10.00. by P. Heumann in Farina from Charlotte Müller 1.00. (p.-52..40.)

For the deaf and dumb: By?. Succop in Chicago by H. Danker .50. teacher Paul's pupils in Chicago 9.55. By!?. Lochner there: Coll. on 2nd Easter Day 9.86, by the confirmands 2.20. Fr. Mueller's Gem. in Ehester 16.25. By Fr. Bergen in Prairie Town by the confirmands 5.65. k. Mary's Gem. in Danville 17.75. By Fr. Hansen in Worden from N. N. 2.00. (p. -63.76.)

For the orphanage near St. Louis: Through Fr. Goesswein in Altamont, sent at a family celebration to R. Grasshoff, 1.75.

For the orphanage bet Boston: teacher Paul's students in Chicago 12.75.

For Fr. Huebener's congregation in Dresden, Saxony: Fr. Strie- ters congregation in Provsso 10.00.

For Fr. Kern's congregation in Chemnitz, Saxony: Fr. Strieter's congregation in Proviso 10.00.

For the hospital in St. Louis: Through Fr. Goesswein in Altamont from parishioners 1.00.

For Fr. Brunn's institution in Steeden: Fr. Strieter's Gem. in Proviso 5.00.

Correction.

In my receipt ("Luth." No. 9.) read under "For poor students in Milwaukee": By Fr. Succop for A. Harloff -15.00 instead of "By Fr. Wunder".  
Addison, Ill, May 1, 1884. h. bartling, cassirer.

### Incoming Michigan District Coffee:

For the synod treasury: From the congregation in Burr Oak -9.50. Fr. Moll's congregation in Detroit 18.00. By Fr. List from M. Forester 2.00. Congregation in Roseville 15.00. Congregation in Adrian 16.00. Congregation in Hillsdale 6.50. Congregation in St. Joseph 12.00. Congregation in Richville 5.35. Congregation in Montague 5.00. Congregation in Big Rapids 6.02. Comm. in Monroe 14.35. Comm. in Wyandotte 6.65. Comm. in Sebewaing 19.41. Comm. in Saginaw City 25.00. By P. I. Schmidt from A. Mittelberger 2.00. Comm. in Amelith 7.35. Comm. in Frankenmuth 30.15. Comm. in Grand Rapids 20.00. Comm. in Reed City 7.79. By Orcier from Saginaw City 2.70. (Summa -230.77.)

To seminary building: P. Moll's comm. in Detroit 25.50. comm. in Arcadia 7.00. comm. in Richville, 3rd S., 13.90. R. R. in Monroe 1.00. comm. in Grand Rapids, 3rd S., 41.00. (S. -88.40.)

To the construction fund: W. Griebel in Woodland 1.00.

For inner mission: 1) General treasury: congregation in Hillsdale 2.65; Fr. Speckhard from Mrs. Emmet 2.00; congregation in Amelith 5.00. (p. -9.65.) 2) For Michigan: comm. in Lansing 3.78; W. Griebel in Woodland 1.00; comm. in Burr Oak 8.00; comm. in Manistee 12.00; comm. in Roseville 4.09; comm. in Frankentrost 6.75; comm. at Montague 5.00; comm. at Monitor 3.81; by Bro. Hahn from Bro. Auch 2.00, from Mrs. Auch 2.00 and 1.00; comm. at Cold Water 5.13; comm. at Amelith 3.75; by Bro. Jüngel at Missions-Gelegenheit in Austin ges. .76. (S. -59.07.) 3) For the Western District: by k. List from Georg Streeb 1.00; by P. Schmidt from R. Dießler 1.00. (S. -2.00.) 4) For the Minnesota and Dakota District: Gem. in Jonia 4.10; through Fr. Bundentkal by Maria Strehle 1.00; Gem. in Sigel 2.85; Virgins' Association in Adrian 16.20. (S. -24.15.)

For the widow's fund: St. Clair comm. 10.80. Montague comm. 4.00. Moltke comm. 5.25. Rogers City comm. 3.10. P. G. Markworth 2.00. Bernthal teacher 1.00. Pfeiffer teacher 2.00. Grand Rapids comm. 12.71. (Total -40.86.)

For the deaf and dumb: By teacher List in Pittsburgh 4.00. Gem. in Montague 5.00. Gem. in Monitor .83. Gem. in Sebewaing 22.50. By P. I. Schmidt of A. Mittelberger 5.00. At Theo. Rebie's wedding in Frankenmuth ges. 4.15. Gem. in Hadley 3.80. Gem. in Sand Beach 3.47. (S. -48.75.)

For heathen mission: By Fr. List from M. Förster 1.00. By Fr. Bobn from s. Confirmands 1.20. (p. -2.20.)

For the Negro mission: congregation in Mamsee 10.00. by k. List from G. Streeb 1.00. by P. G. Bernthal from N. N. 1.00. congregation in Fräser 11.00. by P. Hahn from Fr. Auch 1.00. Wittwe Bach 5.00. congregation in Amelith 6.48. M. Beyerlein sen. in Frankenmuth 1.00. by P. Krüger from Chr. Drögemüller for recovery of sr. Frau 1.00. (p. -37.48.)

For Emigr. Mission: By Fr. Krüger v. Chr. Drögemüller 1.00. Congreg. in Frankenlust 12.75. For New Aork : Congreg. in Frankentrost 9.00; Congreg. in Richville 7.45; Congreg. in Amelith 3.00; by Fr. I. Schmidt from Mariens'Hockzeit ges. 5.25. For Baltimore: Congreg. in Amelith 3.57. (S. -42.02.)

For the orphanage in Addison: Gem. in Ludington 7.00.

For the orphanage near St. Louis: By 1? Dumbbell.25.

For the orphanage near Boston: Gem. in Jonia 2.95. By P. Bundentkal from W. and A. Siebert 1.00, M. and C. Hambruck .45. (S. -4.40.)

For P. M. Wyneken: P. H. Lemke 2.00.

For the Progymnasium in Milwaukee: P. Hüglis Gem. in Detroit 61.65

For sick pastors & teachers: Cong. in Manistee 10.00. Cong. in Fräser 11.00. Cong. in Amelith 2.00. Teacher Pfeiffer 1.00. (S. -24.00.)

For poor sophomores from Michigan: Gem. in Manistee 12.00. Gem. in Montague 5.00. By Fr. Hahn from Mrs. Auch 2.00, Wittwe Auch 1.00. Gem. in Belknap 6.50. Gem. in Hadley 4.00. Gem. in Sand Beach 3.00. I. Düver's school children 1.33. (p. -34.83.)

For the Gem. in Dresden: Through Fr. Hahn of Mrs. Also 2.00. Fr. Huegli's Gem. in Detroit 61.65. (p. -63.65.)

For the comm. in Aurora: comm. in Sebewaing 12.00.

For the congregation in Cincinnati: congregation in Sebewaing 10.00. For the congregation in Pomeroy: congregation in Sebewaing 8.00.

For Jewish mission: Gem. in Frankenlust 13.07. Gem. in Manistee 10.00. Fr. E. Hantel 2.00. Gem. in Clay Bank 3.46. Fr. Arendts Confirmanden 4.45. By Fr. Hahn von Wittwe Bach 5.00. On the double wedding at Hrn. Grennel ges. 10.03. M. Beyerlein sen. in Frankenmuth 1.00. Gem. in Hadley 4.00. Lebrer Bernthal .50. teacher Pfeiffer 2.00. By k. Krüger from Chr. Drögemüller 1.00. (p. 56.51.)

For poor students in Addison: By Fr. Fackler at Warrenton's wedding ges. for F. Prange 5.75. Women's Club in Adrian for the same 12.00. (S. -17.75.)

For poor students in Fort Wahne: On the baptism of children at A Bach 3.27, at G. Hofmeister 6.60 for Fr. and H. Hahn. (S. -9.87.)

Detroit, April 30, '84, Chr. Schmalzriedt, Cassirer.

### Incoming to the Coffee of the Western District:

For the synodal treasury: By Mr. Schlumpert of k. Zichockes Gemeinde in Frobna -19.65. By Mr. Kühnert von k. Köstering's parish in Altenburg, Ostercoll., 23.35. By k. Schufts Gem. in Lockwood 5.25. by Fr. Vetter's Gem. in Atchison, Ostercoll., 18.45. by Mr. Schenkel of Fr. Brandt's Gem. in N. St. Loms 9.00. by Mr. Poggemöller of Fr. Meyer's Gem. in Neu Bielefeld 20.45. by Mr. John Redich in Lanesville, Vermächtniß of C. V. in C., Ind. 15.00. k. Schülke's congregation in Palmyra 8.10. Fr. Lehmann's congregation at Tandy Creek 3.80. P. Wesches Zionsgem. at Jefferson City 5.65. P. Mahr's Gem. at Ellsworth, Easter Coll. 5.00. (S. -133.70.)

For college building: Fr. Hüschens Gem. in Drake 12.00. By Fr. Wesche of sr. Zionsgem. at Jefferson City 2.00, by sr. Trinity congreg. at Jefferson City 5.00, by W. Mohr 1.00. Durck Hrn. Dir. Burgdorf of Fr. Hanscs congreg. at St. Louis, 16th Hlg., 145.00. (S. -165.00.)

For inner mission in the West: Fr. Schutze's parish in Vallonta, Ind. 6.00. By Mr. Hörmann from Mrs. Döding in St. Louis 2.00. By Fr. Hanser in St. Louis from Mrs. Nonnenmacher 5.00. By Fr. Roschke from sr. Gem. at Pierce City 8.00, Karl Gelker.50. By Mr. Rahm of the congregation at Pilot Knob 5.00. By Mr. Goehmann of Bro. Kleine in St. Louis 1.00. By Fr. Wesche in Jefferson City of W. Mohr 1.00. By Fr. Grupes Gem. in Eisleben 5.00. (p. -33.50.)

For mission to the Jews: Fr. Frese's congregation in Hanover 7.25. k. Pennekamp's congregation in New Wells 9.00. By Mr. Goehmann of Bro. Kleine in St. Louis 1.00. By Mr. Director Burgdorf of P. Eberbach's congregation in Bear Branch, Ind. 4.90. (p. -22.15.)

For Heathen Mission: Through Fr. Lehmann to Sandy Creek from N. N. .25.

For Fr. Hübener's parish in Dresden: By Mr. Hörmann from Fr. Janzow's parish in St. Louis 43.20.

For P. Kern's congregation in Chemnitz: By Mr. Hörmann from P. Janzow's congregation in St. Louis 43.25.

For emigrant mission in New York: Through Fr. Gem. in Norborne 1.25.

For the emigrant mission in Baltimore: Through Fr. Gem. in Norborne 1.25.

For the widow's fund: Through Mr. Kühnert of k. Köstering's parish in Altenburg, Palm Sunday coll., 17.80. By Mr. Scholz from his parish in Norborne 1.80. By Fr. By Fr. Hanser in St. Louis from Mr. Waltke 26.00. From the St. Louis Teachers' Conference 4.00. (p. -43.60.)

For poor students in Springfield: By Fr. Hüschens, sent at the wedding of Mr. Götz, 4.00 (specifically for C. Metz).

For the Kansas City Gem.: P. Jehns Kansas City Gem. 25.00.

For the Orphanage bet. St. Louis: By Fr. Hüschens, Coll. sr. Gem. at Stringtown 5.75, by I. Sommer 1.00. By Fr. Roschke of sr. Gem. at Pierce City 8.60. By k. Wesche at Jefferson City by W. Mohr & Mrs. Mohr 1.00 each, Mrs. W. Fischer 1.50. By Mr. Rahm at Pilot Knob by Mrs. Werner .25. (S. -19.10.)

St. Louis, May 5, 1884. H. H. Meyer, Cassirer.

1328 N. Llarstet 8tr.

### For poor students from Iowa

The following donations have been received since September: Collected at Mr. F. Köpke's hock time -12.65. By Fr. Horn, half of the Mission Festival Collect, 33.25. By Fr. Machmüller, Coll. of the Monticello Conference (for Th. Mertens), 11.20. By Kassirer Tiarks 17.00. By Fr. Aron, collected at the dedication of Mr. Rinderknecht's house, 7.00. By Fr. Greif, Coll. sr. Gem. 3.35. Through Fr. Stephan, Coll. sr. Gem. on Thanksgiving Day, 14.28. By Fr. Horn, Coll. sr. Gem. (for Theodor Stephan), 10.50. Durck Fr. Gülker of sr. Gem. 5.20. By k. Mattfeldt (for Tk. Mertens) 2.00. By Fr. Maaß, Jubelfestcoll. sr. Gem. (for Th. Stephan), 12.25. By Kassirer Tiarks 88.05. By P. Ehlers, Jubelfestcoll. sr. both Pre- d'gtvlätze (for Stud. Eklers in Springfield), 12.15. By k. Crämer from Gottlob Pröschold (for A. Böhm) 5.00. By k. Stephan from the bell-bag fund sr. Gem. 12.54. By k. Mattfeldt from Mr. W. Pokl (for Th. Mertens) 2.00. From the Gem. in Pomeroy 5.00. Durck P. Mattfeldt for H. Behrens: from Mrs. Nieting 1.00, M. Nieting .25, A. Meeting 1.00, A. Schnell, H. Stuhlbock each .50. Durck P. Herrmann, bell-bag coll. sr. Gem. (for Stephan), 5.75. Fr. C. F. W. Brandt 3.00. By Fr. Crämer of the Women's Association in sr. Gem. 10.00 for A. Böhm, L. Kolb and Chr. Däumler, by Mrs. Günther for A. Böhm 1.00. By Kassirer Tiarks 44.13 (of which for the sons of the blessed P. Stephan 22.50). By Mr. Weiß of St. Paul's congregation at Fort Dodge 20.00. (p. -340.55.)

Waterloo, Iowa.

G. Mezger.

#### **Received:**

For poor students: By Kassirer Bartling -9.29, 22.40, 31.00, 16.00, 5.00, 8.06, 13.70. From Mt. Pulaski by I. E. Danner, Wm. Rupp, N. N., Wm. Uhle, M. Stoll & H. Henn 1.00 each, G. Schalenacker and I. Maurer .50 each, A. Danner and I. G. Stoll .25 each. From Decatur, Ill, by N. N., L. Kosckisa and I. Blickte .50 each. By Mr. G. Bracher (Hamann'sche Stiftung) 22.34. Gott vergelt'si Addison, May 1, 1884. C. A. T. Selle.

#### **For poor students from Minnesota**

I received from January 1 to May 1: -88.08, namely: by Kassirer Menk 23.03; by Fr. Rolf from the Women's Association 12.00 & Communion Collecte 8.63; from the congregation in Minneapolis 12.00; Cowalkes Hockzeitscoll. (Waconia) 6.42; congreg. at Green Jsle 6.00; congreg. at Waseca 6.00; Mrs. Vinkemeier at Benton 5.00; congreg. at Hollywood 4.00, Therese Troll there 1.00; congreg. at Albany 1.00; kk. Köhler, Mrs. Pfothenhauer and Schulenburg each 1.00. (Sprüchw. 21, 21.) Mrs. Sievers.

With heartfelt thanks, undersigned certifies on behalf of St. Paul's Lutheran congregation at Pomeroy, O., for the members of our congregation affected by the flood, from P. Hiller's congregation at Indianapolis, Ind, -28.50 and fromk. Schmidt's congregation there, 32.00; from P. Weseloh's congregation in Cleveland, O., 100.00; from P. Lochner's congregation in Springfield, Ill., 34.50; and from P. Werfelmann's congregation in Marysville, O., 9.25. Jakob Thress.

For the parish at Rochester, Minn. received with hearty thanks through Mr. P. M. T. Hoüs at Brownsville, Mo. the Collecte on occasion of a house dedication -3.40.

C. W. Nickels, k.

With heartfelt thanks to God and the dear donors I hereby acknowledge to have received for our church building: From the congregation of Pleasant Grove -17.00; from the congregation of Mr. k. Schwemley 2.75; from the parish of Mr. P. Haacke 8.00; from the parish of Mr. P. Hallerberg 50.00; from the parish of Mr. P. Scholz 2.20; from the parish of Mr. P. Bode 21.00; from G. Pohlmann 5.00. By Mr. Kassirer Meyer 116.13; by Mr. Kassirer Birkner 33.34.

Macon City, Mo., May 8, 1884.

W.. Meyer.

For poor students received through Fräulein A. Bernhoff -3.75 from the virgins of the parish of Hr. k. Nützel in West Ely; by Mr. IV Ph. Schmidt for student Hackmann 7.00, wedding scoll. at H. Matts; by Mr. IV C. Groß for Stud. Trülzsch 4.45 by members of sr. Jmm. - Gem., 5.00 from the women's association of this Gem. and 3.55 coll. on Fr. Dörmann's wedding; by the same for student Harsch 2.00 from Mrs. Pöl; by Mr. P. Hügli for Stud. Dau 18.00 from sr. Parish.

Günther.

#### For the local Semmar library

Received from Hr. IV D. Gräf: Neun Schriften Luthers in Urdrucken. Urb. Rhegiu s, the 24th Psalm, 1533. H. Spelt, Ain Ware Declaration oder Erklärung der Profession, Gelübten u. s. w. 1523. Joh. Kymeus, Von der Gewalt und Oberkeit des röm.

For poor students received with heartfelt thanks by Mr. IV Gräbner in St. Charles, Mo., from his parish -36.00. By Mr. P. F. Erdmann from his parish in Red Bud, Ill. Gem. in Red Bud, Ill, 15.00. By Mr. Schoenewald in Cleveland, O., 20.00. C. F. W. Walther.

#### Received for Milwaukee Progymnasium:

From Kewaskum, Wis. by 4th G. F. Schilling 1 pot lard, 2 hams, 1 shoulder, 1 box butter, 6 bags flour, 1 p. potatoes. From Adell, Wis. by IV Wambsganß 10 p. flour, 3 p. potatoes, p. beans, p. dry apples, 3 sides bacon, 3 pots butter, 1 small box butter.

H. H. Schröter.

For inner mission in Central-Illinois I received in 1883: from Fr. Liese -10.00, from IV Hähnel 25.00, from my parish 10.00, from Mr. H. Schnell in Manito .50. (Summa -45.50.) God bless all dear givers.

AL. The treasury is empty and we have debts. Don't the breeders also want to contribute to our missionary treasury?

Lincoln, Ill, April 24, 1884.

H. Meyer.

For St. Paul's parish in Fairmont, Minn. the following love offerings are still received: From P. H. Norden's congregation -3.00. By IV Fr. Sievers from individual members at Minneapolis, Minn, 4.20. From Mr. Kassirer Menk at St. Paul, Minn, 27.63 and 29.82 and from my St. John's congregation at Willow Creek, Minn, 8.80.

H. I. Müller, k.

With heartfelt thanks, the undersigned certifies to have received the following gifts from Mr. 4. G. A. Schieferdecker: from Gottfr. Steinmann -5.00, Heinrich Brase 2.00, Heinrich Jensenberg 1.00, G. A. Schieferdecker 2.00.

Los Angeles, April 29, 1884, M. L. Wyneken.

Received for the church in Sedalia, Mo: By Mr. Praeses Biltz from his congregation -40.70; by Mr. P. Wille from sr. Gem. 82.50; by Mr. IV Heyne from sr. 54.80; by Mr. IV Mencke from his Filialgem. 6.45; by Mr. I\*. Johanning and parish 5.00. G. I. Griebel.

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#### Correction.

In my last receipt ("Luth." No. 8) read: "Für arme Schüler in Milwaukee": Collectirt auf der silbernen Hochzeit von Aug. Bu blitz in Kirchhayn, statt "Ruhltitz in Freistadt".

C. Eißfeldt.

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#### New printed matter.

**Luther's letter to his little son Hänsigen. With 5 pretty pictures.** Reading, Pa. Pilgrim Bookstore Publishing Company. 1884.  
**Luther's Letter to his little son Hans. Read**

ing, La. LitAer Lookstore. 1884.

Already in the previous issue of the "Lutheran" we drew attention to the fact that the well-known letter of Luther to his son was published in Leipzig in a most beautiful edition. It gives us sincere pleasure to be able to announce that the Pilger Bookstore has just procured a new edition of the same letter in both German and English translations, not only in equally beautiful, but to the delight of young and old in even more beautiful editions. The price of each German or English copy is only 8, in the dozen 6, in the hundred 5 Cts. May the inimitable letter also achieve its great mission in America in the dear world of children by coming into the hands of all our little ones.

W. [Walther]

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#### Changed addresses:

Uev. 6. t-utkueobt, 8iblo^, 8ibleif 6o., Llinn.

Rev. IV O. 4.66b, 4830 I-oomis 8tr, OkienAO, Ill.

Rev. 4., Nneller, Lox 223, IVaU I-alre, 8ucr Oo., Iorva.

Il6v. IVan^erin, 8ollit, Laolrakee Oo., Ill.

Rev. IVI. 4., Wyneken,

103 8outb Olive 8tr, 4,os ^nZeles, Oal.

4. o. lioeeker, Box 46, 4onabur<Z, Iju?UA6 Oo., Ill.

Ilnterett at the kost OKoe at 8t. 4,ouis, ülo., "s sveouct-lass ry alter.

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## Volume 40, St. Louis, Mon. June 1, 1884, No. 11.

### Sermon,

delivered at the opening of the General Synod of Missouri, Ohio, &c. St., in 1884,  
by Dir. E. A. W. Krauss.

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with us all! Amen!

In Christ JEsu warmly beloved listeners! Venerable and beloved fathers and brothers in the Lord!

Church meetings are nothing rare and striking nowadays. A hundred years ago it was different. At that time, a German prince, whom the world calls the Great, Frederick II of Prussia, called out to his first minister: "Bring religion back to the land! It had indeed been lost to the country, due in large measure to the complicity of this very prince, and he began to realize that it was needed after



all. At that time, the German church was in a miserable and pitiful state. Almost on all pulpits the light of reason was praised as the only thing that brought comfort in life and death. But about Jesus Christ, the one true light, which, emanating from God, shines into this darkness of sinful earthly life, in order to enlighten all people who come into this world, there was almost complete silence. The belief in him as the true God, born of the Father in eternity, as the one and only Savior, mediator and reconciler of poor sinners, was almost completely extinguished. At that time, no one easily thought of calling or even wishing for a church assembly.

For fifty years, however, things have changed a lot. The Lord of the Church was sorry for the innumerable sheep that were badly cared for, as if they had no shepherd, and often had ravening wolves instead of shepherds. Out of great mercy he raised up faithful witnesses of the beatific truth here and there, and through their word won many thousands, and also made "many priests obedient to the faith". More and more life came into the dead bones of the church. With the spiritual life

But the urge of the believers to unite and to cultivate counsel in the name of the Lord Jesus, how the church should be further expanded and its distress controlled, awoke again. As time went by, it became more and more clear in the evangelical church that the holy faith that was confessed was not something new, but that, like the faith of the apostles and prophets, it had already been the faith and confession of faithful witnesses of truth three hundred years ago. At that time, the meetings of evangelical Christians generally gained a more ecclesiastical character, and the names "evangelical" and "Lutheran" were heard more and more. Yes, even the Confessions were referred to here and there, first in smaller, later in ever wider circles. Nowadays, not a year goes by - for an age, one can say - that church meetings of one or the other national church do not take place in Germany, not to mention in other countries. All these assemblies want to remedy the distress of the church. One has gone home from them, if one reads the reports of the German church newspapers, "very blessed"; and yet everything has remained the same; yet the damage has never become less, rather more, yet the groaning of true children of God in these church communities is the same.

How is that possible? Yes, how is it possible that, in spite of the really good will of many respected churchmen outside the German regional churches, a healthy Evangelical Lutheran church system now and never wants to arise and flourish? Yes, that undeniably some of these Protestant, also Lutheran calling themselves regional churches since the reawakening of the Christian life after the time of rationalism have obviously long since passed the peak of their Lutheran aspirations and have gone backwards again? Shouldn't the blame for this lie, among other things, with the synods, with the church assemblies, which want to and should - and cannot - heal Joseph's damage?

Most certainly. But I am far from blaming them alone. As long as the German Protestant universities are nothing more than they are. If the pastors who are trained in them are in fact pastors, one cannot expect anything else from them than what one sees them doing and not doing in their meetings and synods. But what do you see them doing and not doing? These churchmen appear at the church congresses like an assembly of physicians who cannot reach a unanimous judgment among themselves about the cause and nature of a newly emerging dangerous disease, and who therefore also hold the most diverse opinions about the means of cure. The spiritual states of emergency are present. Some still deny it, of course, but it is generally acknowledged that they are there. But where do they come from? One seeks the blame in the inadequate constitution, another in an order of worship that does not pay enough attention to the participation of the congregation; still another in the inadequate payment of pastors, which can attract few young people to the study of theology and thus has the great lack of pastors as a consequence. If all these different views can finally be united under a common formula, a thick package full of humble requests and most submissive wishes is sent to the Minister of Culture in the Byzantine style of writing, The emperor and the king are fervently called upon to grant what is requested, and then, if the minister of culture does not have the time, perhaps after three years, an answer in the affirmative or in the negative, as the case may be, is given, and the matter must then come to an end.

How can it be otherwise, dear synods, than that the plight of the church remains the same, since these church assemblies lack almost everything that is necessary for them to be considered a truly Christian council? For these assemblies are not anxious that the truth of the gospel should prevail among their own members against all the pretensions of false brethren. They may say, and even put it on record, that they want to stand on the foundation of the Reformation, the Lutheran confessions. In addition, however, they deliberately and deliberately tolerate soon finer, soon coarser obvious deviations from this very confession of the salvific teaching of the divine word in their own

They are scolding the narrow-minded fanatic who does not want to keep quiet about it. They sigh, cry and howl down the divine "Woe" over those who, for the sake of such unionist abominations, have either left the national church or make a serious pretense of doing so; but they even leave their seat and voice in their own midst and give the brotherly hand to those who, as Protestant unionists, profess no more of the second article of our holy Christian faith than this: "I believe that JEsus Christ, true man, suffered under Pontio Pilato, was crucified, died and was buried. Amen." - Without "considering" that God does not respect the reputation of men, people who, for example, as professors of theology at universities, knew how to make a name for themselves as mediators of divine foolishness with human wisdom, are faithfully listened to and devoutly listened to. What they say must be valid in the church or, at least, may be heard with equal justification as the teaching of the church, so that, of course, what a simple pastor, for example, knows to recite from his confession cannot be caught, indeed can hardly be taken into consideration.

But if, dear brothers and fathers in the Lord, the German Protestant church assemblies lack the main requirement for a truly Christian council, the true unity of spirit, the true unanimity and concord in faith, doctrine and confession, what can it help much if such assemblies also strive after the manner of truly Christian councils? In matters of constitution, those versed in canon law; in matters of hymnals, those who are at home in the church's treasury of hymns; and what can be of much help if they also seriously take up the need in their own midst, which can be remedied by external means? In spite of all the final non-contradiction, in spite of all the final affirmation of the decisions taken, the true unity is lacking, which is the main characteristic of the true visible church of God on earth, namely that the gospel is taught everywhere in unison according to pure understanding and that the holy sacraments are administered according to the institution and the will of Christ. - Oh, God have mercy on this plight of the German Protestant regional churches and let the people, who recognize such damage and have been looking for change and improvement for years, even decades, and cannot find it, finally have the regional church ground burn under their feet, so that they take their staff and flee from Babel, which they would like to heal, but which will not let itself be healed.

But how is it, beloved, with the church assemblies in our country? God has bestowed such immeasurable blessings on our dear Lutheran Church in this country, and especially on our dear Missouri Synod, that one would have to be blind not to see them. But where does this come from? Because, in spite of all the damage that has befallen our church system and that will always befall it, since we are not yet in the state of perfection of eternal life, but have enough to complain about, because, in spite of all this, our church assemblies have been truly Christian concilia.

But what is a Christian concil? This question is rightly asked today, as we have just met again for a church assembly.

have. Not because you must first learn the answer to this question from me, who rather first saw and learned it from you in practice, but precisely because a self-examination of whether we are still on the right path with our synodal assemblies is appropriate because, the more certain and conspicuous the blessing we have obtained through them so far, the more certain must be the endeavor of the prince of darkness to make unchristian concilia with the appearance of christianity out of our christian concilia, so that he, Satan, may fill and hew his church, the congregation of unholy and sham saints. Just as a man may well stand in the faith and yet can and should test and try himself to see whether he stands in the faith, so also a church assembly, even though it has already gone the right way for an age, should and can test itself again and again to see whether it is a truly Christian council. But this test cannot be done in any other way than by letting the Holy Scriptures themselves teach us how a church assembly can prove itself to be a truly Christian council? This is what we want to do today, with God's help.

But we get the answer to this question from the report that the Holy Spirit has let us record through St. Paul about the first Christian council.

Text: Gal. 2, 1-10.

The question:

By what does a church assembly prove to be a truly Christian concil?

answers our text there:

1. By being careful that the truth of the gospel prevails among its own members against all the pretensions of false brethren;
2. by offering the Christian brotherly hand to those who stand with it in one faith and confession;
3. By always remembering that God does not respect the reputation of men;
4. by endeavoring to divide the work of the Kingdom of God among its members in such a way as seems most conducive to the glory of God and the extension of His Kingdom; finally
5. by taking heartily care of the needs in one's own midst, which can be remedied by external means.

But you, O Lord, sanctify us in your truth! Your word is truth. Our help is in the name of the Lord who made heaven and earth.

**I.**

Dear listeners! It was about twenty years after the Holy Spirit had been poured out on the disciples of Jesus on the first Christian feast of Pentecost; in Judea and Samaria there were already thousands of confessors of Christ, and through the faithful apostolic work of St. Paul, which had already lasted seventeen years, many congregations had already been founded in Asia Minor.

The danger of the danger of the danger of the danger of the danger of the danger of the danger of the danger. From Judea, probably from Jerusalem itself, a number of Christians who had previously been Jews had come to Antioch, where Paul and Barnabas were preaching the gospel to the Christians who had been won from the Gentile world, and had caused a great commotion in the church there by their teaching: "Unless you are circumcised after the manner of Moses, you cannot be saved. They had not received any command to do this from James, Cephas or John, nor had they learned such wisdom from them. For although the Christians who lived in Jerusalem still outwardly kept to the ways of Moses, observed his prohibitions against eating, observed the holidays commanded by the law, and even had their children circumcised on the eighth day, they did not do all this in the sense that they still considered these things obligatory or even necessary for salvation, but out of Christian freedom, so as not to offend the Jews and to win as many of them as possible for Christ. For the Christians at Jerusalem had learned from the apostles, who alone called out to those who wanted to be saved: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins", not to regard anyone as common and unclean and unfit and unskilled for entrance into the kingdom of God, because he did not walk according to the way of Moses. Therefore, the men who came down from Judea to Antioch, who wanted to be considered Christian brothers in Jerusalem, were false prophets and false brothers in a double sense, first because they came without a profession, and then because they preached a false doctrine in Antioch. No wonder that they are called "false brothers" by Paulo in our text, who "had crept in beside us to make known the liberty that we have in Christ JESU, that they might take us captive". No wonder that between them on the one hand and St. Paul and Barnabas on the other hand a quarrel arose about their demand to Christianity: You must be circumcised, otherwise you cannot be saved.

For either this teaching was right, and then St. Paul, who demanded of the Gentile Christians nothing more than faith in the Lord Jesus Christ and baptism in his name, was wrong, yes, then all his preaching, which he was still doing, was in vain. In vain then had been his seventeen years of teaching and preaching. All Christians from the Gentiles who had been baptized by him or his assistants in the apostleship were then not true Christians at all, and Paul himself was a false apostle and deceitful worker - or else that teaching was false, and then it was not to be tolerated that these false teachers continued to confuse and disrupt the church of God at Antioch and other churches of Asia Minor. They confused and disrupted them primarily by trying to make it seem as if James, Cephas and John at Jerusalem taught and thought differently than Paul about the value and necessity of circumcision. If the Christians of Antioch believed this pretense, they had no choice but to consider either Paul and Barnabas or the apostles of Jerusalem as false apostles, and if they taught such a different way to salvation, there could be no talk of Christian brotherhood until the one who was wrong gave up his false teaching,

**[83]** Now at this time, when the hearts of the Christians at Antioch were in no small turmoil. At this time, when the hearts of the Christians at Antioch were in no small agitation and anxiety, Paul received a command from the Lord in a revelation of his own to go up to Jerusalem and confer with the apostles and the church there about the gospel he was preaching among the Gentiles. In addition to this revelation, the Antioch church also decided that Paul and Barnabas and some others from the church should go up to Jerusalem for this reason. And so they went up, led part of the way by the church, with them Titus, an uncircumcised Greek whom Paul had intentionally included among the traveling companions.

It was not that Paul doubted for his own person whether he had preached the right gospel so far; he was rather convinced that he had not run in vain so far, and he was not in the least willing to be taught by those who had the reputation in Jerusalem anything else than what he had preached to the Gentiles so far and still. Nor did he think that the apostles in Jerusalem taught a false way to salvation; no, he was convinced that they did not teach differently from him, and that those false brethren who had invaded were therefore wrong to refer to them. Therefore, when he took Titus with him, he did so neither for his own sake, nor for the sake of Titus, but for the sake of the church at Antioch and all the Gentile Christian churches that he had founded. For if Paul and the other deputies of the church at Antioch brought Titus back uncircumcised, the church would have to close: If the apostles at Jerusalem do not even require circumcision of a helper in the word, which Titus was, how much less will they impose it on us other Christians from the Gentiles! So, in order to reveal the invaders as false brethren even before the churches he had founded, he took Titus up to Jerusalem with him.

When they arrived there, they were received by the church and by the apostles and by the elders. And behold, God gave his rich blessing to this concilium of the apostles. Two meetings were held, one in the inner circle of the apostles and those in authority, the other in the presence of the whole church at Jerusalem. Which of these preceded, which followed, we do not know. But we do know that the purpose of upholding the truth of the gospel against the pretensions of the false brethren was fully accomplished. For not only was Titus not forced to be circumcised, by which the congregations that St. Paul had founded could already have been reassured, but when in the general meeting some of the Pharisee sect, who had become believers, came forward and also said: "They must be circumcised and commanded to keep the law of Moses", then they "did not yield to them for one hour, so that the truth of the gospel", which had been preached among the Gentiles by Paul, "might stand". Then Peter, then Paul and Barnabas, and finally Jacob stood up one after the other, all for the same truth of the gospel: Peter with his reference to Cornelius, who was led to Christ without circumcision, and with his threat to the false and erroneous brethren: "Why then do you tempt God with the putting on of the yoke on the

Disciples' necks, which neither our fathers nor we may have borne? But we believe to be saved by the grace of the Lord Jesus, even as they also"; Paul and Barnabas with the narration of how they used to preach the gospel among the Gentiles without any requirement of circumcision, and how God confirmed and confirmed it by great signs and wonders, and finally Jacobus with the meager words: "Therefore I resolve that no trouble be caused to those who are converted to God from among the Gentiles. - —

However, the fact that those who had entered Antioch were revealed as false brothers, as confusers of the churches and destroyers of souls, both in Jerusalem and before the deputies from Antioch, was not left alone. 15, to all the congregations in Antioch, Syria and Cilicia by deputies, stating that it was a soul-destroying doctrine to say: Whoever wants to be saved must be circumcised and keep the law of Moses, - a document, therefore, by which all Christianity converted at that time had to be warned against those seducers, especially from Jerusalem, and had to be convinced of the complete unanimity of the teaching of Paul and the other apostles.

What a holy zeal the Apostle's Council therefore used, so that only the truth of the Gospel would stand against all the pretensions of false brethren! But indeed, how immeasurable and incalculable would have been the damage, if one had given in to those false brothers at that time and had only yielded one hour to be subject to them! If Paul had thought at that time, "If I had once circumcised Timothy, what would be the point of having Titus circumcised now? Circumcision cannot harm him in any case, and the restless are then satisfied - so he would have broken what he had built and even confused all the churches gathered from the Gentile world; he would have revoked his own gospel, as it were; but to the Jewish Christians from the sect of the Pharisees he would have given, even if only a semblance of justice, to call out to the Gentile Christians: "Look at your much-vaunted Paul; he had to have Titus circumcised after all. He was taught a different thing in Jerusalem, and you can easily conclude that he is not such a high apostle as he pretends to be, and that he did not completely agree in doctrine with the actual disciples of Jesus. Now, however, since they had not given way for an hour, the churches, which sought to confuse them still further, could hold up to them the Scriptures of the Apostles' Council and cry out to them: You are lying; it is not Paul who is not right with the apostles at Jerusalem, but you are; it is not he, but you who are confusing Israel. Therefore, St. Paul, who would have had no right to do so if he had given in to the false brethren at that time, was able to call out to the Galatians, who had allowed themselves to be bewitched by such false spirits, a few chapters after our text: "I, Paul, say to you: Where you allow yourselves to be circumcised, Christ is of no use to you. Ye have lost Christ, who would be justified by the law, and are fallen from grace."

O dear listeners, let us therefore never forget: If our church meetings are to be truly Christian congregations, we must be most eager to see to it, above all others, that among our own members the truth of the Gospel will be heard.

The synod is not exactly known for tolerating false brethren in its midst. Now it is true that our synod does not have the reputation of tolerating false brethren, who are revealed as such, in our own midst; rather, we are accused of being too harsh and exclusive; but let it be accepted that in this respect we may have the same reputation with ecclesiastical communities that are more interested in external propagation than in the preservation and preservation of the truth and purity of the Gospel. May we only keep a good conscience towards God and his holy word! If in these last years a great, deeply lamentable rupture has occurred in Israel through the controversy against the biblical doctrine of the election of grace, then blame those who wanted to make known the freedom we have in Christ, to believe that no one will snatch us out of his hand together with all his chosen sheep. It would have been possible for us to have kept those who went out from us, if we could have given way to them for an hour and said with them: "If you do not first act rightly toward the gospel and persevere to the end, the election is of no use to you. But we did not want this, but rather had a not insignificant quarrel and fight with them, so that the truth of God's word might stand with us: "Israel, you are bringing disaster on yourself; for your salvation is with me alone.

Let us then, dear brothers and fathers, leave it to the obvious unionists and false Lutherans to turn a blind eye, or both eyes, if someone intrudes with some false doctrine, to explore the freedom we have in Christ Jesus. Rather, with God's help, without which we are nothing and can do nothing, let us always be faithful that the truth of the gospel and nothing apart from it, absolutely nothing, exist among us. "Not to us," we say with Luther, "not to us of love and peace, about which God's word is denied. For then faith and Christ and God and everything would be lost."

## II.

But, we continue, not to such love that does not willingly offer the Christian brotherly hand to those who stand with us in one faith and confession. For, indeed, this is a second important element by which a church assembly proves to be a truly Christian council.

Many years before the Apostles' Council, St. Paul had already been in Jerusalem, if not several times, certainly once. It was

three years after his miraculous conversion in Damascus. At that time he tried to make himself known to the disciples of Jesus in Jerusalem. But they feared the former bloodthirsty persecutor and tormentor of the church of the Lord and would not believe in his conversion until Barnabas took him to the apostles, of whom Peter and James were then in Jerusalem, and told them how he had seen and talked with the Lord on the road and how he had preached the name of Jesus freely in Damascus. Thereupon the suspicion of the brethren at Jerusalem disappeared and they praised God for Paul's conversion. Paul then went out and in with them for fifteen days, preached the name of the Lord Jesus freely there and was finally, when he was threatened by the persecution of the Greeks, with whom he also had a discussion there, taken away from the brothers who were fighting for his life.



He was led safely to Caesarea by the concerned brethren in Jerusalem and sent from there to Tarsus. It is also possible that Paul came to Jerusalem a second time before the Apostles' Council, at the same time as Barnabas, in order to deliver with him a collection collected at Antioch for the poor brethren in Judea, who were suffering especially under the pressure of the theurge. Be that as it may, those Christian communities in Judea, to whom St. Paul was unknown, knew face to face how great things God had done for him and through him; they no longer mistrusted him, but rather praised God for him.

But now, when Paul came up from a revelation of God to Jerusalem to the Apostles' Council, this time, since he had been made out to be a false apostle and deceitful worker by the guilt of false brothers from Judea, the brothers and the apostles in Jerusalem were not content to let him go out and come in among them and to deal with him, nor to justify and praise him and Barnabas by writing to the Gentile Christians as "men who offer up their souls in the name of our Lord Jesus Christ", They did not content themselves with justifying him and Barnabas by writing to the Gentile Christians and praising them as people "who have given their souls for the name of our Lord Jesus Christ", but after Paul and Barnabas had publicly and specially demonstrated how they preached the gospel to the Gentiles, they also publicly gave them their right hands as a sign of the unity of faith that had already existed and still existed among them. In this way, they not only recognized Paul as a true apostle, called directly by God, but also, as is self-evident, recognized the gospel he preached as the true and saving gospel, which they also preached.

The fact that this happened so publicly in Jerusalem was of great importance for the whole church, which at that time already consisted of Jews and Gentiles. For we must not imagine that immediately after the Apostle's Council the Christian congregations in the Jewish land had also outwardly abandoned the way of Moses and his ceremonial law. They will still have kept it voluntarily in the service of the mission among their brethren. On the other hand, the Gentile Christians, of course, were not bound by this ceremonial law in any way, but voluntarily observed only a few parts of it for a time, too, for the sake of the brethren from Israel. So there still remained between the Gentile Christians and the Jewish Christians an enormous difference in the ceremonies and in the customs of daily life. And yet it must now be clear to everyone, even through that public handshake of the apostles, that in spite of all the differences in church customs, the true unity of the children of God existed, that Jewish and Gentile Christians were not two, but One Church, as those who confessed One Lord, One Faith, One Baptism.

Thus, under divine guidance, the very battle that Paul and the other apostles were ordered to fight together in Antioch and Jerusalem against a false Jewish spirit had to serve to strengthen the already existing bond of unity in the spirit and to seal this unity of faith also by an outward sign.

Recognize from this, dear listeners, that it is certainly

It is a sacred duty for a church assembly that wants to prove itself a truly Christian council to offer the hand of brotherhood to those who stand with it in one faith and confession. We may confess with praise and glory to God that even as a synod we do not stand alone in the pure confession of our most holy faith, that there are other synods besides ours which confess the same Lord and the same faith with us in the same mind and the same opinion. For years it has been so, and for years therefore the brotherly hand has been offered and accepted between these synods; and many outward signs and pledges of the community of faith existing between us and them have hitherto been exchanged in brotherly love and fidelity. But let us now also be diligent to maintain and preserve the existing unity in the spirit through the bond of peace, and all the more so because it has been a battle that they have fought with us - even against a false, legalistic, "Judaizing" spirit - against former brethren who did not allow the truth of the gospel to stand with them. Away, therefore, with that spirit, wherever and with whomever it may still be found and hidden, which likes to find fault with this and that, which on the one hand and on the other hand, on the other hand and on the other hand, are not all the same. If other synods only have with us in truth the one right faith, the same confession according to the Scriptures, then let their agendas, their hymnal, their school catechism, their church ceremonies have a different form, yes, let them have a hundred things differently that do not concern faith and doctrine - they are nevertheless one body and one spirit with us, and it only behooves us to call out to such a one: "You are our sister, grow into many thousand times a thousand." Let us therefore, as before, be diligent to maintain unity in spirit, and, as before, not be stingy with the signs and pledges of brotherly unity and love!

(Conclusion follows.)

### **From the life of a cross bearer.**

Countess Maria Katharina Sophie von Hohenlohe und Gleichen, born in Waldenburg on March 12, 1680, writes the following about her own life in her book of edification: "Heilsame Seelen-Apotheke": God immediately had me marked with the cross by bringing into the world an ulcer on the right eye, so that although under the protection of God the eye was saved by the care of my mother, it retained a certain weakness forever. This was a constant reminder to me to turn my eyes away from vanity and to use them only for the glory of God. In the first quarter of my life I had dropsy, so that I could not be swaddled like other children; but God

still gave me straight limbs. In the fifth year I lost my father (Count Hiskias zu Pfedelbach); from then until the eleventh year I had a severe illness every year and between the seventeenth and eighteenth year not a single healthy day, especially such a severe headache that it was feared that I would suffer damage to my mind and memory; but my faithful God did not allow this, but only wanted to block the way to vanity with thorns, to make heaven sweet and the world bitter, and for this his holy name be praised. The

On December 6, 1701, God led me into marriage with Count Christian Kraft, a faithful ruler and father of his subjects. God blessed me within 20 years with 18 children, of whom I subsequently experienced 13 grandchildren. And under such circumstances, God let me experience the cross that He has laid on the female gender, that He would create many pains for them when they become pregnant and bear their children with pain. Especially with the eighth and ninth child it was extremely dangerous for me, so that I was quite preserved to a miracle before many eyes. At the same time, however, I must also praise God that he has sweetened the marital cross for me. For although I was burdened with many pains and many difficulties, and also gave birth to almost all my children with apparent danger to my life, no child was too much for me, and the hard birth pains were sweetened for me by the thought that heaven would be increased by it; this certain hope kept me confident under the greatest pains, yes, I may well say joyful, for which the right sacrifice of praise shall be offered to God in eternity. The hardest thing during my married life was the concern, which lasted for about twenty years, that I would lose my extremely sickly husband, who I loved most dearly, prematurely through death. But God, in His mercy, also averted this and spared me this hard cross until all my children were grown up. Among the greatest blessings he has bestowed upon me, I count the fact that he has so blessed our child rearing and has especially so governed the hearts of my dear three sons that they not only accepted their father's discipline, but also showed themselves obedient to me and were my support and comfort after their father's death. God let eleven children precede me into eternity, and among them there are two sons who might well hurt my mother's heart; but also in this respect I cannot thank God enough for His sweet consolations and the certain assurance: I have not lost any of the deceased, but will find them all again before God's throne with joy. Finally, among the physical benefits I have received, I also count the fact that God has always strengthened my often very weakened senses, especially my hearing, and has always given me new strength, since I have been completely paralyzed several times, partly in my arms and partly in my legs. But after the first article, he has done so much for me that I have to exclaim: "Lord, I am too little of all your mercy and faithfulness!" How can I begin to praise him enough for what he has done for my soul? He received me in holy baptism as his child, and although I transgressed my covenant out of weakness, he bore me with great longsuffering. How kindly my loving Savior drew me to Himself from my youth, and the Holy Spirit did not tire of working on my heart, punishing me inwardly, encouraging me, warning and comforting me, yes, even taking me into a rather hard discipline and putting me into a crucible, so that my Savior and His righteousness would become quite dear to me. In particular, I thank him that he never let me lack honest servants through whom I was edified, and especially that he gave me a righteous confessor for many years, who faithfully made up for what was neglected in me in childhood, to lead me with all seriousness to a living knowledge of Jesus Christ.

[85] and tried to protect him from all hypocrisy. So then I will surrender myself to the Triune God, whose faithfulness and wisdom I cannot sufficiently praise, for eternal ownership; but when I once depart, this shall be my epitaph: "Here rests a great sinner, but abundantly pardoned by God."

So much for her own life story. Despite frequent and severe illnesses, she reached the age of 81 and died on October 26, 1761, from a sudden bout of dysentery. In her last moments she raised her eyes to heaven once more and then passed away gently and blessedly in faith in the Lord whom she had served long and faithfully.

("Under the Cross.")

## **To the ecclesiastical chronicle.**

### **I. America.**

We would like to report the following from the **further synodal discussions**: The blessing that God has also poured out on our school teachers' seminary in Addison - the number of seminarians and trainees is 161 - makes it necessary that space be created again; all the study rooms are overcrowded, all the corridors in the dormitories are occupied, in the dining hall two covers have to be laid, a teaching room had to be prepared in a basement room. More details about this will be presented to the dear readers soon. - The committee appointed for the new building of the local seminary had to accept a serious reprimand for having exceeded the sum granted by the synod, but it was also thanked for the effort it had made. - It was seriously reprimanded that traveling preachers were sent to congregations after a very short period of effectiveness. - The price of some books, especially school books, was reduced. The publication of the Concordia book in English was handed over to the directorate and the local faculty. The edition of Luther's works according to Walch is to be continued and those volumes are to be published first which are important for the people. The receipts in the "Lutheraner" are to be limited. The private charitable institutions shall be allowed to publish their receipts in a supplement against reimbursement of the expenses for paper and typesetting. - 34 pastors, 15 teachers and a number of congregations were admitted. - Other items of discussion were: The management of our teaching institutions, regulations for the board of directors of the Synodal Printing Office, Inner Mission, Gentile, Negro, Jewish and Emigrant Mission in New York and Baltimore. Dear readers will soon hear more about the establishment of an emigrant house in New York. Lastly, the election of Synod officers was held. We mention here only that the Reverend Mr. President Schwan was re-elected, and Pastors Löber seu. and C. Groß were elected vice-presidents. - Without a doubt, all those who have the welfare of our church at heart will seek to obtain the interesting synodal report which will soon be published.

**Mission to the Jews.** From our dear missionary to the Jews, Daniel Landsmann, we have just received (May 21) more cheerful news. For some time, a so-called Talmudist, that is, a Jewish scholar, has been causing him great distress by tormenting him with all kinds of embarrassing questions. Now, however, Mr. Landsmann writes: "God has blessed our Talmudist so wonderfully that I can assure you that he is now in the true faith, although he still comes to me for regular instruction. Besides him

I also present two young men for baptism, whose sincere desire to be saved through Christ is beyond doubt. Two other young people are already captivated by the gospel; they have also finished cornering me with questions. They ask now only to know, so that they may understand." Dear readers will see from this that God blesses the work of the mission to the Jews, begun in New York with such faint hopes, through asking and understanding, and confirms the word of St. Paul: "Has God cast off His people? Let that be far away! God hath not cast off his people, whom he hath before provided." Rom. II, 1. 2.

W. [Walther]

**Rhapsody.** A committee of United Presbyterians in Pittsburg wants to ask the legislature to declare the use of instrumental music (organs &c.) in churches unlawful!

## II. foreign countries.

**Northern Schleswig.** The "Kreuzblatt" of April 20 writes: How far it has come in North Schleswig with the wildness, shows the following incident, which the "Kropper Anzeiger" tells. In Nödding, wild boys dragged a painter into the church, where one baptized him at the baptismal font in the devil's name, while another gave a speech from the pulpit.

**Berlin.** In the Prussian House of Representatives on April 3, Court Preacher Stöcker sketched the following picture of the external ecclesiastical conditions of Berlin: "The state of ecclesiastical distress in Berlin is unique in the whole of Christendom - for about one million Protestants there are only 40 relatively small churches with only 40,000 seats and 90 clergy. This unbelievably small number of church buildings and clergy is distributed in such a way that in the suburban communities about 800,000 Protestants are equipped with 20 churches and chapels and 27 permanent clergy, who, with the still prevailing lack of clergy, soon come and soon go. We have congregations of 120,000 souls with 5 clergy with frequent vacancies; congregations of 80,000 souls with 2 clergy, of whom only one officiated for a long time. The Hallesche-Thor congregation now counts perhaps 50,000 souls, but today, as for ten years, it is still limited to a small chapel, more like a shed. These evils are positively outrageous; a penetration of the population with the forces of Christian, moral life is not at all to be thought of." One clergyman is supposed to perform thousands of baptisms and weddings; he is supposed to examine and teach 500 confirmands, which requires 18 to 20 hours every week."

**Hanoverian Free Church.** In the May I issue of the Synod of the Evangelical Lutheran Free Church of Saxony and Other States there is an article which bears the following heading: "Is it right to treat the congregation members of the Hanover Free Church like stupid sheep, as is done by some? In this article, written by Pastor Hübener in Dresden, we read, among other things, the following: "In the Hanoverian Free Church, a doctrinal dispute and church struggle, which has already been preparing itself within the church for several years, has begun to come out into the open. It is the dispute over the question of church government, which here, as elsewhere, must inevitably lead to a separation of the church. On the one hand, there is the purely scriptural Lutheran doctrine and practice, represented in particular by Pastor Th. Harms in Hermannsburg, who, as we wrote in No. 6 of the Bl. of March 15, to our great joy, in his little book: *Das Recht der evangelisch-lutherischen Gemeinde und das heilige Predigtamt* (The Law of the Evangelical Lutheran Congregation and the Holy Office of Preaching), against the presumptuousness of domineering clergymen.

The church is a free church that calls to mind its royal priesthood in accordance with the Scriptures and the Lutheran confessions. On the other side stands a number of pastors of the same free church, led by an emeritus pastor E. who still belongs to the Hanoverian state church. All of them stand in the now burning question of the church regime on the well-known papist point of view that the pastors or other higher church authorities by virtue of their ordination to the priesthood have the rule (they wisely call it 'regiment') over the congregations and may, at their discretion, enact all kinds of church ordinances. The laity, however, are all stupid sheep who have no choice but to obey and pay, yes, such raw and unholy people who, as rummagers and bumbler, with the bottle of brandy and the club in their hands, could become dangerous, if they were granted those rights and duties which, as we know from God's Word and our Lutheran confession, and also Mr. Pastor Harms has proved true and clear, are due to them as Christians by God and by right, and therefore should also be exercised by them. - In addition, these lordly priests do not want to recognize even such pastors as proper, who have not, like them, spent time at state-church universities for the sake of study and have sucked their fill at the breasts of rationalistic 'science', but have enjoyed a really practical education at a practical seminary, which is useful for the sacred office of preaching. They also treat these like stupid sheep. They seem to believe that they would be good enough as missionaries for the heathens and for the stupid Germans in America, but that they are not equal to them, the high-born priests. Perhaps they fear that they are not as good as they know how to rule over the congregations from above? - It is true that the aforementioned priests do not really need the expression 'stupid' sheep, because those who are meant by it would certainly not put up with it. But this and no other sense has it, if they, in order to dispute the divine right of the Christians and congregations to the church government and to seize it, refer with emphasis to the fact that they (the pastors) are the shepherds, but their congregation members are the sheep. We know that we pastors are shepherds and all Christians (we pastors too) are sheep, Christ's sheep, but Christ's sheep are not stupid sheep, but those who know their shepherd's voice and know how to distinguish it from the hireling's voice, from the voice of all false teachers, and also from the voice of domineering priests. In the struggle that has now broken out within the Hanoverian Free Church, it will become apparent whether or not the members of this church will really consider themselves to be stupid sheep in response to the arguments of these false teachers and blindly follow them. We hope that this will not happen, at least not to the extent that those lordly "pastors" wish, for we believe that among the people of Hanover, and especially among that part of them which has voluntarily and independently broken away from the state church, we believe that there is still too much common sense and Lutheran consciousness among the people of Hanover, and especially among that part of them which has voluntarily and independently renounced the rule of the state church pastors and shepherds, to allow themselves to be treated blindly like stupid sheep, or even like completely crude and unholy people. The state-church pastor E., who, as it almost seems, would like to gradually lead the separated Lutherans back into the state church, has published as a rebuttal against the excellent writing of Pastor Harms another small writing under the title: "What does the blessed Pastor L. Harms at Hermannsburg teach about church regiment, key office, calling of pastors and missionaries? along with statements by him.

about voting and synods/ It is a smart move of Mr. Pastor E. that he, in order to seemingly refute the irrefutable writing of Mr. Pastor Harms, first and foremost uses the authority of the blessed L. Harms. ... In the opinion that all the separated Lutherans in Hanover are stupid sheep, he seems to imagine that among them the reputation of blessed Harms is far more valid than the Holy Scriptures, and if he first quieted them with this reputation, combined with all kinds of tricks on his part, they would certainly easily believe him afterwards that according to the Scriptures the pastors are shepherds and the laity are nothing but sheep, whereby he would then not need to add the word 'stupid'. Should the pastor E. really have honored the reputation of the same pastor L. Harms by making an effort to use those excerpts from his writings against his now living brother and against the Lutheran doctrine? Should he really have honored the reputation of the same Harms by abusing it now in order to make an idol out of it for the separated Lutherans of Hanover? Nevermore. As little service is rendered to the Lord by this, as little (this is our firm conviction) would the blessed L. Harms himself have been satisfied that an idol is made of him, whose word is more valid than God's word. We do not blame the separated Lutherans in Hanover if they remember blessed L. Harms with great love, reverence and gratitude. Harms with great love, reverence and gratitude and honor his memory and his writings. On the contrary, we would blame them if they did not, and we do so with them. For few men in our century have worked in such blessing as L. Harms did. And it is written: "Remember your teachers who have told you the word of God, whose end look upon, and follow their faith" (Hebr. 13, 7.) But it is also written: "But men are nothing, great men also lack" (Ps. 62, 10.). And again: "Test everything and keep what is good" (1 Thess. 5, 21.). Therefore, a righteous Lutheran will not accept any man's writings (even if they are those of Harms or even of Luther) unseen, because a great man has written them. For in the church of God it is not said: 'This one said it', or 'That one said it', but 'He, the Lord, said it'. In the Church of God one asks: "How is it written? This, as far as we know, has also been the own point of view of the blessed L. Harms' own point of view, and he would have to turn over in his grave if he saw what shameful idolatry is now being practiced with his writings. So, if we now want to start to read the statements on the question of church regimentation quoted by Pastor E. from L. Harms' writings, this one thing is clear to us from the outset as the main thing, that also the writings of the same L. Harms are based on the holy scripture, on the church regimentation, on the church rule and on the church rule. We ask all our readers, but especially the few from the Hanover Free Church, who should see these lines, to do the same with us under heartfelt prayer that the Lord will give open eyes and ears for his, our one and only archpastor's, good voice. Or are we stupid sheep, as Mr. Past. E. would like to have, in order to be able to eat us more easily then?" - In the following, Mr. Pastor Hübner illuminates the rebuttal of Mr. Past. E.'s point by point.

**Africa.** We read the following in the "Luth. Volksblatt" of May 15, published in Canada: Missionary Schröder of the Hermannsburg Mission, who, as is known, was murdered by the heathens in Africa last year and met a glorious end in his profession, wrote in his diary, which is now published in the "Herm. Missionsblatt", under the following notes  
 rem the following: "Sunday, September 17, I spent most of the time reading in an American magazine of the election of grace." - A good, blessed Sunday occupation, if otherwise the sincere desire for salvation and love of truth is the mainspring of such serious reading and if one allows the Holy Spirit to give one such a heart, which gladly leaves aside speculations of reason in matters of faith and doctrine and only insists on the clear revealed word of God and wants to follow it. This is an occupation that could be recommended to those in this country who, in their boundless carelessness, do not consider it worth the effort to find out what God has revealed to us in regard to this mysterious doctrine and what he has concealed in his wisdom; and what, therefore, our church believes, teaches and confesses in this matter.

### Inscriptions on bells.

In God's honor alone will I let myself be heard.

My sound only goes into the ear, to bring the people to where God's word resounds in his temple. But this very word has greater power,

It can penetrate through marrow and leg, even into the heart.

I serve in joy and sorrow, awaken to prayer, call to worship people early and late.

If this bright ore calls you to hear Christ's word, come, it will teach you the way to the heavenly fortress.

My pure sound indicates that everyone should come to hear God's word in this house of God.

O dear Christian heart, come and join the pious, who pour out their troubled heart before God.

To suggest praying

They often ring my bell.

God grant that this ringing of bells may lead us all Christians to the church.

As often as only this bell is rung,

So stir, Jesus, sedes Christian heart, To hear God's word, as it is due, With right earnestness, and do not consider it a joke.

**"It is better that you vow nothing, than that you do not keep what you vow."**

Eccl. 5, 4.

Samuel Meier, a Holstein preacher, writes in his "Nucleus historiarum" that he had known a noble, proud and wealthy woman in Holstein who, when the nurse had pressed her son so hard into his diapers that he got a hernia from it, had made a vow: If the good Lord would relieve him of this damage and restore him to full health, she would have him sanctified and studied by the Lord, so that he might serve Him in His time, whether in church or in school. The boy recovered completely in a short time; only now did the proud woman think that it would do dishonor to her noble family if one of her sons became a poor, little respected priest or schoolmaster. Disregarding her vow, she therefore changed her pious decision and chose her son, who had been betrothed to God, to be a priest or schoolmaster before the

world more honorable profession. But what happens? - The son then falls into a godless life, gives in to gluttony and is miserably stabbed to death in a drunken state by one of his drinking brothers. And so, out of God's judgment, the son brings shame and heartbreak to the whole family instead of the honor and joy he sought. W. [Walther]

How Luther says goodbye to the pope.

God bless you, dear pope! God bless you, dear bishops, monks and priests! I have no need of your medicine, your works and merits, your commandments and statutes, for you have long been torturing me with them; I have received one who gives me for free what I had to buy from you before with great money. He gives it to me without works and merit, since I had to put my body, strength and health into it before. Good night, I will not come to you again. E. A. 14, 295.

#### **Eleventh Annual Report on the Lutheran Institute for the Deaf and Dumb at Norris, Wayne Co, Mich.**

Above all, we must thank God for all the benefits he has shown our institution in the past year. We have also been able to experience his gracious help, protection and support during this time. He deserves praise and thanks for this. And even if we have been able to do something good in the process, God has done it through us. Not to us, Lord, not to us, but to your name give glory for your grace and truth.

There are now 44 deaf-mutes in the institution. Of these, 28 are boys and 16 girls. With the best will in the world, we cannot take in any more. There is not enough room. There is room for 44 students and two teachers with their families, plus the family of the caretaker, but no more. Also, 44 deaf-mutes are already more than enough for the three teachers we have. If something really efficient is to be achieved, if deaf-mute children are to learn to speak, read and write, and if they are to learn the catechism by heart and to understand and grasp it to some extent, then three teachers have just enough to do with 44 deaf-mute children. - There are already 12 to 15 children enrolled again. When admitting new students, we usually follow the rule that those who register first are also admitted first, unless those who registered first voluntarily withdraw and want to wait to make room for those who registered later. Or such a case may occur, since love obviously dictates that a student who has registered later, but who because of age cannot well be deferred to a future time, must be admitted sooner than one who has registered earlier, but who because of age can wait a little longer.

This year, God willing, 9 students will be confirmed. Therefore, 9 of those already enrolled will be accepted in their place.

The faithful God has also given his prosperity to the planting and watering of the teachers in the past year. We can not deny ourselves to provide evidence of this. A letter written by a 16-year-old girl, who is to be confirmed, will serve as proof. Although this pupil spent several years in a state institution before coming to ours, she only acquired German and her knowledge of the Christian faith in our institution. She wrote this letter on her own, without any other help, as her teacher assures us; it may also appeal to other confirmands who are not deaf and dumb. The letter is addressed to the student's pastor. It literally reads thus:

"Dear Pastor -!

"Your dear letter really came to my attention and I was very happy about it. This morning I also received a letter from my father. . Now I want to write to you once,

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[87] as it is given in the confirmation lessons. There are 8 other students besides me, who are also to be confirmed at the time during the vacations. We are all in confirmation class from 8-9 o'clock in the morning. We do not all go together to one teacher, but 5 go to teacher Uhlig, including me, and the 4 others to another teacher named Mr. Zeile. We are all doing fine and well. I learn the Lutheran doctrine, which I did not know before. It is a godly teaching. That I can be confirmed next summer is by God's help, because before this happened I often prayed that the Holy Spirit would enlighten my mind and make it brighter so that this could happen, otherwise I would have to stay at home next year without confirmation. But now I am so happy and have much peace in my heart, because I now know that I have the right faith and will not depart from this faith as long as I live as a human being on earth, and God should and will also help me and protect me. I cannot maintain myself in the faith, but the Holy Spirit must do it and will do it."

Would that all our deaf and dumb confirmands, and especially those who have already been confirmed, would stand in the same way in faith! We would like to call out to them the word of our Lord Jesus Christ, John 8:31: "If you continue in my word, then you are my true disciples. And Joh. 15, 4: "Abide in me and I in you." - The state of health was also good in the past year, praise God! with only a few exceptions.

We would like to mention again that according to our experience, the best time for a child to be admitted to our institution is between 8 and 12 years of age. - We would also like to mention that our institution is not an institution for idiots, nor is it an asylum for the infirm, but only an educational institution for the deaf and dumb. This is in response to repeated inquiries. If God would, we could also provide properly for such poor people; but first of all, as I said, our institution is only for the deaf and dumb.

As far as the financial situation of our institution is concerned, we still have a debt of a little over 3000 dollars. We have not been able to reduce the debt in the past year, but on the contrary have gone backwards a little. We have received quite a bit of money from a number of dear Christians to support our institution, but in general the contributions have diminished somewhat in the past year. In addition, we have had to incur some extraordinary expenses in the past year. First of all, we have set up a coal-fired heating system in the institute and have purchased a number of stoves for this purpose. Then we had a rescue device installed on the building in case of fire.

We still have a debt of a little over \$3,000, as I mentioned earlier. But, praise God, it is not as heavy as it used to be. We do not have to pay interest as before. But it would be good for the whole institution if we were completely free of debt. We are happy that our deaf-mutes, who are already confirmed and can earn something for themselves, now and then remember the institution with love. For example, one of them, who has learned the tailor's trade, sent a skirt for a poor deaf-mute last Christmas with the remark: "I will send a new skirt with a box next week.... I made myself. The skirt is worth \$7.75. . . You give the poor deaf-mute the skirt." Another writes (the spelling is changed a little), "Because it is now almost Christmas and I know that all the deaf and dumb students are already looking forward to a Christmas present, so we are also sending a few dollars here. I two and my brother Johann one dollar for the present."

Now, the Lord, who in the days of his life on earth also helped the deaf and dumb who were brought to him, and who today still wants to help all deaf and dumb who are brought to him and who come to him, he will also in the future take care of our institution according to his great goodness and mercy for the praise of his great name and for the salvation of many souls.

In the name and on behalf of the Lutheran Deaf and Dumb Support Association of Detroit, Michigan,

Detroit, Mich. in April 1884, I. A. Hügli.



## To my unfriendly correspondents from the camp of our opponents in the doctrinal dispute on the election of grace.

Since the outbreak of the doctrinal controversy about the election of grace, I have received a great number of letters, not only in closed letters, but also on open postcards, both from preachers and laymen, sometimes with, sometimes without a signature, in which I am sometimes called the vilest names, sometimes ridiculed in the most ludicrous manner, or in which I am condemned as a nefarious heretic, yes, even my civil integrity is attacked. Since the purpose of these letters is obviously not to punish me fraternally and to convert me from my supposed error, but only to offend and annoy me, let it be known to these unfriendly correspondents that their efforts are in vain. However, it grieves me deeply that persons who want to be Christians, and faithful Lutheran Christians at that, none of whom, as far as I know, I have ever harmed in the slightest, proceed against me in such an unchristian, indeed, some truly diabolical manner; But first of all, I count it to my great honor to suffer even more than my fellow confessors for the sake of the truth, and secondly, this behavior of the most zealous among our opponents gives me the (admittedly sad) comfort that in their fight against me they are not driven by the Holy Spirit, but by the spirit of lies, hatred and malice. If they want to convince me of this more and more, they may therefore, if they cannot help it, continue to do so; I, on the other hand, will do nothing but ask God for their conversion and command the matter to him who judges rightly. Since, however, a servant of God owes it to the honor of God, His Word and His Church to do as much as he can to preserve His good name before the world, I hereby declare that **I will have recourse to the secular court against all public denigrators of my civic good name, whether they be authors or mere propagators, and whether this be done by them verbally or in writing, even on public postcards.**

C. F. W. Walther.

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### Inaugurations.

By order of Mr. Präses Wunder, on Sunday Rogate, Mr. Pastor H. Krause was installed in his main congregation at Sodus, Ills. with the assistance of Mr. L. Frese introduced by the undersigned. E. Wartens.

Address: Rv. S. Luuse,  
Lox 116, Soöorus, Otlumpuizil Oo., Ills.

By order of the Presidency of the Wisconsin District, on Sunday Exaudi, Mr. F. Siebrandt, heretofore of East Wheatland, Ill, was installed in office by the undersigned in his two churches in and near Spencer, Wis.

John Schutte.

Address: Rev. T. Livkrulicht,  
Spencer, Wuruttlou Oo., Wis.

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### Mission Feast.

The branch church at Independence, Kansas, celebrated a mission feast on Sunday Exaudi, in fellowship with members of the Humboldt congregation. Rev. P. Klindworth, of Texas, and undersigned preached, and Student I. Brauer gave a lecture. The collections yielded K44.65.

A. D. Krämer, Pastor.

### Candidate Election - Display.

Our General Synod, on the occasion of its sessions this year at St. Louis, Mo. having voted the appointment of a seventh professor to our school teachers' seminary at Addison, Ill., and the members of the electoral college, together with the board of supervisors concerned having already

Mr. I. L. Backhaus, teacher, Chicago, Ill.,  
Mr. E. A. Eggers, teacher, Homewood, Ill.,

have nominated Mr. I. Ungemach, Senior Teacher, of Fort Wayne, Ind. as their candidates for the newly established office, the undersigned reminds the teacher personnel concerned and the synodical congregations that they also have the right to nominate candidates and that they must therefore send the name of the person, if any, nominated by them to the undersigned for publication in the "Lutheran" of 11 July. C. F. W. Walther,

Secretary of the Electoral College.

### Explanation.

Those who find it inexplicable that in the report of the General Treasurer (printed in the "Tägl. Bericht der Rundschau") still lists a "Northern" and "Northwestern" District, be reminded that the Treasurer's Report covers a period of 3 years (1881-1884), and that although in 1881 the Synod of Delegates changed the Northern District into the Michigan District and the Northwestern District into the Wisconsin-, Minnesota and Dakota Districts, this decision could not take effect until one year later (1882) at the meeting of the District Synods, and until then both the Northern and Northwestern Districts continued to exist. (Cf. the treasury report of 1882, "Lutheraner," Vol. 38, No. 3, page 24).

On behalf of the Synod

Aug. Rohrlack, Secretary.

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### Announcement.

Mr. Hermann Havekamp, last teacher in Minden, Westphalia, since February of this year residing in Detroit, Mich. has applied for admission to the Michigan District.

Jos. Schmidt.

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### Conference - Displays.

Cleveland Districts Conference, June 10-12, at the home of Mr. U. Weseloh. E. Sitzmann.

The Buffalo Districts conference holds, s. G.W., its meetings June 17 and 18 at the undersigned. Pick up on 1/16? LI. of 781 Seneca St., Buffalo. W. Dahlke.

The teachers of St. Louis and vicinity will hold their annual conference July 9-11 at Collinsville, Ill. - Registration with Mr. Jung, teacher, is coveted.

—H. Erck.

The Southern Michigan Conference will meet July 9 in Detroit at U. Moll's home. - Early registration is requested. Ch. A. Weisel.

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### Incorporated into the Illinois District Caste:

For the synodal treasury: Easter festival collections from: U. Behrens' congregation in Egypt H5.00, U. Mayer's congregation in Bremen 3.20, U. Brauer's congregation in Beecker 11.70, U. Eirich's congregation in New Minden 20.21. From Uk. congregations: Nuoffer in Eagle Lake 14.10, Ramelow in Elk Grove .20 nacbr, Buszin at Meredosia 7.45, Wolbrecht at Okawville 10.90, Ottmann at Collinsville 5.10, Lochner at Springfield 23.17, Erdmann at Red Bud 50.00. (S. H151.03.)

To the new building in St. Louis : U. Lochners Gem. in Springfield, 4th Sdg, 18.00. By U. Schieferdecker in New Geblen-beck 11.00. By?. Große in Hartem by Lossin 2.00, Winkelmann 2.00, Wm. Schlünz 5.00, H. Hankermeyer 5.00, Fr. Schulz 2.00, Joh. Schoff 3.00, H. Schultz 2.00. By U. Grüber in Betlekem by A. Sch. 2.00. (S. H52.00.)

For inner mission in Minnesota and Dakota: U. Mueller's congregation in Schaumburg, 30.00. Fr. Wangerin's congregation in Sum-ner, 8.80. By Fr. Weisbrodt in Mount Olive, mission hour coll., 3.60. (S. K42.40.)

For inner mission: By U. Wagner in Chicago by Mrs. Riepel 2.00, Mrs. Huwald 1.00. By U. Wolbrecht near Okawville by H. Fricke 2.00. P. Ottmann's congregation in Collinsville 4.55. P. Erdmann's congregation. at Red Bud 50.00. By U. Kühn at Belleville by Sophie Hesse, R. Tunke 1.00 each, Mrs. Kämper 1.50. By U. Grüber at Bethlehem by Mrs. Wolf 1.00. By U. Bartling at Chicago by Ad. Wiebking 1.00. By?. Heinemann in Geneseo from Martin Ernst 2.50. By 8. Lenk in Millstadt from Wittwe Kleinschmidt 3.00. By?. Schuricht in St. Paul from Father Böge 5.00. P. Feltens Gem. in Washington Heights 8.00. (S. H83.55.)

For heathen mission: I. Erdmann's Gem. at Red Bud 25.00. Through 8th switch in Rrd Bud from N. N. 10.00. (S. K35.00.)

For mission to Jews:?. Nuoffers Gem. in Eagle Lake 13.03. By 8. Wolbrecht at Okawville by C. Telger 1.00. By?. Lochner in Springfield by Sch. 7.00, L. Vogel 1.00. By P. Merbitz in Beardstown by N. N. 2.00. 8. Erd-

mann's Gem. at Red Bud 10.00. Durck?. Kollmorgen at Naskviue, Coll. at W. Haake's silver wedding, 4.00. By ? Schaller at Red Bud by N. N. 1.00. By ? Heinemann at Okawville by Mrs. Frickenschmidt 5.00. P. Grupes Gem. at Rodenberg 11.52. (p. -55.55.)  
 For Negro Mission:?. Erdmann's Gem. at Red Bud 10.00. P. Grupes Gem. in Rodenberg 10.09. (S. -20.09.)  
 For emigrant mission in Baltimore: Through?. Wagner in Chicago from Mrs. Riepel 1.00.  
 For emigr. Mission:?. Erdmann's Gem. at Red Bud 10.00. By?. Grüber in Bethlehem by Mrs. Wolf 1.00. (p. 811.00.)  
 For poor students in St. Louis:?. Wolbrechts Gem. near Okawville for Ch. Dietz 11.70.  
 For the wash let in Springfield: Durck P. Wagner in Chicago from the crochet school 3.00.  
 For poor students in Springfield: By?. Leeb in Chicago from an unnamed person 5.00. U. Ottmann's Gem. in Collinsville 4.75. P. Wunder's Gem. in Chicago for D. Kosche 8.00. Kosche 8.00. By?. Reinke the. from the Women's Association for C. Hubert 12.00, for H. Bode 5.00. (p. 34.75.)  
 For poor students in Fort Wayne: From the mission fund of?. Merbitz' congregation in Beardstown for G. Buescher 13.00. Through?. Schuricht in St. Paul from the Women's Association for Karl Albrecht 12.25. (p. -25.25.)  
 For the laundry fund in Addison: From?. Hölter's Gem. in Chicago from the Women's Club 7.50. By P. Feiertag in Cole- hour from the Women's Club 2.50. (S. -10.00.)  
 For poor students in Addison:?. Bartling's parish in Chicago 24.00. Fr. Brauer's parish in Crete 15.60. By?. Wagner in Chicago from the Women's Association for R. Erdmann 8.00. By?. Miracles there from sr. Deffner 15.00. By Fr. Witte in Pekin from the Women's Association for I. Raß 15.00. (p. -77.00.)  
 For poor students in Milwaukee: P. Rabe's comm. at Oorkville for H. Sieving 12.50.  
 For sick pastors and teachers: W. Hülskötter in Venedy 5.00.  
 For Mrs.?. Hirschmann: By?. Drögemüller in Arenzville, ges. on?. Eggert's wedding, 10.60.  
 For the widow's fund: Prof. A. Crämer in Springfield 4.00. Teacher Gotsch in Staunton 4.00. Teacher Brase in Crete 4.00. (S. -12.00.)  
 For the deaf and dumb: By?. Schroeder in South Litchfield, Kindtaufcoll. at W. Nobbe, 4.75. P. Erdmann's Gem. at Red Bud 14.00. By?. Grüber in Bethlehem of Mrs. Wolf 1.00. (S. -19.75.)  
 For the orphanage near St. Louis: By?. Merbitz in Beardstown, wedding scoll. at H. Grünemeyer, 7.50.  
 For studying orphans from Addison: By k. Schröder in South Litchfield from Hanna and Martin Heien 1.00. By?. Bartling in Chicago for Karl Heiden 1.00. P. Nuoffers Gem. in Eagle Lake for Jul. Nickel 10.00. (Summa -12.00.)  
 For St. Louis Hospital: By?. tooth in No- komis, thank offering by Mrs. W. Redeker, 2.50.  
 Addison, Ill, May 24, 1884. h. bartling, cassirer.

#### Entered the Nebraska District Caste:

For the synodal treasury: By?. Biedermann from some members of his congregation -2.50. By P. Meyer from his congregation -2.50. Parish -2.50. By P. Meyer from sr. Beth-lehem congregation 2.50. By?. Adam by sr. Immanuel's-Gem. 9.40. By?. Endres of sr. Joh. Gem. 5.50. By?. Harms' Zions-Gem. 7.00. Fr. Häßler 5.00. (p. -31.90.)  
 To the seminary building: By?..Hoffmann of sr. Gem. in Madison 2.95. By Fr. lahn of sr. Congregation 7.00. By ? Biedermann from some members of his congregation. Cong. 47.00. By ? Fischer of his congregation in Colfax County 10.00. Gem. in Colfax County 10.00, in Columbus 8.00. By ? Bergt jun. of N. N. 4.00, Karl Buchholz 5.00. By ? Endres of Heir. Naber 5.00. (S. -88.95.)  
 For the orphanage near St. Louis: By?. citizens from the savings bank sr. Children 1.25, from Aug Steinhäuser 5.50. ? H. Bremer, thank offering for rescue of his son from great danger, 5.00. (S. -11.75.)  
 For poor students in St. Louis:?. Häßler 5.00.  
 For sick pastors: By?. Hofius by H. Panning 1.00.  
 For Jewish mission: Durck?. Hoffmann by Mrs. Kaus and W. Westpbal 1.00 each. By?. Bürger by Jakob Tröster 5.00. Durck?. H. Cämmerer by C. Werner 2.00. By?.. Endres by Fr. H. and L. E. 1.00 each. P. Häßler 5.00. (S. -16.00.)  
 For the widow's fund:?. Meyer 1.00. By?. Endres, Coll. on G. Gökes Kindtaufe, 3.40, by Aug. Heine 2.50. By?. Hoffman" by Otto Polenske u. Pauline Hoff- mann 2.00 each, Clara Hoffman" 1.00, Otto Hoffman" .50, W. Westpbal 2.00, G. Schilling .50, Phil. Knapp .21, H. Helm .11. by?. Hofius of sr. Gem. 5.50, Tkeresa Hofius 2.00, Emma Waltber .25. 1?. Oetting 2.00. By?. Hil-endorf by Mrs.?. Hilgendorf 5.00. P. Häßler 5.00. (p. -34.97.)  
 For inner mission: Durck?. Meyer from sr. Gem. 4.00. By?.. H. Cämmerer from C. Präuner and H. Claus 1.00 each. By?.. Endres from Wm. Uffelmann 3.00. By?. Hoffman" by W. Westphal 1.00. By?. Adam by sr. Jmm.-Gem. 20.00. By the General Treasurer E. F.W. Meier 31.00. By ? Oetting by F. Redwinkel 1.00. By ? Hilgendorf by sr. Gem. 13.80. By ? Biedermann from etl. members sr. Gem. 8.35. Through?. Bürger from Jakob Tröster 5.00. Through?. Meyer from sr. Bethlehem's congregation 2.50, by?. Becker from the Women's Association of St. Paul's congregation 5.00, Mr. Lauppe 5.00, by?. Fischer from St. Paul's congregation 21.14. Gem. 21.14, I. Brock 5.00. By ? Hofius from sr. Gem. 15.00. By ? Meyer, thank offering by N. N. for recovery from serious illness, 1.00. By ? Hilgendorf from sr. By ? Häßler from C. Elmsäuser 4.00. (p. -162.89.)  
 For the deaf and dumb: By?. Bode, wedding coll. bet Aegidius Lindner, 5.00. Fr. G. Welker of sr. Zions-Gem. 9.40, N. N. .75. (S. -15.15.)  
 For the seminar in Addison: By?. Bode of the Women's Association sr. Gem. to Middle Creek 15.00.  
 For the Omaha community: By Adam of Sr. Jmm.- Gem. 2.50. By?. Bergt Jr. 2nd Coll. sr. Comm., 50.00. By?. lahn of sr. Gem. 10.00. By?. Bergt of sr., Gem. 7.00. By?. Catenhusen 1.00. By Mr. E. F. W. Meier, Allg. Kassirer, 2.75. By?. citizen of Jacob Tröster 5.00. (S. -78.25.)  
 For external mission: By?. Hoffmann by W. Westphal 1.00.  
 For?. Hübener in Dresden by?. Hoffmann 2.00.  
 For?. M. Wyneken: By?. Oetting of N. N. 3.00.  
 For emigrant mission: By?. citizen of Jacob Tröster 5.00.  
 For?. Brunn's institution in Steeden: By?. citizen of Jacob Tröster 5.00.  
 For the hospital in St. Louis: Through?. Continue, thank offering from Mrs. Niemann 1.50.  
 Omaha, May 1884. F. C. Festner, Cassirer.

#### Entered the caste of the Western District:

For the synodal treasury: From?. Umbach's congregation in Prairie City -5.00. Fr. Gräbner's congregation in St. Charles 22.15. ? Nützel's congregation in West Ely 7.00. Fr. Matuschka's congregation in New Welle 3.00. Fr. Lentzsch's congregation in Craig 6.70. Fr. Polack's congregation in Herkimer 15.00. (P. 58.85.)  
 For college construction:?. Matuschka's Gem. in New wave 20.50.  
 For inner mission in the West: By?. Falke in Glasgow, sent to Goessling's wedding, 5.00. By?. Polack in Herkimer from C. Germeroth 1.00, H. Grote 5.00. Fr. Sand- voß' congregation in Augusta 5.50. By Praeses Biltz from sr. Gem. in Concordia 10.00, by Bringkötter 1.00. P. F. Rohlfings Gem. 6.70. (p. -34.20.)  
 For Jewish mission: By?. Brandt in N. St. Louis 5.00. Fr. Guenther's congregation in Cole Camp 5.00. Fr. Matuschka's congregation in New Welle 10.50. By?. Polack of C. Germeroth 1.00. (p. 21.50.)  
 For the Free Church:?. F. Rohlfings Gem. 10.00.  
 For the deaf and dumb: A. B. in the Zion District in St. Louis 10.00. By?. Scholz in Norborne, s. at the wedding of?. Johanning and A. Scholz, 3.75. (p. 13.75.)  
 For the widow's fund:?. Lehmann in Jeferson County 2.00. Fr. Scholz 8.00. Fr. Obermeyer's congregation in Little Rock 16.75. Mr. Grote in?.. G. Polack's parish 5.00. Fr. Hörnicke in Placerville 4.00. Praeses Biltz in Concordia 4.00. (p. 39.75.)  
 For poor students in Springfield:?. Left Confirmands 1.45 (spec. for L. Hagelberg).  
 For the orphanage near St. Louis: By?. Pflantz in Memphis, s. on G. Hartmus' wedding, 4.50.

Nk. In my last receipt read in the last and third last heading:?. Proft instead of "?. Hirschen"; furthermore 2.00 instead of "1.25" for emigr. mission in New York.

St. Louis, May 20, 1884. H. H. Meyer, Cassirer.

### **Incorporated into the Wisconsin District Caste:**

For poor students in Springfield: from the congregation of?. Wambsganß in Adell -9.26.  
For emigrant mission in New York:?. Schumann's congregation 4.60. P. Grotbe's congregation 3.50. P. Markworth's congregation in Fremont 1.13, to Wolf River .92. (p. -10.15.)  
For poor and sick pastors: Wedding coll. at H. Köhler in Bloomfield 3.75.  
For poor students in St. Louis: E. Bollmann, 10.00. ?. Osterhus' Gem. 5.00. Gem. in Sheboygan 14.00. (S. -29.00.)  
For poor students in Addison: E. Bollmann 10.00. Wed. coll. at Bro. Santer 4.26. Comm. in Sheboygan 14.28. Bro. Uhl. 50. (S. -April 29.)  
For the orphanage in Addison: Wedding coll. at Franz Page! 3.80. From etl. confirmands of the?. Seuel 6.10. (p.-9.90.)  
For the deaf and dumb: Frau Mönck 1.00. E. Bollmann 20.00. P. Plehn's Gem. 7.56. By?. Wambsganß Jr. of N. N. 5.00. P. Claus' Gem. 12.00. (S.-45.56.)  
For the widow's fund: Mrs. I. Pritzlaff 5.00. E. Bollmann 20.00. Wedding coll. at Ed. Müller 6.00. P. Ficks Gem. 3.00. From the??. F. Schumann, P. H. Dicke, C. Damm, W. Hudtloff, F. Leyhe 4.00 each, Cl. Seuel 3.00. (S. -57.44.)  
For emigrant mission in Baltimore:?. Grothes Gem. 3.50.  
For English Mission: E. Bollmann 10.00.  
For inner mission of Minnesota and Dakota District: C. Schubert 2.00. N. N. in Milwaukee 1.00, Herm. Meyer 1.00, Geo. Trentlage Jr. 5.00. (S. 9.00.)  
For a piano in Milwaukee: Brauns, Hoyer & Schulz 12.00. Wedding coll. at W. Nickels 3.70. P. C. Penalties 1.00. ?. Witte 5.00. (S. -19.70.)  
For Negro mission: E. Bollmann 10.00. P. Wambsganß' Gem. in Adell 10.50. School children in?.. Hudtloff's Gem. 1.50. P. Rohrlack's Gem. 5.00. (S. -27.00.)  
For heathen mission: N. N. in Reedsburgh 1.10.  
For poor Wisconsin students: Wedding coll. bet Frederick 3.50.  
For teachers' salaries & maintenance of the Proavmnasium in Milwaukee:?. C. Strasen's comm. 39.57. Durck 1?. Damm of N. N. 1.45, Joh. Scknell 1.00. P. Steyers Gem. 4.00. P. Leybes Gem. 3.00. Herm. Maier 2.00. P. C. H. Löber 2.00. Hockzeitscoll. at H. Plüschke 7.00. (S. -60.02.)  
For the synod treasury: From? Fr. Kellers Gem. 14.26. I. Stöck .25. Fr. H. Sprengelers Gem. 58.67. Fr. F. Schumanns Gem. 4.35. Fr. I. Scbültes Gem. 23.22. Fr. C. H. Löbers Gem. 32.00. Fr. Kothes upper Gem. 10.28. P. Heizer's gem. 13.21. P. Hieber's gem. at Sheboygan Falls 8.50, at Wilson 6.01. P. Küchle's gem. 19.93. P. Walker's gem. at New London 3.56, at Maple Creek 1.71, on Mosquito Hill .76. ?. Goehringer's Gem. 25.80. 1?. Osterhus' Gem. 12.00. P. Ledebur's Dreieinigk. Gem. 4.45, St. John's Gem. 1.81. Fr. Seuels Gem. in Portage 13.00, in Lewiston 2.25. Fr. Hilds Gem. 16.71. Fr. I. Strasens Gem. 12.60. Fr. Wambsganß' Gem. in Adell 9.57, in Batavia 2.71. Fr. Präger and Gem. 5.00. Fr. Damms Gem. 8.00. Fr. Baumann's Gem. 9.12,

Nützels Gem. 12.10. Georgiis Gem. in Cedarburg 8.00. ? Feustels Gem. 6.00. (p.-345.83.)  
 For the mission to the Jews: schoolchildren from?.. Schumanns Gem. 3.04. Durck the same from?.. Hudtloffs Gem. 1.50, A. Krinke .50, Mrs. Alb. Kurth 1.00. P. Rohrlacks Gem. 5.00. Rud. Lätjck 1.25. A. Damködler 1.00. Wedding coll. at Karl Henke 14.00, at Aug. Dorow 7.70. (S. -34.99.)  
 For building and debt repayment coffees of the Progymnasium in Milwaukee: P. Schumann 5.00. Confirmationcoll. in Maple Creek 4.12. U. Dickes St. Pauls Gem. 6.00. U. Walker's Gem. at Bear Creek 2.08, in Unron 1.34. P. Doeher's Gem. 9.00. P. Schwan's comm. 8.00. P. Hudtloff's Martms-comm. 6.50. P. Aulich's comm. 4.00. P. Ebert's comm. at Sha- wano 1.63, at Hartland 9.50. P. Schneider's comm. 10.00. P. Leyhe's comm. 5.00. P. Kothe's lower comm. 22.65. P. Spren- geler 5.00. (p.-99.82.)  
 For Fr. Brunn in Steeden: ? Osterhus' Gem. 3.00.  
 For poor students in Milwaukee: from the piggy bank of Bl. Louis Walker 1.25. P. Herzer's congreg. 11.80. U. Rohrlack's congreg. 12.50. Cross congreg. in Milwaukee 8.25, their singing choir 8.15. (p. -41.95.)  
 For the orphanage near St. Louis: Lieschen Welzien .75. by 17. Leyhe 6.00. by teacher Wegner 3.17. k. Nützels Gem. 13.80. Theo. u. Fritz Lälisch 1.00. (S. -24.72.)  
 On the budget of the progymnasium in Milwaukee: k. Keller's Gem. 12.76. 1". Herzers Gem. 1.53. (p. -14.29.)  
 For inner mission of Wisconsin District: Mrs. I. Prtziuff 2.00. Fr. Schumann's Gem. 6.00. By Fr. Walker 6.00. By F. Hinz, Collecte, 1.45. From Fr. Goehringer's Gem. of Mission Friends 57.62. E. Bollmann 10.00. Zion's Gem. in Milwaukee 16.80, Jmm.Gem. that. 23.26. gray Cooper's Gem. 1.00. U. Wambsganß' Gem. in Hancock 3.69. P. Albrecht's Gem. 19.00. P. Rehwinkel's Gem. 6.50. P. Markworth's Gem. at Rat River .87, in Caledonia 3.45, at Fremont Road 1.76, at Schroeder's Corner 2.37. P. Sagehorn's Gem. 9.50. I'. Rohrlack's Gem. 5.75. P. Otto's Gem. 3.50. P. Georgi's Gem. at Cedarburg 3.75. Chr. Wittkop 2.00. (p. -186.27.)  
 Milwaukee, May 21, 1884. c. Eißfeldt, Kassirer.  
 Received for poor students: By Mr. P. W. I. Friedrich, given at L. Grohn's wedding, --.50; by Mr. k. Her by Mr. & Mrs. Millitzer 10.00 for I. Her; by Mr. ? Smukal, on sr. Hochzeit ges., 6.00; by Mr. P. W. H. E. L. v. Schenck, Coll. sr. Gemeinde, 10.00 for Boritzki; by Mr. U. F. Meyr, Coll. sr. Gem., 6.00; by Mr. Lehrer Marr 5.00 for Amstein; by Mr. P. Zschoche 10.00 for C. Schmidt; by Mr. I'. Hüge of the Women's and Virgins' Association 8.00 for Koch; by Mr. P. C. Vetter of members of his congregation 15.00 for C. Schmidt. Gem. 15.00 for C. Schmidt; by Mr. P. Aron of N. N. 3.00 for Ehlers; from the community in Pekin from Mrs. N. N. a quilt; by Mr. P. Dubberstein, collected at the wedding of Mr. Pesch, 5.00 for Wehking; by Mr. P. Steup of the New York Localconference 20.00 for Kosa; by Mr. P. Groß of the Women's Association sr. Gem. 16.00; by Mr. P. Wege- ner of sr. Gem. 9.56, by Mrs. Schormann .50, by N. N. 1.00 for Krusche; by Mr. 17. W. Gräf, part of the Ostercoll. sr. Gem., 4.00 for Wehkm; by Mr. P. Aron, thank-offering of Mrs. K. V., 2.00 for Ehlers; by Mr. P. Schieferdecker from sr. Gem. and himself 8.05 for Allenback; by Mr. U. Leuthäuser, Coll. sr. Gem., 5.00, from the school children 4.30 u. from N. N. 2.70 for Dommer; by Mr. U. M. Cämmerer, Abendmahls coll. sr. Gem., 6.35 for R. Grüber; by Mr. k. Börueke from sr. Oronoko 9.00 a.m. for Licht; by Mr. U. Loßner of sr. Gem. 13.00 for Strölin; by Mr. P. H. Jüngel, sent on F. Kruse's wedding, 6.65, from other donors 3.35 for Kretzmann; by Fr. H. F. Grupe, donated at H. Müller's wedding 3.20, at W. Westerwelle's wedding 2.05 and by Mrs. W. Vordenfeld, thank offering for the recovery of her daughter, 1.00 for Kretzmann; by Mr. Mickael, donated at the wedding of Mr. Lunz, 14.00 for Her.  
 Repor t un g.  
 In the receipt of March 15, instead of "by Mr. P. Leuthäuser 1.00 for Dommer" it should read 10.00.  
 For the seminary household: by Mr. M. Friedrich from Belle View, Ill, 5.00; by Mr. P. Lohrmann from sr. Gem. 6.15; by Mr. P. Drögemüller of sr. Gem. 3.25.  
 A. Crämer.  
 For poor students received with heartfelt thanks by Mr. U. Cl. Seuel in Vortage, Wis. from the Jungfrauen-Verein there -7.00, from Mr. Affeldt 1.00 and from Bro. Göde .25. From the community in Pomeroy, O., 14.50. Durck Mr. k. Kilian iun. in Serbin, Tex., from Mr. G. Lorenschk 10.00.  
 C. F. W. Walther.

## **"Children's Post" and "Teachers' Post."**

In the last issue but one, we informed our readers that the next issue of the "Schulblatt" would contain a necessary warning about a paper for children published in Milwaukee, called "Kinder-Post", which is to be placed in all state schools where German instruction is given, and otherwise in German families. We can now inform our readers that a separate copy of the aforementioned essay has been obtained, so that even those who do not read the "Schulblatt" can receive and distribute it and thus help to keep the unchristian children's paper away from Christian families. The pamphlet, which contains 16 rarities, will be sent by the Concordia publishing house in exchange for 5 cents.

## **Changed addresses:**

Itev. II. II. 8v660p, 457 IV. supkiiior 8tr, OIUcmAO, III.  
 Uev. 6arl IVEber, t-rove, Loon" Oo., Iorvn.  
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## Volume 40, St. Louis, Mon. 15 June 1884, No. 12.

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### Sermon,

delivered at the opening of the General Synod of Missouri, Ohio, &c. St., in 1884,  
by Dir. E. A. W. Krauss.  
(Conclusion.)

#### III.

We have already heard, dear listeners, that St. Paul, when he went up to Jerusalem, was not uncertain whether he had preached the pure doctrine of the gospel. He did not go up to Jerusalem to obtain a certainty that he lacked, nor to be examined by the apostles, but simply to have them testify that his gospel, as he preached it among the Gentiles, was the true one that needed no change, improvement or addition. He was already divinely certain in himself; he did not have to become certain through the testimony of the apostles. That is why he refers here in our text to his Galatians that the men who had nothing to improve and add to his gospel in Jerusalem were "respected there and were regarded as pillars," but he does not do this without adding: "But of those who had the reputation of what they were then, nothing concerns me, for God does not respect the reputation of men. By this he means: "It was not a joy and reassurance to me that such highly respected men gave testimony to my gospel that it was the right one - for what is highly or lowly respected in the sight of God? - but that what they said and did was right and pleasing to God, and served to establish the truth of the gospel among you. In saying this, the holy apostle does not mean to degrade the reputation of the high apostles at Jerusalem or to diminish their honor as pillars of the church for which they were regarded, but he does mean to teach the church for all times that in matters of faith and doctrine, as in general, so also in Christian churches, it is not the reputation of men but only the truth of God that has the right to be valid. But the truth of God is the word of God, is

The law and testimony; in matters of doctrine and faith, one should ask and look at concilia alone, not at the appearance of men. The main thing is not who says something, but what is said, no matter by whom, that should be examined, paid attention to, tested against the truth of God and judged according to it. If it agrees with this, it is to be accepted and not rejected, even if the least of the brethren, even if Pilate or Annas and Caiaphas had spoken it; if it does not agree with this, it is to be rejected and not accepted, even if a man of apostolic standing, a pillar of the church, even an angel from heaven had said it ten times.

Let us assume from this, dear listeners, that a church assembly may rightly call itself a Christian council only if it (thirdly) always remains mindful of the fact that God does not respect the reputation of men.

Yes, when it is a matter of external, earthly things, which a church assembly such as ours has to deal with from time to time, it should indeed, as is self-evident, grant every brother the word and listen to him gladly and in Christian love; but it should also listen especially to those of its members who have experience, skill and judgment in such matters. Such a thing is not that respect of the person which God's word so earnestly forbids. God rather likes it quite well when we let ourselves be determined in our decisions by the most reasonable and sensible in external, earthly things about which reason can judge. For in this way we do not ascribe to them any merit that could make them more pleasing to God than others who do not have such natural gifts, nor does any harm to our souls happen to us, even if we do not always do the best. But in matters of faith and doctrine, as in the sight of God, so also in the sight of the church of God, no respect should be paid to any man, but only to the word of God. But whether something is in accordance with or contrary to the word of God, in other words, "to judge about doctrine, that belongs - says Luther - before all and sundry.

every Christian, so that he is cursed who offends this right just a little bit. Then they should all be taught by God and be able to judge rightly, and each one should base his faith and his judgment solely on the revealed Word and nothing else, not even on the testimony of those who "have standing in the church and are considered pillars of it.

We can read it on almost every page of the writings of our opponents in the doctrine of the election of grace, that we are almost without exception such wretched servants of men, and that we have accepted and held to our doctrine of the election of grace on the testimony of a man who now deserves to be called more a ruin than a pillar of the church. - If there is anyone among us who is justly reproached in this way, let him keep our doctrine as it is right and according to the Scriptures, but let him repent truly and earnestly before God and bow before him because he has taken flesh for his arm and has departed from the Lord with his heart. For whoever accepts a doctrine not because it is proven to him from God's Word to be true, but for the sake of the reputation of its witness, is he not carnal, does he not take flesh for his arm? But those who are so eager to brand us as idolatrous servants of men before the church of God, would like to ask themselves what they are doing by referring without interruption to the fact that they have the pillars of the church of the seventeenth and eighteenth centuries on their side and teach nothing else than these? Is idolatry any less if one takes meat from the 17th or 18th century for his arm?

But we do not admit to them that we are

Be idolatrous.

We know well by God's grace that whoever is a pillar of the church today, if the good Lord does not hold him, can tomorrow, as much as there is in him, become a ruin and an outcast of it - many once excellent church scholars have already become great heretics -, we know well that one can have served faithfully in the kingdom of God for a long time and yet in the end become reprobate through self-conceit, that one can become a reprobate through self-conceit, that one can become a reprobate through self-conceit, that one can become a reprobate through self-conceit, that one can become a reprobate through self-conceit.

a first can become a last in the kingdom of heaven. But we also know it, we see it from the history of the Apostles' Council and from the old and new history of the church, that for a long, long time the gospel has been proclaimed unadulterated and mightily, that many have been led to the righteousness of Jesus Christ, and that they have always kept the same doctrine and remained unchanged, but that nevertheless they can fall into the mouth of the blasphemer and be suspected as false prophets and deceitful workers, who do not keep the truth of God as it should be kept.

And above all, we know how to distinguish, so that the adversaries can learn from us, between the pillars in the church, between those who have the prestige in it, whether yesterday or today, and between the cornerstone on which it alone is built, which is Jesus Christ, yesterday and today, and the same also for eternity. We consider Him, Him alone and His holy prophetic and apostolic word to be the cornerstone of the church, on which it is built, and on which every one of us must build and base his faith, if he wants to be saved in any other way. Not on the fathers, old or new - all respect for them, as long as and insofar as they guide God's word, and all due love, reverence and gratitude for their precious service to it - but we do not build our faith on them, they did not die for us, we were not baptized on them; nor on the confessions of our church, however willingly and completely we agree with them wholeheartedly, do we build and base our faith, but solely on Christ and His holy word. "If this word is no longer valid, on what shall faith rest? We care not for a thousand worlds, but for Thy word!" But if we stick to Christ's word, we also stick to the right and unanimous ground, we stick to the confessional writings as the most faithful and trustworthy testimonies of our faith, and we leave it at that for the sake of the shouting: Fathers! Fathers! Pillars! Pillars! we do not grow gray hairs.

But if we, dear listeners, have already confidently let the fathers be fathers in other doctrines - of Sunday, of usury - where they stumbled and, though against their will, still forgave something to the truth of the gospel, but have otherwise praised God for their other faithful service and for the rich spiritual blessing that came upon us through them, Let us pray to God with all earnestness that His grace will continue to protect and preserve us from confusing the pillars in the church with the foundation, and from forgetting that God does not respect the reputation of men, whatever they may have been in the past and still are. If only the faithful God keeps us in such a mind and work, then our church assemblies will also remain true Christian concilia, and blessings from the Lord will go out through them into the congregations of believers.

#### IV.

Now that we, dear fathers and brothers in the Lord, have taken a closer look at the three most important characteristics of a Christian council, we may be briefer in considering the last two elements, which St. Paul names to us in our text as further characteristics of truly Christian councils. These are, on the one hand, the conscientiously considered division of the work available in the kingdom of God and, on the other hand, the heartfelt readiness to help those who are in need by means of

The first thing to do is to really remedy the distress that is to be encountered in our own midst. Only a few more words about this!

When the apostles in Jerusalem gave Paul and Barnabas their right hands, they made an agreement with them that Paul and Barnabas would preach among the Gentiles, and they themselves among the circumcision. What was the reason that this was decided at the Apostles' Council? Without doubt, first of all, the consideration of the clearly expressed will of the Lord Jesus, who, on the one hand, had given the twelve the command: "Go into all the world and preach the gospel to every creature," but at the same time had commanded them to preach in Jerusalem, that is, among the circumcision, and who, on the other hand, made it the mission of Paul's life, immediately upon his conversion, to bear his name first of all to the Gentiles, and only secondarily to the children of Israel. Then, however, the fact that it had already been sufficiently shown that God had equipped Paul with special gifts especially for the mission to the Gentiles contributed to this agreement. "For he who with Petro had been strong for the apostleship among the circumcision," that is, that through his testimony in one day three thousand, even five thousand souls were added to the grace of Christ, "he also with Paul had been strong among the Gentiles. The special gifts and the special blessings, the special grace that each one had received from the Lord just for his profession, brought about that agreement all by themselves! If they had not paid attention to these special gifts at the council, if they had disregarded them, it would not have been right and proper. For every worker in the kingdom of God must be placed where he can best build it according to the gifts he has been given.

We see from this that a church assembly, if it wants to be a truly Christian council, has the duty to distribute the work assigned to it in the kingdom of God among its members in such a way as seems most conducive to the honor and kingdom of God.

Essentially, the work in the kingdom of God is always the same: winning souls for Christ and keeping souls with Christ. But the place where the net of the Kingdom of Heaven must be cast is not always the same. Thus, no one among us will want to claim that now is the time for us to send missionaries to China, while we still have enough heathen Chinese in the country to whom the bread of life is not broken; and again, no one among us will want to deny that the missions we have begun, the mission to the Jews, the



mission to the Negroes, and especially the inner mission, are really works commanded and imposed on our church by God. And we have several more of these works, therefore we must also have several ministries. Although one rule applies generally to these offices, namely, that we seek to recruit only men full of faith and the Holy Spirit for each of them - just as the old apostolic church set an example in this respect in the election of its poor treasurers and almoners - in many offices it is also extremely important that they be conferred only on those who have received special gifts from God for them. Let us therefore, dear brothers and fathers in Christ, be diligent and call upon God that, where there is a choice to be made, we do not choose according to the reputation of the person, according to favor and friendship, but after we recognize what gift God has given us.

and let us not disregard in particular where God has already been powerful and has already pressed the seal of His blessing under someone's special ministry.

## V.

Finally, beloved, we also see from our text that a church assembly must prove itself to be a truly Christian council in that it also heartily takes care of the need in its own midst that can be remedied by external means.

If Christian faithfulness in the faith demands that a council hold fast to the truth of the gospel, cultivate unity in the spirit, and disregard the reputation of men, Christian charity demands faithful care for the growth of the kingdom of God and for the relief of the needs existing among the brethren.

That is why it was decided at the apostles' meeting that Paul and Barnabas should "remember the poor", namely the poor Christian brothers in Judea, who had fallen into an external physical need, which must not have been insignificant, partly because of persecution suffered, partly because of theururation or other circumstances. This was also done by Paul and Barnabas, as we find testimonies from time to time in the letters of St. Paul as well as in the Acts of St. Luke. Lucă, that the apostle to the Gentiles, to whom salvation had come from the Jews, once and again laid the need of the brethren in Judea to their hearts and either brought or sent rich contributions there himself, so that St. Paul can rightly testify in our passage: "which I also was diligent to do".

Now, dear listeners, it will be made clear enough to us in these days that we have a lot of external physical need among us and find our hands full. Let us then not hang our heads, but prove all good faithfulness in this piece as well. There is no doubt that one day in eternal life we will not be sorry and weary, but will love that there we shall reap without ceasing; so let us also not grow weary and tired of doing good while we are here, but let us be "diligent" to do it, knowing that we should love not only with words and with the tongue, but with deed and with truth.

So what is incumbent on a church assembly to be able to be considered a truly Christian council, that we have heard again today. They are truly not pieces that can just as well be or not be. No, they are all commanded by God. God's command is to defend the truth of the gospel to the death against false brethren; God's command that we be diligent to keep unity in the Spirit through the bond of peace; God commands us to respect no man in matters of faith and doctrine; God wants us each to serve his holy church with the gift he has received, and in turn to be served by each one in it; God has us say, "Take care of the saints' need!

If we know such things, blessed are we if we do them!

O Lord JESUS, who by Your grace let us know how we, as people who want to keep a Christian concilium, should also walk in Your favor. You, O Lord and Head and Advocate of Your Church, so dearly purchased with Your blood of God, we, O Lord, are to walk in Your favor.

[91] ask You, give us to the knowledge also the will, and to the will the accomplishment, so all will be well.

Yes, Lord, turn to us and be gracious to Your servants! Fill us early with Your grace, and we shall glory and be glad all our days! Show Thy servants Thy works, and Thy glory to their children. And the Lord our God be kind to us, and promote the work of our hands with us; yea, the work of our hands may He promote. Amen. Amen.

(Submitted.)

## **Our mission in Kansas City, Mo.**

In Christ beloved "Lutheran" readers!

On behalf of the Honorable Delegates of the Western District, and especially of the Honorable Missionary Commission of the said District, I come before you to offer you an insight into the missionary work here, and, as I confidently hope, to give you pleasure.

Kansas City, located on the far western border of Missouri, is a city of nearly 100,000 people and still growing rapidly. Many thousands from all parts of the states, as well as from the old world, arrive and settle here with each passing year. Almost all businesses, nations and languages are represented here, and about one third of the city is German.

In this large, flourishing city, attempts had been made a few times in earlier years by our dear synod to establish a Lutheran congregation; these failed, however, partly because they had no church of their own, partly for other reasons, and one was close to becoming familiar with the bleak thought that Kansas City was a lost post for the Lutheran banner. But the faithful God in his eternal mercy wanted to let his pure Word and Sacrament find a place also in this city. He first led a man here who, out of fervent love for "God's Word and Luther's teaching," bought a church with his own funds and then turned to the Honorable Mission Commission with the urgent request: "Come over and help us!" Send us a missionary! It will go forward this time with God's help. And that is what happened by God's grace.

For a little over a year now, as far as human eyes can see, I have worked here in the Blessing. The beginning, however, was small and unimpressive enough. In the first service there were 17 listeners present, of whom about 6 never came back; but nevertheless we not only kept the same number of listeners, but the number gradually increased from Sunday to Sunday, because for those who stayed away new ones kept coming. During the week there was diligent missionary work. Wherever I heard of a family that was supposed to be German and Lutheran and did not yet belong to a congregation, I immediately sought them out and then asked them again about others, and so on from one day to the next. In spite of the fact that I was supposed to and wanted to visit only the scattered Lutherans, I met all kinds of people, such as: Jews, Catholics, Methodists, Reformed, Uniate, and so on.

Most of those who still called themselves Lutheran and did not belong to any other congregation gave me a friendly welcome, although there was no shortage of those who slammed the door on my inquiry without further ado, or laughed at me, or briefly declared: "We don't need a church; we can manage better without it," or who had once been Lutheran.

and had once also believed in God, heaven and hell, but had now long since declared themselves to be "beyond the stupid stuff". Yes, some got into a truly satanic rage and acted as if they wanted to strangle the dear God because they had to torture themselves for their daily bread while others had it better. Those were heavy courses. But, as I said, I received a friendly welcome from most of them and was promised: "Yes, we will come to church. So Sunday approached and we went to church in good spirits and hope, because we could expect half a dozen or more new listeners who had promised to come. But those who were not there as a rule were those who had been expected with certainty. That hurt. But behold, for those whom I had sought out and who had not come, the good Lord had sent others whom I had not sought out. However, by God's grace, even my walks were not completely in vain. Most of those whom I visited two, three or more times stayed away, but we became known in the city and some of them accepted my invitation, so that our group increased, even if slowly. In particular, we have also gained significantly through the influx from outside. We have already received several members from old congregations, so that our little congregation now numbers 80 souls or more and has already paid for more than half of the mission costs. It is therefore undeniable that although we have come to this city last and can only take gleanings, this mission field nevertheless justifies

to the best hopes. Yes, with praise and thanksgiving to God and with faithful trust in His help in the future, we can say: This is no longer another missionary attempt, but we have gained a firm foothold, the Lutheran banner is now planted here to stay, God willing. And every "Lutheran" reader will certainly be heartily pleased about this.

Only one thing is still missing, which is absolutely necessary for the solid existence and the prosperous growth of our community, and that is - a school, and for the time being a school locale. I have been asked many times on my mission trips: Do you also have a school? And when I had to deny this, I was told: We send our children to the "evangelical" school, there we also go to church, and again and again I am asked by the people who stick with us: When will we get a school? But so far I have not been able to find an answer. What should happen now? Should we send the children to the "evangelical", i.e., unirate school? We don't want to, we can't, we mustn't, because we would tear down with one hand what we build with the other. But here some may say: Why don't you hold school in the church, as is done in so many of our congregations? - That this is almost an impossibility, the Reverend Father General saw for himself when he spent a day here last year on his way through. Our church is by no means built in such a way that it could be set up to some extent for school purposes; but if this were nevertheless attempted, we would have neither a church nor a school. In addition to this, there is now this,

that we have strong opposition; for not only do the "evangelicals" have a beautiful school, but it has

A German society has also set up a German school not far from us, so that we are to a certain extent forced to compete with them. Therefore, if we cannot offer our children at least something approaching what they get in the "Protestant" or the German Free School, we have little chance of success. The Honorable Synod of the Western District recognized this at its meeting last year and therefore decided to advance us the necessary money for a school building, as a result of which a small sum was collected for us, which, however, is by far not sufficient to pay for the building site, which alone costs a little over 2100 dollars. Where will we get the necessary money? All the coffers are empty and the need cries out.

for speedy help. At this year's Synod of Delegates, the delegates of our district gathered especially and promised help to the best of their ability; at the same time, however, I was commissioned to have a report on our mission in Kansas City published in the "Lutheran" and in it to lay our great need on the hearts of our fellow believers outside our district as well, with the request to help promote the work of the Lord here to the best of our ability.

This, beloved brethren, I will have done herewith, and I have no doubt that you will not close your hearts and hands to this request, but will again prove by deed that the love of Christ has been poured into your hearts, and say: "It is more blessed to give than to receive. We truly do not come before you with this request for help because we want to put our hands in our laps; no, we cannot help ourselves, therefore and therefore alone do we come to you with the request: Help us, you who can help! Help us by your charitable gifts and especially by fervent prayer to him who is the right helper and whose work we are doing here, so our prayers for you before the Lord will also be: "He is worthy that you show him this; for he loves our people, and the school he has built for us." Luc. 7, 4. 5. May the Lord our God be kind to us and promote the work of our hands among us. Yes, may he promote the work of our hands. Amen.

E. Jehn.

Any gifts of love should be sent to the respective district treasurer.

\* \* \*

The Mission Commission takes the liberty of urgently endorsing the above request. We have hardly a place in our whole large mission area that would be equal to Kansas City in size and importance and yet so difficult and costly. Here we can only gain and keep a firm foothold by united efforts, and the great and unexpected blessing which the faithful God has bestowed on the only one year's effectiveness of our dear

missionary should give us the right joy to support him. - Incidentally, the mutual understanding between the Synod and the Kansas City brethren is that the money sent is only a loan - except where it is expressly designated as a "gift" - to be repaid as soon as it becomes possible into the missionary treasury of the Western District and then used elsewhere for the benefit of the mission.

May the Lord grant a speedy and abundant response to this urgent request!

On behalf of the Western Synodical District Mission Commission.

C. J. Otto Hanser, Secr.

(Submitted.)

**Rochester, N. Y.**

When Schreiber visited the flourishing city of Rochester two years ago as a traveling preacher at the request of two members of congregations of the Missouri Synod who had settled there, and in spite of all his efforts he was only able to gather four listeners, then it became very doubtful to him whether a mission could be started in Rochester; and when at the second attempt to gain a firm foothold in Rochester the number was reduced to three, and at the third even to two, then it became perfectly clear to him: nothing can be done here. But the thoughts of the Lord are not our thoughts and his ways are not our ways. He himself is the one who builds up his kingdom, and the recent church events in Rochester are an example of how wonderfully he often leads out his work.

In Rochester there are several congregations belonging to the General Council, respectively to the New York Ministry. One of them was recently served by Pastor Johann Mühlhäuser, a man whose heart is in the right place and who not only took God's Word seriously in his congregation, but also bravely testified in the ministry against the disorders and sad conditions existing there. As a result, he soon came under the odor of Missouriism and was harassed by his ministerial neighbors, who belong to the same synod with him and reside in the same city, until he withdrew from them. For example, when Pastor Mühlhäuser's parish school teacher, about whom he had been sighing for years, was revealed to be a humanist and a participant in disgraceful sedition, and left the parish amid great annoyance among young and old, To the great shock of the pastor and all faithful Christians, he was reinstated as a teacher in the next neighboring parish at the behest of his neighbors, and the pastor was told that no certificate about the teacher was needed, that he already knew what kind of certificate he would get! But what can one say about the fact that a teacher who has resigned under such circumstances may be reemployed in the next neighboring parish, which belongs to the same synod as the one in which he was no longer allowed to stay, because the Nottirers had been expelled from the office? Is this not a completely unholy economy? - Now when Pastor Mühlhäuser complained bitterly about such a procedure, it was declared about him from a pulpit in Rochester: "He has thrown down the gauntlet to us!" - This is only one example of how life was made sour for the dear man because of his Missourian attitude, i.e. because of his seriousness about God's Word. But there were other much worse things that happened.

Finally, Pastor Mühlhäuser decided to leave the ministry. He had come to the conclusion that a faithful Lutheran congregation could not be built up under the sad ecclesiastical conditions of the ministry in Rochester. The chaos was, as he says, too chaotic for him to continue. There comes a letter from a man playing in cahoots with the Missouri haters, who had once, before Pastor Mühlhäuser's time, brought the church under the hammer and with whom the congregation (they themselves did not know how deeply) was in debt. In

This letter stated: "If St. John's congregation, together with its pastor, remains in the Union of the New York Ministry and *General Couircil* and pays me annually the sum of H500 on August 1 of each year, I call my claim a mere \$10,000 without interest. If, however, the congregation or its pastor should withdraw from the association of the New York Ministry, I shall demand the interest of all arrears." The latter would be the financial bankruptcy of the congregation. Several weeks before this binding letter was sent, this man, who belonged to a neighboring congregation, had already meaningfully declared, when asked how he intended to deal with the debt in the future, that he would in any case put a stop to it. Now the bar had been put up. But Pastor Mühlhäuser had already left the ministry and could therefore no longer be put under lock and key. The Kirchenrath therefore asked the man to withdraw his conditions, since the pastor had already resigned from the ministry; but they were rejected with the answer: So stick to your constitution and act accordingly.

Thereupon it came to the break. After Pastor Mühlhäuser had complained to the Lord of the Harvest from the pulpit on the previous Sunday that the same man was now for the second time forcing his way between the congregation and its ministry (for his predecessor in office, a faithful servant of God, was also torn away from the congregation by this man in unspeakable misery and later died in an insane asylum), fifteen of the members present immediately declared in the congregational meeting held for the purpose of deciding this matter that they would not leave their pastor given to them by God. They did not allow themselves to be blinded by the paragraph of their constitution, which sounded beautifully Lutheran because of its addition, but which was un-Lutheran and papist, and which decreed that congregation and pastor had to belong to the ministry as long as it was in agreement with the confessions of the Evangelical Lutheran Church. The great majority, however, accepted "the cheap offer". Preachers, it was said, there are enough, but churches we have only one e. But that is not what faithful Lutheran Christians say; there God's word goes over the church walls and over the miserable mammon.

The 15 families have since been joined by a considerable number, so that the young congregation already numbers about 40 members, and it is expected that gradually more will join. The part of the city in which the congregation is located is a promising

mission field, as many immigrants are settling there, so that a larger congregation will soon be formed. They hold their services in the same hall in which the undersigned once preached to an audience of four.

But the beginning is difficult. A church must be built as soon as possible if many more are to enter the door that the Lord Himself has so miraculously opened for us here, and if the brave founders of this congregation are not to be discouraged. Given the costliness of such an undertaking in a large city like Rochester, the poor people cannot accomplish this on their own, although they will do everything in their power, as one cannot expect otherwise from those who, for the sake of the truth, have given away a beautiful, large brick church, and instead gather in an ordinary, bare hall and, what is even more difficult, face bitter persecution,

They have to put up with shame and ridicule. They are mostly poor, North German workers. Here, urgent help is needed to put a stop to the enemies who scare off the simple-minded souls with the words: Why do you want to go there? The matter is not sustainable, you will have to burden yourselves with a great debt there, and so on. Therefore, may the Lord, who directed the hearts and steps of these Christians in Rechtster to our synod, also direct the hearts of the dear Christians in our synodal congregations, so that they remember the faithful witnesses in Rochester in their prayers and with their gifts of love! \*) A confessionally faithful congregation, free from the lodges and genuinely Evangelical Lutheran, is what is to be built up in Rochester. - All donations should be sent to the Treasurer of the Eastern District, Il. Llrü- usr, 139 William 8tr, ^Ol'Ü Oit^, be sent. H. Sieck.

(Sent in by P. Brunn in Steeden.)

### **Are we in communion with the German so-called Lutheran churches?**

Several occurrences cause the writer of this to bring the above question here for discussion; especially the fact that it happens almost every year that members of the Missouri Synod, for various reasons, whether for visiting relatives, or for business, 2c., and as a result are tempted not only to attend services in German so-called Lutheran churches, such as in Hanover, Bavaria 2c., but also to partake of Holy Communion or to accept other spiritual services from pastors of the state church. Perhaps, however, it is not yet clear everywhere in America whether we are still in church and communion fellowship with the German "Lutheran" regional churches, as was the case in the past: No, for the sake of conscience we have cancelled church and communion fellowship with the German Lutheran regional churches; for the sake of conscience we stand on the side of Lutheran separation and the Lutheran Free Church in all German lands.

Our reasons are simply the following: 1. In our German Lutheran churches, all doctrinal and church discipline has long since fallen away; a hundredfold false doctrine prevails there publicly in churches and schools, without any ecclesiastical defense against it taking place; at the most, very rare cases have become known here or there that a gross atheist or Protestant unifier has been removed from the preaching ministry. It is not to be denied here that in some places in German regional churches there may still be individual pious orthodox pastors. Who, for example, would not have been heartily pleased by the beautiful testimonies of pure doctrine that have recently become loud in Mecklenburg! But

\*) We note here that on the occasion of this year's meeting of our Synod of Delegates in St. Louis, Pastor Johann Mühlhäuser was gladly accepted into the association of our Synod at his request, and his congregation, which had been driven from its beautiful church property, was recommended to our active love. The ed.



[93] The individual pastor is and remains with his congregation always in association and connection with his entire national church, he cannot cancel or deny the full church and communion fellowship with the latter, even if in individual cases he rejects individual non-Lutheran persons from his altar. It is only deception, therefore, to think that there are still individual pastors and congregations in Lutheran regional churches in Germany who have, as it were, an exceptional position, who therefore still have a truly pure Lutheran pulpit and a pure Lutheran altar to which we too may adhere. No, the individual stands at all times not only in the ecclesiastical community of the church as a whole, but according to German regional church conditions, he can never completely avoid the influence and activity of this community (in church government, synods, official cooperation, etc.) until he has publicly declared his separation from the latter. The German Lutheran regional churches in their entirety, however, are thoroughly permeated by false doctrine, among hundreds there is hardly a truly orthodox Lutheran pastor to be found among them; at all our German universities, the completely unaffiliated "free science" prevails and daily brings up its new fündlein there, as its ears prick; but there all our young German theologians study and are then employed in their regional churches as pastors, just as they are made right in the lecture halls of the new German university theology. It is easy to imagine that in this way all barriers between the united and the still named Lutheran German regional churches are fading away; in former times, the principle was established that members of united regional churches should only be admitted to Holy Communion at Lutheran altars "as guests", but as this speech was only a little human feeling, it has gradually died out by itself and the matter seems to have long since become a habit and a right.

But 2nd, didn't we used to be in church and communion fellowship with the German Lutheran regional churches about 20 years ago and more? So why not now? Answer: Apart from the fact that in former times there was still a lot of confusion about this question, now times have changed. To be sure, the German national churches were just as corrupt in former times as they are now; indeed, 50 and more years ago, naked blind rationalism prevailed in Germany much more generally and completely than it does now. But when for 40-50 years also in Germany it began to stir more and more in the dead bones, when great revivals, spiritual and ecclesiastical movements arose in all German lands, a lively struggle against unbelief and rationalism arose almost everywhere. Even in German national churches more or less powerful parties of believers arose; next to the pietistic believing circles also an ecclesiastical confessional direction awoke. It was hoped that these confessionally-minded people would increasingly return to the pure Lutheran doctrine, and that perhaps by God's grace the pure Lutheran doctrine would once again come to dominate the Lutheran regional churches. This hope was thought to be all the more justified, since in many cases a promising struggle for church doctrine and discipline was being waged in the German regional churches. But - what has happened? What has happened in the German national churches in the last 20-30 years? Answer: Nothing has happened, nothing

of all that was hoped for has happened; On the contrary, that struggle for pure Lutheran doctrine and discipline has been almost completely extinguished everywhere, both in the field of theological science and in practical church life; on the contrary, one has convinced oneself everywhere that all further struggle is fruitless and vain, after all previous and earlier church struggles have been defeated, The German Lutheran church regiments and also the synods of the regional churches (based on majority elections of raw masses of the people) that have come into being in more recent times have clearly shown that they have neither the power and ability nor the courage and will to take up and carry out any kind of decisive struggle in the field of pure Lutheran doctrine and discipline. Since it has therefore become evident and has been publicly stated by ecclesiastical events that a real reformation of our German so-called Lutheran regional churches, a return of the same to pure Lutheran doctrine, can no longer be expected, since all public decisive struggle for this has rather ceased and it has been proven that the German regional churches are completely powerless at the mercy of the prevailing current of the time in the field of theology, the power and the influences of the secular state, as well as the unbelieving masses of the people: Since then, we have abolished church and communion with them, according to the divine commandment, Tit. 3, 10: "Avoid a heretical man when he has been admonished once and again." Our German national churches have received enough testimony and admonition from us and others; we have indeed been patient long enough, but in vain. So it has finally come to this that we must avoid them.

### **The Avignon Bookseller.**

The Lutheran doctrine had also come to France unexpectedly early from Germany. French Bibles and Luther's writings were therefore eagerly distributed. The papists, however, raged and raged. They spread the most shameful lies about the Lutherans (see Luther's preface to the Schmalkaldic Articles), they burned Luther's writings as much as they could get hold of them, and did what they could to prevent the spread of the French Bibles.

How it happened to a bookseller who sold French Bibles, we want to tell the dear reader.

The Bishop of Rieux - around 1540 - arranged a magnificent banquet in Avignon and invited the Bishop of Air, many "spiritual" gentlemen and beautiful women of Avignon. After feasting, dancing, playing and enjoying themselves, the "spiritual" gentlemen went for a walk with the ladies. In one street they found a grocer who offered the most shameless pictures for sale, among which were even lewd rhymes. They liked these pictures so much that they bought them all from him and gave him whatever he wanted in return. With lust they looked at the pictures, shamelessly they talked about them with the ladies; there was no end to the laughter. In the same street where they had bought the pictures, a foreign bookseller also had his stand. When the bishops saw that he was also selling French Bibles, they asked him how he came to be selling could have these books for sale here? The bookseller asked them again if the Holy Bible was not more important than the beautiful pictures they had bought for their ladies a short time before? Hardly had he spoken this word, when the Bishop of Air said: "I would probably conspire my share in the kingdom of heaven, if this bookseller is not a Lutheran." He was immediately seized. A bunch of priests and loose boys fell upon him and shouted: "Brave to, brave to this Lutheran! To the fire, to the fire with him!" As he was being dragged away, one punched him in the face, another pulled him by the hair, a third plucked out his beard, so that he was already bloodthirsty before he was sent to prison.

The following day he was brought before the ecclesiastical judges and bishops and asked, "Did you not publicly hawk these Bibles and the New Testament in French?"

"Yes," replied the dear confessor.

"Don't you know," they went on to ask, "that throughout Christendom it is forbidden to print and sell the Bible in any language other than Latin?"

"I know the opposite," answered the bookseller, "for I have sold many Bibles printed in the French language with imperial liberty, also others printed at Lyons, likewise the New Testament, gifted with the king's liberty. Will you alone in Avignon have an abomination and detestation in all Christendom of the New Testament of the Heavenly Father? Why will you not allow the credible books of the covenant of grace to be sold and understood everywhere? Do you want to forbid and cover up what the Lord Jesus Christ has commanded to be publicly proclaimed and explained? Do you not know that our Lord Jesus Christ gave his holy apostles authority to speak in all languages, so that the holy gospel might be preached in all languages to every creature? Rather, why do you not forbid the books and images in which there is nothing but blasphemy and profanity, whereby God is reviled and men are provoked to fornication and immorality?" At the same time he testified to them that they would have to give an account to God on the last day.

The prelates wanted to burst with anger and began to shout: "What may one ask him much? To the fire, to the fire with the heretic and not long made much words!"

However, the judge Laber and some others did not want to agree immediately, because he saw no sufficient reason for the death penalty. He therefore made the proposal: If the bookseller would declare the prelates to be faithful and true pastors and shepherds of the church, then he should be punished with a tolerable fine this time and escape with his life.

But the bookseller replied that he could not do this with a clear conscience, because he knew that they preferred lewd, shameful pictures and songs to the Bible, the Word of God; therefore he had to consider them rather as priests of Bacchus and Venus than as pastors of the Christian church.

So he was immediately sentenced to death by fire and the sentence was carried out on the same day.

To indicate the cause of his death, they hung two Bibles on him, one on his chest and the other on his back, which were to be burned at the same time. On the way and on the way

In the first place, he earnestly exhorted the people to read and meditate diligently on the Scriptures. This testimony was not in vain. Many were moved by it to search for the truth. Many were bitter about the fact that an innocent man had been killed and the Bible had been so dishonored. Since a riot was to be feared, the prelates let proclaim in the city and surrounding area: All those who had French books in which the Holy Scriptures were in any way commemorated should hand them over, if they did not want to be punished, like the bookseller, to life and limb.

### To the ecclesiastical chronicle.

**Anabaptism.** At the annual conference of the so-called Tunkers, a division of the Anabaptists, held in Carroll County, Maryland, on June 3, the question was raised, among others, how to deal with those who had left the community of the Tunkers but were seeking readmission. The answer that the conference gave to this question was that they had to repent and be baptized again. While the so-called Baptists do not want to be rebaptizers, pointing out that they only baptize those who have either never been baptized in any way or whose baptism must be considered invalid, the Tunkers, on the other hand, baptize even those whom they themselves have baptized before, namely, if they have fallen away from their sect and want to be readmitted to it. They are therefore not only rebaptizers, like all Baptists, but they also want to be rebaptizers, because they believe and teach that if the baptized person falls, then the baptism, i.e. God's covenant, also falls. But this is a great abomination. For in this way they actually teach that if a person is unfaithful, God will also be unfaithful. Cf. 2 Tim. 2, 13. Rom. 3, 3. Isa. 54, 10. W. [Walther.]

**"Pittsburgh Church and Orphan Messenger."** This is the name of a new religious paper published within the Synodical Conference. In the "Preface" sent before the first number, the editors declare: "The Pittsburgh Church and Orphan Messenger is to be in the service of the Lutheran Church, especially in the service of our local congregations, and to work specifically for the good of the Concordia Orphan Home. The paper is published by the board of directors of the latter institution in Delano, Butler Co., Pa. and edited by a pastoral conference. Appearing on the 1st of each month on a large half sheet, the paper is available for the annual subscription price of 25 cents at the following address: No. L. 8. N<sup>o</sup>srs, 645 lübsrt<sup>h</sup> 8tr., ?itt8burZd, k", to be obtained. Far from wanting to block the way for our "Lutheran," the paper has set itself the task, among other things, of preparing the way for the "Lutheran. Apart from this purpose, the "Lutheran" therefore warmly welcomes this new, excellently equipped co-worker and wishes him the richest blessing of the one whom he alone wants to serve, JEsu Christ, the arch-shepherd of the sheep and lambs. W.

**A marriage ceremony in jest** was recently performed in an American church of the East in the presence of the pastor at an evening entertainment held in the church. See Eph. 5:4.

**About 800 churches** have been destroyed by fire in America in the last 9 years (according to the calculation of a Boston paper). In most cases, the cause was faulty heating equipment.

### A martyrdom in the 19th century.

The following story happened in the thirties in a village of southern Germany. For reasons, however, the name remains concealed for the time being, i.e. it is permitted to mention only the first name.

Victoria was a child of Roman parents, also her relatives were Roman and of the real Roman type. So it is not surprising that she herself was brought up in the Roman delusion. But she had a bright head and an insurmountable inclination to read books. Since there were some Lutherans living in the neighborhood, she borrowed a Bible from them, in which she often read in secret. She compared God's word with what their priests taught and found a great difference; she found nothing but apostasy from the word of truth in what she had believed until then. Her heart was greatly moved, and she was often saddened that she had to go to a church against which she felt more and more aversion. One day her father surprised her when she was about to hide the Bible in a cupboard. "What do you have here?" he asked her, and already he had snatched the book away from her. He opened the first leaf and read; with a bitter look he looked at his daughter: "Where did you get that heretical book? You won't tell me? Just as well." He went to the kitchen, tore out leaf after leaf and threw it into the fire. Then he returned to her and, grabbing her by the shoulder, said: "I tell you, if I find anything like that in your house again, it will be the last!"

The Bible book was taken from her, but the evangelical faith was already firmly seated in her heart. And although she was only 14 years old, she was determined not to let go of the truth she had recognized at any price. As often as she could, she went to the nearby Lutheran church. There she strengthened herself and took comfort in the fellowship of believers. Her father learned of this through friends. One Sunday, unsuspecting, she returned from the Lutheran church. The father was standing under the door of the house. "Come, my child," he said kindly, "I have something to tell you." He led her into the barn and closed the door. Then he threw her to the ground, seized a thick stick and shouted, "Wait, you devil child, I will make you Lutheran!" With that he beat her until she lay there unconscious. When she regained consciousness, she was alone. She straightened up and raised her bleeding hands to heaven: "Lord, strengthen me to remain faithful." Then she went to the well, washed the blood from her face and hands, and hurried to her chamber. There she sank down again, unconscious, until her mother came and helped her to bed. For several days she could not move because of the excessive pain. When she finally recovered, her first visit was to the Lutheran clergyman. She told him everything and finally asked: "What should I do now?" He advised her to speak openly with her father and how she could not remain in the Roman church with an honest heart. So she went home and spoke to her father as she had been advised. He had hardly heard her request when he led her by the hand into the barn again. There he tied her to a wagon with iron chains and ropes. After she was bound tightly, he said to her mockingly: "So, there you can stay now, until your cursed soul leads you out. Am eager to see if your Lutheran God will help you." Then he beat her until he could take no more, and left. For three days she remained thus attached, no one bringing her food or drink. Only every morning the father entered and asked her if she still wanted to remain Lutheran. If she then said yes, he beat her to the bone and went out again. The Lutheran clergyman had waited from day to day for Victoria to bring him news. When

When she did not come, he had bad suspicions, since he knew her violent father from her stories. He set out on the fourth day and visited the man. But already in front of the house the man shouted at him: "Do you also want to seduce me? As soon as you come in, I'll let the dog go." The priest turned around and went on his way. On his way back he took another path, namely the path behind the village. As he comes to the barn of that man, he hears soft moaning in it. He steps closer, and speaks, "Is it you, Victoria?" She answered in a weak voice: "Yes, it's me. They want to starve me here. Three days already I have not eaten." He comforted her, "Only be steadfast, my daughter, tomorrow it shall be different." As soon as he returned home, he reported the matter to the authorities. The authorities did not delay, and on the same day the young martyr was freed. However, she was so pale and miserable that she needed thorough care until she had fully recovered. Her father was punished. When he came out of prison, he cursed his daughter; he never wanted to see her again. She then took service in a Lutheran home, attended the services of the Lutheran church that had become dear to her, and when she came of age, she joined the community in which she had found her salvation. (Freimund.)

#### Poor students in Wittenberg at the time of Luther.

Christoph Jörger, a distinguished gentleman in Austria, and his wife Dorothea, although living among papists, were heartily devoted to Lutheran doctrine and corresponded with Luther. They repeatedly asked him for advice in difficult cases. In 1534, Mrs. Dorothea Jörger sent 500 florins to Luther for distribution to poor students in Wittenberg. Interesting are the letters of Luther, in which he informs her how he uses the money. He writes: "Grace and peace in Christ. Honorable, virtuous woman! I would like you to know that your alms have been well spent in praise of God and have helped many poor people and continue to do so, so that I cannot doubt that God, who has given it to you, also shows publicly that it pleases him as a sacrifice of thanksgiving, so that you may confess and praise the grace that he has shown you through his dear Son Jesus Christ. May God strengthen you in the firm faith and blessedly accomplish the work He has begun in you. Amen. I did not know it myself, nor would I have believed it, that in this small town and poor school there would have been so many pious, skilful fellows, who throughout the year have suffered water and bread, frost and cold, so that they might study the Holy Scriptures and God's Word; for whom your alms have been a great comfort and refreshment. I have already given out more than half of it, and I have received a hand sign that it has been given to honest fellows and not to loose boys. I did not want to keep this from you, so that you may know how your money is doing and standing. I gave most of it to Andresen before others, especially 10 fl. (florins), and then again 10 florins; among the others with 2, 3 and 4 florins, after which it was willing to suffer with the advice of good friends, and all are happy and grateful. . . Christ with you and all yours. Amen. The following year he wrote to her: "It is as the Scripture says: some are hungry, some are drunk; with you there is hunger and thirst for the word of God, with us there is so much hunger and thirst (among many) that it must be displeasing to God. Well, the world is the world, God help us all. Your alms have helped (praise God) many good people, so

[95] of the holy Scriptures; for many have been driven out of other lands for the word's sake, who have needed bread and water with us, and have been glad that they have books, and may sometimes buy a little garment, for which your alms have served. Christ, our Lord, will be pleased with him, who has also given it to your heart to do so. . . . Christ, our dear Lord, keep, strengthen and prepare you and all yours for his blessed future day with all of us. We wish and would like it to come soon, for the world wants to become exceedingly evil. Please help us to ask this of the same world. Thursday after Ambrosii (April 8), 1535. Martinus Luther, D." (Erl. Ausg. Bd. 55, 45. 92.) G.

(Submitted.)

### **Luther and his teaching.**

In 1525, Luther wrote a letter to Henry VIII of England. In it, he himself says why: "How lowly and despised I always am, I have been most moved to write to Your Majesty, that I have come to know that Your Majesty is well disposed toward the Gospel, and is very displeased with such loose, damned people who argue against it; which paper has been a rather cheerful message to my heart. In this letter, Luther apologized for his earlier harsh words against the king. The king, however, shouted out Luther to the whole world as if he was sorry for his teachings. Luther could not remain silent. He wrote: "Well, out of great pride, I wanted to keep quiet about the booklet and, as I care about such poisonous books, have a good, cheerful courage, if my letter would not be interpreted by the booklet as if I had whistled *palinodiau*, i.e., revoked my teaching. This is not to be suffered by me in any way! For this does not concern my person, which should be silent and suffer, but my doctrine, which should shout and hurl. Here God gives me no patience and meekness! Here I say: no, no, no! because I can stir up a vein, it displeases king, emperor, princes, devils and whom it will! As God lives, whichever king or prince thinks that Luther will humble himself before him, as if his doctrine repents him and seeks mercy, he is deceiving himself willfully and making a golden dream for himself! Summa: My doctrine is the main piece, on which I defy, not only against princes and kings, but also against all devils, and I have nothing else that keeps my heart, strengthens it, makes it cheerful, and the longer the more defiant. The other part, my life and personal being, I know well myself that it is sinful and not defiant. I am a poor sinner and let my enemies be vain saints and angels. For the sake of my doctrine I am much, much, much too hopeful, stiff and proud for the devil, emperor, king, prince and all the world, but for the sake of my life I am also humble and subject to every child. Whoever has not known this, let him hear it now! . . . Ah, what is the world against God and his word? It is dust, says Isaiah. . . . Well then, let defiance be in God's name! Let him who is displeased be loosed; let him who is afraid flee! My restraint is strong enough for me, I know it! . . . Who does not want, let him leave, who does not stay, let him go! I can live and die all the more happily because I live and die with such a conscience that I have served the world for its good with all my diligence, and have thus brought the Holy Scriptures and God's Word to light. I have brought the Holy Scriptures and God's Word to light in a way that has not been done in a thousand years. I have done my part; let your blood be on your own head, and not in my hands!"

Walch XIX, 512 ff.

(Submitted.)

Now one sometimes hears people exclaim: "Should it be possible that such knowledgeable people, hitherto regarded as pious and orthodox, as our opponents, could so err and fall from the truth? Note, however, their deception that they are concerned only with the truth and the defense of the pure doctrine, the doctrine of the fathers. - But do not let yourself be misled, dear reader; things are always whimsical and offensive to reason in such matters, even as far as persons are concerned. Luther also points to this and gives the explanation for this strange phenomenon, when he writes in his writing: "Wider die himmlischen Propheten" ("Against the heavenly prophets"), concerning Karlstadt: "But I am almost very surprised, and if I did not read it myself in D. Karlstadt's books. Karlstadt's books, then all the world would not have convinced me that he should not know such things; for I have taught him in this and kept him intelligent. O! O Lord God, what are we when thou dost fall? What do we do when you cut off your hand? Is it free will and its capacity that so soon the learned becomes a child, the wise a fool, the wise a madman? How terrible Thou art in all Thy works and judgments!" (Erl. ed. 29, 190.)

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### Chili jam.

In his magnificent interpretation of the 110th Psalm. Luther concludes the explanation of the first verse as follows: "So in this verse we have in the shortest and yet most abundant way comprehended both who this Lord and King is, what power and authority he has, and how it is done about his regiment or rule, which is Christianity on earth, what and who it is, and how it is done, namely, that it should exist and remain forever, as long as the world stands, because Christ sits above, contrary to the world and devils; as we then say in faith, I believe a holy Christian church 2c. But it is miraculously protected and preserved by secret divine power under the cross and suffering; and that this is actually Christianity, which suffers persecution for the sake of this Lord's name, faith and confession, and has the devil and the world as enemies on its account; That such a kingdom should not be made of it, nor such a church sought, which should rule bodily on earth with outward, worldly power, as the pope has led and has claimed and praised such for the regiment of the church; or as the Anabaptists and such erroneous spirits dream, as if such a church should be brought together before the last day, where the pious and Christians (if all enemies had previously been bodily eradicated by them) should reign peacefully without all resistance and challenge. For this text clearly and powerfully says that as long as this Christ reigns on earth, enemies shall remain forever, and it is certain that death will not be removed until the last day, when all his enemies shall be removed at once." E. A. 40, 85.

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### Self-knowledge.

In one of his letters, the pious Bernard makes the following judgment about the highly famous scholar Abelardus: "Of all that is in heaven and on earth, there is nothing that he does not know, except himself. - Unfortunately, this verdict is true for most of the great scholars, but especially for those who think they know and understand everything, but who know all sorts of things, but nothing really.  
W. [Walther]

### Recording of a punitive sermon.

When the court preacher of the Saxon Elector Duke Frederick had once punished the sins that were also prevalent at the court with great seriousness in a sermon in the presence of the Elector, and some now suspected that this sermon would cost the court preacher his office, the Elector immediately sent the latter a note with the following content: "We have understood well whom you have meant; and that you may realize that we consider ourselves guilty of accepting God's word, we want, for the sake of the remembrance which you have done to us today, to honor you herewith with 10 Thaler for a new coat." - Certainly an example most worthy of imitation!  
W. [Walther]

### Beware of the false prophets.

If a Christian were diligent and had nothing more than the Catechism, the Ten Commandments, the Faith, the Lord's Prayer, and the words of the Lord concerning Baptism and the Sacrament of the Altar, he would be able to defend himself with them and withstand all heresies. Luther, E. A. 4, 387.

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### Inaugurations.

On Sunday Exaudi, by order of the Reverend President of the Eastern District, Mr. U. I. A. Schwoy, who is appointed by the congregations in Alexandria and Charlottesville, Va. was introduced in the former place. The introduction in the other place will take place as soon as possible by Mr. U. F. Kugele.

W. C. H. Lübker.

On Sunday, Misericordias Domini, Mr. U. C. R. K a t s e r was commissioned by the undersigned to Clarks Creek, Davis County, Kans.

W. Lüker, U.

On the Sunday of Trinity, Pastor O. Hohen st ein was introduced in the midst of his congregation in Kewanee by the undersigned on behalf of the Honorable President Wunder.

C. A. Menntcke.

Address: Rev. O. Uoli6N8t6in, Le^vuncre, Uenr^ 6o., III.

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### Church consecration.

On the first holy day of Pentecost, the Lutheran Zion congregation at Turkey Creek, Fillmore Co-, Nebr. dedicated their newly built church to the service of the Triune God. The undersigned said the dedicatory prayer and preached the sermon.

I. Meyer.

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### **Mission Feast.**

On Sunday Jubilate, the congregation in Paterson, which is quite alone in the state of New Jersey, celebrated its first mission festival. U. I. Schwoy preached on Is. 57, 19, after which the undersigned gave a lecture on mission history. The collection was \$16.02, half of which was earmarked for inner dissonance and half for negro missions.

H. C. W. Stech wood.

### **A twofold request in regard to the practical seminary for preachers at Springfield.**

In this way, the undersigned addresses the members of the Synod belatedly, since on the last day of the now held Synod of Delegates there was no more room to present this double request to the Synod due to the many items of business still to be settled.

First of all, I would like to make an urgent request to my dear brothers and congregations for support of the local **"laundry fund"** for poor students. As I reported at the time, three years ago, with the help of the local women's association, I set up a special caste for those poor students of the local institution who, like many of their fellow students in one and the other family of the local community, cannot have their laundry cleaned and mended free of charge, but must have it done by women who live by washing. To our, but especially to my dear wife, the administrator of this caste, joy it went only as desired. After my request for the support of this caste had reached wetter circles, we were able to let more and more needy students participate in the enjoyment of this benefit. But while now since the beginning



of the present school year, which ends this month, the expenses of this fund increased to 25 dollars per month, the contributions from outside have been so sparse since New Year's Day that already in February a deficit of 9 dollars appeared, which had already exceeded the sum of 30 dollars by May 1. And now, without thinking about the compensation of the deficit for the time being, we should have about 40 dollars in the caste by the end of this month!

Just as Director Krauß, on the occasion of the negotiations about the seminary in Addison, reminded us of the support of the "Wasckaffe", which has now become necessary there, the same is done here with regard to the seminary here, and I am confident that the brothers from near and far will, after this presentation, with the help of the congregation, the Women's Association? I am confident that the ministers from near and far, with the help of the congregation, the women's association, and benevolent members, will again provide the necessary assistance more abundantly, especially if the number of students should increase in the new school year, which God will grant in mercy, since the harvest in the field of inner mission is so great and the workers are still so few. In particular, those pastors and congregations who have given a young man to the local institution for training also want to remember the Springfield Washing Fund.

Then I ask for **accommodation** during the vacation period from the end of June to the end of August for such students who either because of their poverty cannot hurry to their distant home, or who do not know at all where they should lay their heads and where they should find their little piece of bread, when the gates of the institution are closed every year at the end of June. Therefore, those ministers who are able to accommodate such a student in their home or in the home of a member of the congregation should notify Prof. Crämer before the end of the month, and I would like to take the liberty of noting that some of these students are already able to help out with preaching, but most of them are least able to help out with schooling.

F. Lochner.

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### Solicitation.

As the Conference of Pastors and Teachers assembled at Mobile, Ala. during the week of Pentecost resolved to request the Southern District Mission Com- mtssion to send out a pastor to tour the Southern States east of Texas in the interest of the Inner Mission, the undersigned requests all such who have friends and acquaintances in the States to

Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, and North Carolina, or who know of scattered Lutheran Christians in these states, to notify him as soon as possible and, if at all possible, to give the names and addresses concerned accurately.

By order of T . Stiemke,

30 dl.?rwur 8tr., k4 "vv Orleans, Im.

### Conference - Displays.

The German-Norwegian Pastoral Conference of northern Wisconsin will meet, s. G. w., July 7 in New London. - Registrations are requested from the local pastor.

H. I. Fuhrmann.

Arkansas and Tennessee Conference assembles, w. G., from July 8 to 10 at the home of? Obermeyer's at Little Rock, Ark. F. W. Herzberger.

Kansas Dtrictsconference meets July 9 in Alma. Subject of proceedings: Of the Participation of the Reborn, according to C. F. II, 603 et seq. - Application sought.

Fr. Pennekamp.

Central Illinois Dtrictsconference held August 20-26 in Peoria. I- H. Haake.

The Northwest Teachers' Conference will meet, w. G., July 22-24 at the Immanuel's Parish School (? Kühle) in Milwaukee. - Registrations are requested at the address:?. RueuMI, 868 l2tck 8tr, ÜHlvraulree, ^1s.

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### Siagekommea to the Sasse of the Illinois District:

For the synodal treasury: From?. Schalter's congregation in Red Bud H8.40. Fr. Strtter's congregation in Proviso 13.50. Half of the Pentecost collect from?. Great congregation in Harlem 16.13 and from ?. Great Gem. in Addison on 1st Pentecost 22.94. Collecte of?. Ramelow's Gem. in Elk Grove 9.89. By?. Witte in Pektn: Pentecost Collecte of 22.62 & of Mrs. N. N. .50. P. Katt- hain's Gem. in Hoyleton 7.00. (S. G100.98.)

For the new building in St. Louis: From Chicago: By?. Reinke by F. Krumfieg, 2nd zklg., 5.00; by?. Succop by David Wiechmann 15.00, H. Heuer, 3rd z., 10.00, C. Gielow, 2nd z., 15.00. By?. Große in Harlem by H. Dücker 5.00, Goldenbogen 2.00, Martin Dammann 2.00. By?. Witte in Pekin by N. N. 2.00. (S. H56.00.)

For inner mission: From Chicago: By ?. Wagner from Wittwe Schmidt, C. Müller u. A. Beduhn each 1.00; by ?. Succop by H. Heuer 1.00, D. Wiechmann 2.00. By ?. Koch by some members of the congregation in Wheaton and Junction 5.00. Half of the missionary feast coll. of the congregation in Addison and the neighboring congregation. 71.46. By F. L. Krage in Addison aftertr. .17. (p. P82.63.)

For heathen mission: By?. Fritze in Cowling by V. G. Kirsch at the time of his silver wedding 5.00.

For Negro Mission: By?. Meyer in Lincoln from N. N. 1.00 (placed in the collection bag). By?. Succop in Chicago from F. Kreft 2.00. P. v. Schenck's Gem. in Algonquin 10.00. A quarter of the mission coll. of the Gem. in Addison and the Benackb. Gemm. 35.73. (S. \$48.73.)

For mission to the Jews: By?. Miracles in Chicago by F. Kirchhofs 5.00. By?. Meyer in Lincoln by Mrs. Filter 1.00. From Chicago: By?. Hölder from the confirmands 2.65; by?. Wagner from the Häkdschule 5.00 and by?. Succop from F. Kreft 2.00. By?. Große in Harlem by Mrs. Harks, thank-offering for happy delivery, 2.00. Delivery, 2.00. Fr. Rover's Gem. in Arlington Heights 20.55. One-fourth mission coll. of Gem. in Addison and neighboring Gem. 35.73. By?. Witte in Pekin from a poor widow.50, by H. & Anna Witte 1.38. (p. K75.81.)

For poor students in Springfield: by?. Succop in Chicago from F. Kreft 1.00. From Chicago: by?. Wagner in Chicago from the Women's Association 11.00 u. durck?. Wunder, Ertrag des Krieg'scken Vermäcktniffes, for D. Kosche 15.79; by?. miracle for W. Licht, proceeds of Krieg's bequest, 20.00. (p. \$47.79.)

For poor students in Fort Wayne: Durck?. Wagner in Chicago for P. Eickstädt of the Gem. 21.00, C. Lorenz 1.00. (S. \$22.00.)

For the household in Addison:?. Nuoffers Gem. in Eagle Lake 12.20.

For poor students in Addison: From Chicago: by ?. Wagner's Society 19.30 and by ?. Engelbrecht from the Young Men's Society 15.00. By Kassirer Eißfeldt in Milwaukee 10.00. By teacher Sckefft in Cleveland, O., donated for A. Fathaur on E. Hellmann's wedding, 8.90. By? Hellmann's wedding, 8.90. From the collection bag of ?. Müllers Gem. in Schaumburg for Hermann Seidel 15.00. Through?. Wagner in Chicago from the Women's

Association for E. Rischow 4.00. Through Kassirer Eißfeldt in Milwaukee for August Schumann 4.26. Through?. Witte in Pekin from N. N. for Jac. Raß 3.00. (p. K79.46.)

For the building fund of the Progymnasium in Milwaukee: From Chicago: durch?. miracles from L. Hacker 5.00, Marie Hacker 1.00 and the parish 51.50;?. Bartling 25.00. Fr. Nuoffers Gem. in Eagle Lake 15.00. half of Pentecost Collecte (on the first day of Pentecost) from?. Great Gem. in Addison 22.94. (S. K120.44.)

For the widow's fund:?. Bergcns Gem. in Galesburg 5.00.

For the deaf and dumb: By?. Engelbrecht in Chicago by H. Schmidt 2.00.

For the congregation in Danbury, Conn. Engelbrecht's comm. in Chicago 12.75. P. Hölder's comm. that. 14.60. (p. \$27.35.)

For the Gem. in Davenport, Iowa:?. Engelbrecht Gem. in Chicago 12.75.

Addison, Ill, June 5, 1884. h. bartling, cassirer.

#### **Revenue to the Western District's coffers:**

For the synod treasury: From?. Rohlfig's congregation in Carrollton K8.80. Fr. Schülke's congregation in Palmyra 7.20. Fr. Nething's congregation in Lincoln 10.30. (S. K26.30.)

For college construction:?. Richter's congregation in Ellisville 14.10.

For inner mission in the West:?. Falke's congregation in Glasgow 3.50. By?. Krämer, missionary festival coll. in Jnde- pendence, 28.80. N. N. in Atchison 1.00. P. H. W. Michels 2.75, by N. N. 1.50. (P. \$37.55.)

For Jewish mission:?. Sievers' parish in Cape Girar- deau 11.55. P. Meyr's parish in Friedheim 7.40. Durck?. Nething of N. N. .50. (p. K19.45.)

For Negro mission: H. Peters & I. Eickhoff in Browns- ville each 1.00. By?. Nething of N. N. .50.

For the deaf and dumb:?. Heyne's Gem. in Lake Creek 5.30.

For emigrant mission in New York & Baltimore: By ? . Krämer, Missionsfestcoll. in Jndependence, 15.85.

For the widow's fund:?. Meyrs Gem. in Friedheim 3.60. P. Nething in Lincoln 1.20.

For the Kansas City Gem.: From the Missionary Box of the Washington Gem. Fr. Grimm's 9.00.

For the orphanage near St. Louis: Coll. on Lühwes- mann's wedding by?. Müller 4.70. By?. Nethina of N. N..50.

St. Louis, June 8, 1884. H. H. Meyer, Cassirer.

#### **Received from the Free Church in Saxony**

by Mr. Kassirer Eduard Neldner:

For Negro mission \$61.17; for inner mission in Dakota & Minnesota 47.06; for Jewish mission 9.41- in total \$117.64 ---- 500 marks.

E. F. W. Meier, Allgem. Kassirer.

#### **For the seminary household in St. Louis:**

7 sacks of soap by Messrs. Waltke and Son at St. Louis, 6 boxes of soap by Messrs. I. C. Haas and Co. there, 15 gall. Butter by Mr. P. Lüker from the parish at Aroma, Kansas.

St. Louis, May 30, '84, Robert Ebert, property manager.

For poor students received with heartfelt thanks from Mr. IV C. Hermann \$3.00. F. Hermann \$3.00. Collected at the birthday party of Mr. F. Eberlein in Fräser, Mich. 8.51. By Mr. U. Hafner of the Frauen-Verein sr. Gem. in Leavenworth, Kans. 12.50. C. F. W. Walther.  
For the pupil Ferd. Walther the undersigned received 8.00, collected on the wedding feast of the teacher Sohn and Fräulein Hubinger in Frankenmuth. A. Crull.

#### For the local seminar library

receive a map of Palestine from Dr. Seyffarth. G.

#### Postscript.

Forgotten in my receipt of May 21: For poor students in Springfield: from E. Bollmann 10.00. O. G. by IV Osterhus 5.00. P. Wambsganß' Gem. in Hancock 15.00.

Milwaukee, June 7, 1884.

C. Eissfeldt.

#### Correction.

In my last receipt it should read: From IV C. C. E. Brandt K8.85 instead of "26.89". C. D. Strudel.

### New printed matter.

**Dr. Martin Luther's Sämmtliche Schriften**, edited by Dr. Johann Georg Walch. **Thirteenth volume.** Second part. The **Hauspostille** according to Georg Röer. New revised stereotype edition. St. Louis, Mo. Concordia Lutheran Publishing House (M. C. Barthel, agent). 1884. (To be obtained in Germany from Heinrich J. Naumann, 36 Pirnaische Strasse, Dresden.)

While the publication of the splendid new Weimar edition of Luther's works was very soon stalled, despite high imperial protection, we have the great pleasure of bringing our readers the news that the second part of the thirteenth volume of the new St. Louis edition after Walch is now ready for dispatch. Praise and glory be to God alone for this, with whose gracious undeserved help this alone has become possible. As has already been noted in the preface to the first section of the thirteenth volume, there is a double Hauspostille of Luther; the first is one collected and edited by Veit Dietrich, the other by Georg Röer. After Dietrich's already appeared in the previous year, Röer's now follows on the heels of it in this year. The former comprised 1343 columns or 672 pages in large quarto, the latter comprises 1530 columns or 765 pages including the index to both sections, in the same format. Those who already have Luther's Hauspostille collected by Veit Dietrich will not need our encouragement to hurry and get the one collected by Georg Röer. There is no better sermon book for the home. The great art of speaking and writing about divine things in such a simple and clear way that a child can understand it, and at the same time to go so deep that even the most learned theologian is thereby furthered in his knowledge, is an art that few can do, and to such a high degree as Luther, probably no one. The well-known heartrending admonition, which Luther gave to the Germans as early as 1524, not to let the time of the visitation with the pure teachings of the Gospel pass by unused, should not be inappropriate to repeat now that Luther's writings are made accessible to us Germans here in America. So Luther exhorts and warns:

"Dear Germans, buy because the market is at the door; gather because it shines and the weather is good; use God's grace and word because it is there. For this you should know: God's word and grace is a driving downpour that does not return where it once was. It was with the Jews, but it has gone, they have nothing. Paul brought him into Greece; gone also is gone, now they have the Turk. Roman and Latin country has him also had; hin is hin, they have now the pope. And you Germans must not think that ikr will have him forever; for ingratitude and contempt will not let him remain. Therefore grasp and hold who can grasp and hold; lazy hands must have an evil year." (X, 539. f.) The decoration of this 2nd part of the XIII volume is the same excellent as that of the volumes already published. The price is \$2.75. Both postilles in one volume cost \$5.00. W.

[Walther]

### Changed addresses:

Uov. IV Iloll, Box 291, Watertown, vak.

Uov. L. Lloilaonclor, oor. 8tli L l'orr^, Little Uook, ^rir.

Rvv. ch. L. Kuoller,

842 Uvimout ^V6., Lake View, Oook Oo., III.

Uev. ch. /I. 8odwo)^, ^lexunckria, Va.

Uev. ch. 8iecir, 212 Uockkam 8tr., Buffalo, N. V.

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## Volume 40, St. Louis, Mon. July 1, 1884, No. 13.

(Submitted.)

### Honorary Commemoration.

As has already been communicated in No. 7 of this sheet, it has pleased God, the Lord over life and death, to call home once again a grayed worker in his vineyard, who for many years has borne the burden and heat of the day and has worked himself tired in his service, to the longed-for glorious and blessed end of the day. This is our dear brother and venerable father in Christ, Mr.

Wilhelm Hattstädt,

then a faithful pastor for 40 years at the Lutheran congregation in Monroe, Mich.

The blessed deceased was born on August 29, 1811 in Langenzenn near Fürth in the Kingdom of Bavaria, where his father was a city and battalion surgeon. His mother, a gebome Immel, is described as a pious woman of good heart, who was attached to him and his two siblings with heartfelt love. But the boy was not allowed to enjoy the happiness and love of faithful parents for long; soon God led him to his school of the Cross. He had not yet reached the age of five when it pleased God, according to His hidden

counsel, to take his mother to Himself. And when, only a few years later, his father was also snatched away from him by death, he had become an orphan, barely nine years old. A sad and difficult time came over him, but he could boast: "Father and mother leave me, but the Lord takes me in! The siblings were distributed among the relatives and Wilhelm came first to his godfather in Fürth, then to his uncle, Dr. Immel in Ansbach. Despite all his refinement and education, he was an extremely strict gentleman who kept him extremely hard; however, he gave him a good education and sent him to the secondary school, from which he graduated with honors. After completing his 14th year, he was instructed and confirmed in the Lutheran doctrine by Dean Lehmus. "Although," he reports from the time of his confirmation, "I received good Christian instruction, there was still very little of an inner life of faith at that time.

present with me; but necessity often drove me to my knees in prayer."

After his confirmation, he had to leave his uncle's house and came to Fürth to learn the trade of a belt maker or brass founder. He worked in this trade for several years and was already in the line of applicants for a master's right in the city of Fürth, when his life unexpectedly took a different direction. He writes about this: "In Fürth, I soon became acquainted with Christian-minded people who belonged to the small Brethren congregation there. I attended the meetings, came to a living faith by God's grace and found the Lord Christ. I had the opportunity to visit societies and take part in worldly pleasures. But when I joined them and my comrades were reveling in merriment, I felt as if invisible forces were pulling me away; indeed, anguish of heart filled me, so that I finally kept myself completely lonely and passed the time by reading edifying and useful books." With his conversion, a hot desire arose in him to be allowed to serve the Lord in his church. Of course, he had no idea that his wish would ever come true. But what God decides about his children, he also leads out, and often in a miraculous way.

Around that time a better time had dawned for the Lutheran Church of Bavaria. After unbelief and rationalism had disfigured the church for a long time in the most terrible way and had pressed it to the ground, through God's mercy the light of the gospel, which had been under a bushel for so long, came again onto the altar of the church, and under its glow a new life began everywhere. It also cast its rays on Fürth, where Hattstädt lived at the time, and soon the beatific Word of God resounded from the pulpits instead of rationalistic chatter, which is why Hattstädt and a few friends rejoined the old mother church.

And soon this new life also made itself felt externally. A number of pastors and laymen, the Reverend Löhe at the head, had, prompted by the blessed Pastor Wyneken, founded an association.

Löhe formed a new church with the task of taking care of the emigrated Lutheran co-religionists in America and providing them with preachers and teachers. As early as 1840, Father Löhe tried to win over the still young F. Lochner, then a student at the Munich Academy of Arts, for this field and gave him the recently published book by Blessed Father Wyneken, "Die Noth der deutschen Lutheraner in Nordamerika" ("The plight of the German Lutherans in North America") to read. But his parents wanted him to first go through the preparatory course prescribed for the Bavarian school office, in order to be entitled to a position in the fatherland, if he did not like it in America; and Löhe's decision was: "You must submit to the will of your parents. The Lord willing, you will reach the goal of his time after all." Instead of him, the still living Ernst and the blessed Fr. Bürger, who is still alive. The study plan designed for both of them shows how well and practically Löhe approached this preparation. Ernst and Bürger then moved over as the first Sendlings. The former first held school in Columbus, O., and was then called by a congregation near Marysville, which he named Neudettelsau; the latter became pastor in Van Wert County, O.

Meanwhile, the call to serve the church in America also came to our Hattstädt and met his heart's desire. Pastors Lehmus and Kraußold gave him preparatory instruction, and then he was sent to the mission seminary in Dresden for further training. After passing his exams, he came to Pastor Löhe to be introduced to practical theology, and in April 1844 he was then sent to North America with Saupert, who was to continue his studies in Columbus. His destination at first was likewise Columbus, O. After a happy arrival there, he received through the agency of Prof. Winkler a call from the congregation in and around Monroe, Mich. He accepted the same and set out on his journey. In Tiffin, O., where his way led him, he had the opportunity to preach his first sermon in America, in that the Lutherans living there, who had long longed for a German sermon, called upon him to do so. End

August 1844 he arrived in Monroe and was received with joy. On September 5, he was ordained by the two pastors Schmidt and Cronenwett and solemnly inducted into his office.

In the late fall of 1844 Lochner came to Löhe, with whom in the meantime also Candidate (now Professor) Crämer had arrived, in order to move as an Indian missionary in the next year with a colony to the north of Michigan; as disciples at that time in Neudettelsau were the present pastors Trautmann, Detzer, and the former professor of the University of St. Gallen, Streckfuß, who were soon joined by Romanowsky sent from Dresden. In the spring of the next year, Pastor Crämer was sent out with his small missionary colony, and with him Trautmann and Lochner, Detzer and Romanowsky. 4>. Crämer, 1>. Lochner and Father Trautmann were instructed to join the "newly formed" Michigan Synod, whose president was Father Schmidt of Ann Arbor; for Pastor Löhe and his friends had been told that this synod was unreservedly committed to the symbolic books. Their next destination was Monroe, where they were hospitably received by the blessed Hattstädt. After a few weeks of refreshing sojourn in the parsonage and congregation, each departed for his own - Father Crämer to the jungles of northern Michigan, Father Trautmann to Danbury near Sandusky, O., and Lochner to neighboring Toledo, O. These were, in brief outline, the beginnings of Loehse's mission. One of the earliest senders of the same was, as we have seen, the same Hattstädt.

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(To be continued.)

(Submitted.)

### **Beginning and progress of the inner mission in Arkansas.**

It has not been long since the work of inner mission has been carried on in the state of Arkansas. Except for the two German Lutheran congregations in Fort Smith and Little Rock, our church had no representatives in the entire state until five years ago. Since then, however, the work of God here has taken such an upswing that a consideration of its beginning and progress must be most edifying to all missionary friends.

The first addition to our church was in Alexander, a small town about 14 miles southwest of Little Rock. A number of German Lutherans from the north, partly from Canada, had settled there. They were served with Word and Sacrament by Pastor Obermeyer of Little Rock from 1879 and soon established a congregation. In 1881 a little church was built with great joy, and in July of that year it was consecrated to the service of the Most High. Since then the number of Germans in and near Alexander has increased significantly through immigration. Now a parish school is to be founded there, which has long been an urgent need. With God's help, the life of the congregation will be greatly enhanced and perhaps a number of those will be won for the Kingdom of God who are now only half-hearted or no longer affiliated with the Lutheran Church.

Soon after the work began in Alexander, word arrived in Little Rock that far up in the northeastern part of the state, at the northern end of our prairie, a band of Lutherans had settled. It

it also turned out that about 6-8 families had been living there in West Prairie for some time, but so far had not dared to ask for spiritual care because of their small numbers. However, when help was offered to them from Little Rock, they took with great joy the opportunity to hear the preaching of the pure Word even in their seclusion. - There was nothing easy about traveling to West Prairie in those days. The nearest railroad station was thirty miles to the west. The road was such that at best one had to make a day's journey out of it. The lonely road ran through dense jungle, through wide and often treacherous flood plains, through dangerous leads. Human dwellings were very rare to find; here and there the carter advised the traveler to quench his thirst, since it would take several hours to reach a well again. Thus, these excursions always took a considerable amount of time, and the post could rarely be served. Nevertheless, the Lutherans of West Prairie soon banded together as a congregation, and despite their small numbers, they built a little church to God's glory, which was dedicated in 1883. Now, service to this post has been greatly facilitated by a railroad that has since been built.

Almost simultaneously with the two settlements described above, a new settlement of Germans was established on what is known as Grand Prairie near Clear Point. The settlers came mainly from the state of Ohio and were under the leadership of a former pastor of the Ohio Synod, named A. Buerkle. For two years we had nothing to do with these people, since Buerkle had taken over their pastoral care from the beginning, as if this was a matter of course, without any profession on the part of the people being necessary. By his behavior, however, he himself hindered his work. The people became discontented and dissatisfied, and they finally realized that a man who behaved like Buerkle could not be their pastor. With pleading requests they turned to Little Rock for help, and since the matter lay in such a way that one did not need to fear the reproach of interfering with another's ministry, they were granted the desired assistance. Here, too, as at West Prairie, there were occasionally great difficulties of the way to be overcome on a visit. Clear Point, too, was then 30 miles from the nearest railroad station, and the road was almost all the way

across the defenseless prairie. No tree offered shade against the blazing rays of the sun, no protection could be found against the pouring rains, which at certain times of the year made the road almost impassable. In spite of everything, however, the Lord helped in the most glorious way. In 1882 a congregation of about 12 members was formed. The construction of a churchlet was planned and carried out. In the spring of 1883, the consecration of the church was celebrated in Clear Point, the second such celebration in Arkansas in that year. The congregation has not declined in any way since then; not only has the number of members increased considerably, but also the knowledge of the truth has certainly increased. There is obviously a bright future ahead for this congregation.

Immediately upon taking office in midsummer 1883, Schreiber's attention was called to a settlement of Saxons which had formed about ten miles west of Alexander. Between twenty and thirty families are now to be found there. Although it seemed at first that an intruded "wolf" was supposed to stop the work on our part in this sojourn

The man was soon unmasked, however, and since then the work of the mission there has progressed, albeit slowly. However, the man was soon unmasked, and since then the work of the mission there has progressed, albeit slowly, but visibly blessed. A congregation of strict Lutheran faith has recently been established there, and the people are determined to build themselves a little church as soon as possible, after having been allowed to use a district schoolhouse for services for almost two years through the kindness of their American neighbors.

Furthermore, in the fall of 1882, the Germans were also gathered at Carlisle. This little town is thirty miles east of Little Rock on the prairie. For nearly a year they were served with Word and Sacrament, without any insistence that they should form a congregation. The diverse elements who had come there from all parts had to come together inwardly before an outward union took place. Finally, however, the desire arose in them to be allowed to stand as a Christian congregation, and with God's help they succeeded without difficulty in uniting on the basis of the pure Word of God and the Lutheran confession. The congregation has only 12 members so far, but it is hoped that it will grow.

In that same year (1882) a number of faithful Lutherans from Illinois had settled about eight miles from Clear Point. The above-mentioned A. Bürkle also took up post among them and played his game for quite some time. Finally they came to the same conclusion as their fellow believers in Clear Point. They gained more and more insight into the character of the man who wanted to serve them and finally withdrew from him. In the spring of 1883 they turned to us. Soon the agitation and disagreement of the minds subsided. Here, too, a congregation was formed, and already in the summer of 1883, the joyful and solemn dedication of a new little church took place in this so-called "Illinois Settlement".

Now the congregation to West Prairie in the northeast also got faith-based neighbors. An immigration of Lutherans to Harrisburg began. Soon there were between 15 and 20 families residing there, almost all of whom came from old congregations of our synod. They did not hesitate for long, but immediately founded a congregation on the basis of the divine word and our confession.

The last post, which was taken up by the undersigned, is Judsonia, White County. There are about 12 German families living there, and as much as can be said after a short activity among these people, there is the best prospect of a blessed progress of the work. - In addition, the mission in the extreme southwest of the state, in Texarkana, as well as at two places near Pine Bluff, was begun earlier. However, the prospects for success were so slim, and the entire extent of the mission field so immense, that not much could be done at these places.

Of the missionary activity in the northwest of the state, the description of which should form a chapter of its own, but for which the undersigned lacks all precise notes, may only this be noted here for the sake of completeness, that in that region in the very shortest time two populous congregations have arisen, each of which has built its own house of worship.



[In order to make the rich blessings of God, which He has poured out on our state, quite clear to our dear readers, here is a short summary of the results of the missionary work. Only five years ago there were only two Lutheran congregations in Arkansas. Now there are eleven congregations with seven houses of worship. In addition, the work of God has blessedly continued in various preaching places. We certainly have reason to thank the Lord of the harvest that He pours His heavy, full sheaves so abundantly into our laps. For one thing, however, He deserves special thanks, namely that He has not allowed German sect preachers to gain a foothold in our state. So far, the Lutheran Church is the only German church in Arkansas. May it please Him to continue to protect our work for a long, long time. Of course, His protection must be there; for we hear that now also the enthusiasts turn their eyes on our state and want to attack it. The Lord forbid them! J. Schaller.

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(Submitted.)

### **What to make of mutual support associations in communities?**

The discussion of this question would be superfluous if the synodal reports of the various districts of our synod were more widely distributed and read than they are. There are quite a number of synodal reports in which questions concerning the Christian life are clearly and truly discussed on the basis of the divine word, from which a Christian can learn how to behave in a right and Christian manner in cases that arise; but it is only too often the case that they do not even come to the attention of those who are most in need of such instruction. So it is with regard to the question: "What is to be thought of mutual support associations in the congregations?" This question is dealt with so thoroughly, clearly and seriously, and yet without any exaggeration, in the report of the Michigan District, dated 1883, that a Christian seeking advice, when he has read the proceedings on the subject under discussion, will certainly lay aside the synodal report with complete satisfaction and agreement with it. We take the liberty of drawing attention to this report here, and the following lines are intended primarily to encourage the reading of that report.

As far as our question is concerned, it is easy to see what kind of support associations we are talking about here, namely, those that are founded in the congregations, to which, according to their constitutions, only congregation members or those who are nevertheless communion guests can belong, so that in this respect all fellowship with the world is cut off from the outset. Its members must have reached a certain age (about eighteen), be physically and mentally healthy, pay a certain entrance fee and a monthly contribution to the association's treasury; if the latter is not done for a while (say three months), the member in question is considered to have excluded himself, and thus any claim to the association is cancelled. Of course, this also applies to those members of the association who are excluded by the municipality.

As far as the purpose of these associations is concerned, however, it is briefly this: they undertake to care for and support their association members in cases of illness and death according to certain rules and regulations and to pay for their funeral expenses, also, where it appears urgently necessary, to provide support to the surviving widows and orphans of the former association members.

With this, we have pretty much stated the purpose of the associations in question and their main provisions, as well as the duties of the individual members of the same.

So what are we to make of such associations? How are they to be regarded? Are they to be praised or blamed? Are they a good or an evil sign? Are they a sign of a rich and zealous loving activity in the communities, or are they a testimony of poverty? Are they therefore to be approved or rejected? Can a congregation silently stand by and watch the formation of such an association in its midst, or must it raise its voice loudly against it with resolute earnestness? These questions have been submitted to us from outside for answering in this paper. The following sentences may briefly indicate the answer.

Since we are talking about support associations in the congregations, i.e. among Christians, it is not difficult for us to recognize whether they are to be praised or blamed. Is it necessary, we ask first of all, that in a Christian congregation a support association must first be called into being to take care of the needy and needy? This is not at all necessary if a congregation has recognized what it is, or should be, according to divine purpose, namely a Christian community or brotherhood united by faith. From this community of faith, the community of love will and must necessarily follow, namely the community of brotherly love. This is what Christ demands of his Christians when he says: "I command you to love one another. He demands it as a necessary characteristic of discipleship when he says: "By this everyone will know that you are my disciples, if you have love for one another." And the example of the apostolic church at Jerusalem, of which it is written: "The multitude of the faithful were of one heart and of one soul, neither said any of their goods that they were theirs, but all things were common to them," still serves as a rule for Christians in that they regard their property as such, to which their needy and needy brethren are entitled according to love and with which they are obliged to serve them according to love.

Now no Christian will be able to deny his agreement with these principles. Unfortunately, however, it is all too often the case that these principles, which we consider to be quite correct in theory and agree with them, are not put into practice as we would wish and as our Christian duty demands of us. Otherwise, how would it be possible for the thought to arise and take root in a Christian congregation: "We must found a special association whose members support one another!" How strange this is! It cannot possibly be right, that is, either the mutual love activity demanded by Christ will not be properly practiced, or else the demand for a special support association reveals a small faith,

who, because he does not trust God, is also suspicious of the love of his fellow brothers. We do not think it is necessary to prove this in more detail. Just get to the bottom of the matter according to God's Word, and you will soon see where the harm actually lies.

But this could still be asked here: Whether those who feel the need of a special association in the community the most, would not have recognized the damage and the appropriate remedy? We answer: Mostly it will probably be the case that these are the ones who recognize least the actual damage in the community (and in themselves), even if they complain loudest about it; but it is certain that they want to remedy the evil by completely wrong means, by putting a second evil alongside it through a support association, or by covering up the first one even more. No, those who want to help the loving activity in the community on its feet by founding a mutual support association are certainly on the wrong track. Not by human commandment or by a human contract is the cold love warmed up again and made more active, but only by the gospel of our Lord Jesus Christ, which works faith and kindles love, which is the fulfillment of the law. However, all measures devised by men, even if they seem to bring about an immediate revival, will ultimately only leave behind an even worse deception.

2 An important question here is this: Are such mutual support associations that arise in the communities to be called love institutions? This Christian title of honor is as little due to them as, for example, to a fire insurance company or a commercial business. If the world praises its associations as an activity of charity, we are not very surprised, because to the question: "Who is my neighbor? But if Christians wanted to call their association, which is contractually based on mutual support, an activity of love, an institution of love, then they would have to be reminded with seriousness of the word of the Lord: "Let love not be false.

Why is that? The holy scripture says of love: "It does not seek its own. Accordingly, only such an association can claim to be an institution of love, whose members unite to support the needy neighbor solely out of love, without personal gain. Our Savior testifies to this with powerful words when he says: "If you love those who love you, what thanks do you get? for sinners also love their lovers. And if you do good to your benefactors, what thanks do you get? for sinners do the same. And if you lend to those from whom you hope to take, what thanks do you get? for sinners also lend to sinners, that they may take again in like manner. But love your

enemies; do well, and lend, hoping for nothing in return: and your reward shall be great, and ye shall be the children of the Most High." An association, therefore, which would arise from pure, unselfish love and would have only the really needy in mind, according to the saying: "Break the hungry your bread", could well be tolerated in the community, because it would rightly be called a love institution.

But if one examines the mutual support associations that have been formed in some places in the communities, one has to admit,

that no trace of a Christian association is to be found in them - except for the fact that only members of the congregation can belong to these associations. However high this may be regarded, it does not yet follow that they are Christian associations, but that depends solely, or at least for the most part, on their tendency, or on what they strive for, and on the ways and means by which they seek to achieve their ends. And what is the tendency of these associations? They want to help each other in certain cases, under certain conditions. And what are these conditions? They are: As you help me, so I help you. If you help me, I help you. If you give to me, I give to you. So who do these associations want to support? Answer: They want to support themselves, regardless of whether a member is in need of support or not, but only because he pays his contribution into the association's treasury. If, however, he does not pay his contribution for three months and then falls ill, he will receive nothing, even if the former member of the association was as poor as a church mouse. But this is obviously not charity, much less brotherly love, but self-interest and selfishness. One assumes the appearance as if one wanted to care for others, and means only oneself. One wants to make oneself safe in case of emergency. One has no confidence in the Christian love of the brethren with whom one stands in faith fellowship; therefore one enters into contractual relations with others, so that one may secure oneself as much as possible. Of course, this is not to say that this is done consciously in all cases; but because it is done by Christians, the appearance is all the more evil and the annoyance all the greater. Why do Christians not want to be content with the fact that God has called them out of the world and placed them in the association he has founded, in his church? Here they have ample opportunity for mutual charity, and the way in which they are to do their duty is clearly prescribed by God's word; and if they go along according to this rule, they also have the testimony that their works are true works of love, pleasing to God; whereas the works of mutual support societies are Egyptian brickwork - joyful service.

(Conclusion follows.)

(Submitted.)

## **A sad story together with a useful application.**

Fellow believers!

Allow me to present you with a story which, however sad it may be, is literally true. And then let us not forget to make the necessary use of it.

Not yet four years ago, a young German immigrated here, a silver worker by trade, who, despite his youth, had already earned a great reputation among his fellow craftsmen almost throughout Germany. He was a quiet, modest young man, who until then had led a worldly, respectable life, conscripted, moderate and sedate: that is how he arrived here in America.

From his relatives here, he also learned what he had not done before, namely, to attend church. The preaching of the pure divine word in the Lutheran church began to make an impression on him, as one can well believe; he realized that other, better, stronger nourishment for the soul was being served here than this.

mostly the case in Germany, and became a diligent, regular churchgoer.

But he could not always stay with his relatives; he had to look for work. Since he was only small and weak, he could not take on every job; and since he naturally preferred to work in the craft he had learned and in which he already possessed considerable skill, he was forced to look around in the large cities of the country, because there were no silverware factories elsewhere. Provided with recommendations from his relatives to pastors and church members, he set out.

Soon, however, he had to make the experience of many thousands: he found no work that was possible for him to do, and gradually, wandering through the country to the farthest south and scouting for earnings, he fell into deep misery. Finally, however, a position opened up for him in a large western city, where he found good earnings and an end to his hardships.

And here, in fact, comes the point to which I feel compelled to call your attention, dear fellow believers. The young man did not want to tread the path of sinners, nor sit where the scoffers sit; he eagerly desired to get out of the society of the ungodly imposed on him by circumstances, and into the fellowship of Lutheran Christians and Christian peers. For this purpose he tried to approach the young people of the Lutheran congregation. When he saw a group of them standing in front of the church door after the end of the service, he approached them, greeted them in a friendly manner, and tried to get acquainted with them. But there was no concession: they looked at the stranger in astonishment and left him standing there until, after repeated attempts, he tired of further efforts. His efforts to find lodging in a Christian home were equally futile; he could find no one in the community who would have taken him in.

The consequence was that he had to turn elsewhere. If Christian youths had turned away from him, even pushed him away in a hurtful way, there were enough others who attracted him. But these were lodge brothers, despisers of the divine word, mockers of religion. What wonder that he soon became one of them, that after such sad experiences he became so blinded to think that all Christianity was only hypocrisy? If he had been denied shelter in a Christian house, he now had to take up residence in one of those

boarding houses that are found in every larger city for the working classes. If it was already bad for him to work in the workshop together with godless people, it was still far worse to live together with the godless. From now on, his place of residence during his free hours was the saloon connected with the boarding house; he had, as he thought, no other choice if he did not want to freeze to death in his miserable bedchamber. I could go on and on, but I must be brief and leave it to the reader to complete the picture.

Meanwhile, the poor youth, probably as a result of hardship and strain during his wanderings in the south, carried the germ of emaciation. The disease finally appeared with violence and took a rapid course. He was taken to the city hospital and visited there by the local pastor. But now he was unavailable for any spiritual encouragement.

He died in total unbelief - as far as people can see. Is this not shocking, heartbreaking, dear fellow Christians?

"Now consider this, and give counsel, and say!" Here is a man who himself cares a lot to be saved from evil company, and who trustingly and pleadingly stretches out his arms to us for help, and we let him go. Oh, if we had met him a little, how differently his life and his end might have turned out! That there is a crying emergency is beyond question. It is true that it is not possible for most families to take in a stranger. There may have been some in that community who would have liked to, but he was not known, they knew nothing of the young man, and he nothing of them. But how, if there had been a boarding house, run by members of the congregation, supervised by the congregation, eights for such young men who belong to the congregation, but have no relatives in the place, where this young man could have been directed: would he not have been helped? This one case alone proves the urgent need to establish such boarding houses and hostels everywhere in the larger cities to accommodate our young people; but it is not isolated. For time and again, young men and women from our communities move to other cities, and then they do not know where to go. How many bitter complaints have already been heard, how many hot tears have been shed for the thousands who have thus been lost to the care of our congregations, who have fallen into the hands of the sects or the world! Here, therefore, it is necessary, in the name of God, to lay hands on the work without delay and to erect hostels. The matter is of such urgency that it should not be postponed any longer: we have already waited far too long for it. Every municipality should consider this matter.

Consider, dear brothers, the distress that lies far away in the world, we let it go to our hearts, there we try to provide relief - and that should also be so; but should we not rather do the same to the distress that lies even closer to us? Should not the next need also be closest to our hearts? We send out traveling preachers to seek out people and bring them to us, and we would stand idly by and watch those who seek us or whom we already have get lost to us again? We seek to give immigrants a good welcome and shelter at the place where they land, but when they are with us, will we not do the same?

In short, my opinion is that so-called Christian hostels should be set up in all larger cities, in which the lonely arriviste could find a place of refuge. However, we reserve the right to speak about the necessity and nature of such so-called Christian hostels and to give information about those already existing in Germany, among other places, for another article.

Your low fellow servant

E. S.

Even if a man works himself to death, his heart is not at peace until he begins to surrender, dare and trust in grace. (Luther.)

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## [101] This year's graduates of our Concordia Seminary in St. Louis, Mo.

Provided that it may interest our dear readers to know something about those students who, after completing their theological studies and passing the Candidate Examination, will enter the service of the Church this year (with some exceptions), we make the following announcements.

1. C. E. August Bartling, born in 1864 March 4, at New Minden, Washington Co, Ill, called as traveling preacher to Shelton, Ransom Co, Dakota.
2. f. Ferdinand C. Bauer, born April 19, 1862, in St. Clair, Michigan, called to Gowen, Montcalm Co, Mich.
3. Heinrich Bayer, born in 1850, February 23, in Weilburg, Nassau, appointed as Corrector of our Lutheran Concordia publishing house.
4. George A. Bernthal, born in Frankenmuth, Mich. in 1861 July 9, called to preach in San Francisco, Calif.
5. H. F. Wilhelm Brandes, born in 1862, May 13, at Gleidingen, Brunswick, appointed traveling preacher in Iowa.
- 6 S. O. H. P. Brauns, born in 1864, January 27, in Heisede, Hildesheim, Hanover, determined to study privately in Germany for a while before accepting an office.
7. H. August Brunn, born in 1863, May 5, in Steeden, Nassau, also determined to pursue private studies in Germany for some time before accepting an office.
8. Adolf I. Büniger, 1862 November 17 born in Chicago, Ill, called as pastor at Steelville, Randolph Co, Jlls.
9. S. W. Hermann Daib, born in 1862 August 26, in Berentown, Fairfield Co, Ohio, called as pastor and traveling preacher to Wittenberg, Tigerton and Almon, Shawano Co, Wisconsin.
10. F. Heinrich Dannenfeldt, 1859 March 19 born at Nateln, Hanover, called as pastor at Stev'ens Creek, Lancaster Co, Nebraska.
11. Victor Theodorv. Destinon, 1848 July 21 born in Glückstadt, Schleswig-Holstein, called as pastor in Glencoe and Plato, McLeod Co, Minnesota.
12. Carl Dietz, 1861 March 16 born in Elmendingen, Baden, served as pastor in Lansing, Cook Co, Illinois.
13. F. Chr. H. Eickhoff, born in Indianapolis, Ind. in 1860 May 14, appointed traveling preacher in Scotland, Dakota.
- 14 Paul Ewh, born in 1863, March 1, in Jersey City, New Jersey, determined to continue his studies in Germany for a while before entering the ministry.
15. Bro. H. Th. Adolf Hanser, born June 13, 1862, at South St. Louis, (Carondelet), Mo.; called as pastor at Lockport, N. A.
- 16 Otto Fr. Hattstädt, born in Monroe, Mich. in 1862, December 31, appointed professor at our Progymnasium in Milwaukee, Wisconsin.
17. Carl A. Huxhold, born April 22, 1860, at Gower, Du Page Co, Ill, called as pastor at Gundrum, Ind".
18. C. August Kau meier, born in Adrian, Mich. in 1862 March 16, called as pastor in Logan, Hocking Co, Ohio.
19. I. G. Benjamin Keller, 1859 July 21 born in Columbia, Monroe Co, Ill, called as pastor at Palmer, Washington Co, Kansas.
20. Hermann C. Kühle, 1858 August 16 born in Nich, Cook Co.^ Ill, called as pastor and traveling preacher in Alpena, Michigan.
21. I. Paul Kühnert, born 1859 November 6 at Mühlau, Kgr. Saxony, called as pastor at Westpoint, Cuming Co, Nebraska.

22. Hilarius Kunz, 1859 August 3, born at Neuenkirchen in the Rhine Province, called as pastor and traveling preacher at White Lake, Aurora Co, Dakota.

23 Laurits Theodor Larsen (Norwegian), born in Chicago in 1860, August 9; occupation still undecided.

24 William I. Matthes, born in Monroe, Mich. in 1862 June 1, called as pastor at Jackson, Cape Girardeau Co, Missouri.

25 Christoph Merkel, born 1861 April 24 at Allendorf an der Lumda, Hesse-Darmstadt, called as pastor at Tarrystock, Oxford Co, and Stratford, Perth Co, Ontario, Canada.

26 Jacob W. Miller, 1860 September 16 born in Accident, Garret Co, Maryland, called as pastor and traveling preacher in West Prairie and Clear Point, Arkansas.

27. Carl Mueller, born 1860 Dec 12 in Randolph Co, Ill, called as pastor in Philo and Broadland, Champaign Co, Illinois.

28, Otto C. Praetorius, 1861 November 17 born in Anklam, Pomerania, called as pastor at Wartburg, Morgan Co, Tennessee.

29, Jacob Fr. Rubel, born in Fachingen, Nassau, February 8, 1862, called as traveling preacher in Jackson County, Minnesota.

30 E. William I. Rudolph, born in Baltimore, Maryland, August 17, 1862, called as traveling preacher in northwestern Nebraska.

31 Ph. M. Ferdinand Rupprecht, born in 1861 November 10, in North Dover, Cuyahoga Co, Ohio, called as pastor at Cole Camp, Benton Co, Missouri.

32. i. Frederick Sulphur, born in 1857 May 8, in Lebanon, Dodge Co, Wis, called as pastor in Evansville and Baldwin, Randolph Co, Illinois.

33. Knut Seehus (Norwegian), born in 1850, May 3, in Bod, Norway; occupation still undecided.

34. Olaf T. A. Stub (Norwegian), born in Bergen, Norway, February 5, 1862; occupation still undecided.

35th Bro. August Ude, born July 22, 1862, in St. Louis, Mo. called as pastor at Meridian, Jefferson Co, Nebraska.

36th Ludwig H. Chr. Vogelfang, born 1858 December 13, at New Gehlenbeck, Madison Co, Ill; occupation still undecided.

37. Johann H. Wesel, born September 24, 1862, at Fort Wayne, Ind. called as pastor at Pomeroy, Ohio.

38. Friedrich Wunderlich, 1860 July 13 born at Cypress Creek, Harris Co, Texas, called as pastor at Friedensau, Falls Co, Texas.

— The candidate who had already been dismissed in the previous year after having passed his exams enters office with them:

39. Wilhelm Hüsemann, born in Lanesville, Ind. in 1862 October 5, called as pastor in Papillion, Douglas Co, Nebraska.

Among them are 12 sons of pastors, 14 born in Europe (respectively Germany and Norway), 29 coming from our dear parishes.

May the intercessions of our dear readers accompany these young men into the holy ministry, but may the Lord make them faithful and bless their faithful work on many souls! W. [Walther]

## To the ecclesiastical chronicle.

### I. America.

**"Evang.-luth. Blätter."** It is known to the readers that besides the "Lutheraner" several other local papers are published. The position that the "Pittsburgh Kirchen- und Waisenbote" intends to take in relation to the "Lutheraner" was communicated in the previous issue. Also, the "Lutheraner" published in New Orleans by pastors of our synod.

The "Evangelisch-Lutherische Blätter" (Evangelical-Lutheran Sheets), whose publication was reported in the "Lutheraner" at the time, speak out about this. From the preface to the 2nd volume we take the following words: "To some it may seem alarming that more and more small papers are coming out in the circle of our synod. Some may fear that the main organ of our Synod, 'The Lutheran', will suffer from this and that the overall interest in the Kingdom of God will be weakened. There are already 7 special papers, which serve local or district purposes. But the unprecedented, enormous spread of our synod makes it necessary that smaller papers pave the way for the 'Lutheran'. It is precisely for the sake of certain special interests of smaller circles of our synod, for orphanages, institutions, missions and the like, that many a person keeps such a small paper, who otherwise would not read any church paper at all. There the reader, without it being his intention, is struck by a precious word of God; his faith, which had perhaps long since been extinguished, is rekindled; he finds his Savior again; he regains interest in church and school; he gradually and at first learns to give in faith for individual purposes. Soon the view widens, the interest in the general welfare of the church grows; the desire increases to become better and better acquainted with our church and to learn more and more what the brothers in faith are doing in the other states and to hear about their sufferings and joys; with time the eagerness to accept in knowledge also grows. Thus, small papers, which reach circles where otherwise no church paper is kept, become a means that finally the more important and larger papers, especially the main organ of our Synod, 'Der Lutheraner', are kept, read and studied. And this is our most heartfelt wish. Our journal also has the purpose of opening doors for the 'Lutheran'. Our experienced Christians in our well-ordered congregations will least of all be tempted to cancel the 'Lutheraner' for the sake of such a small paper as ours. We sincerely wish that in all the congregations of our district there were a similar arrangement as in several congregations in New Orleans. There, as many copies of the 'Lutheran' are ordered from the parish caste as there are parishioners, regardless of whether the latter reimburse the amount spent or not. Most of them will refund it, and even the poorest will have the opportunity to read the main paper of the Synod. It will be a great joy for us, as often as we hear that our paper has opened doors for the 'Lutheran' somewhere, if our paper is also cancelled; indeed, we wish nothing more than that our paper would be completely lost, so that all readers would keep the 'Lutheran'. Whoever stands in the true faith and in right knowledge and now knows that with him hundreds and hundreds of congregations in this wide country profess the same faith, defend the same truth, bear the same sufferings and insults for the sake of Christ, may experience the same joys in the victory of the Gospel, should he not be inspired by the desire to receive news from this whole circle of his fellow Christians? Should he not wish to read of the wars which the Church of God must fight on earth, of the victories which she wins with the sword of the Spirit in Christ's power, and of the blessings which God showers upon her? Should he not burn with desire to be led deeper and deeper into the pure doctrine? Should he not want to help for the various needs of the kingdom of God, seminaries for preachers and teachers; institutions of higher learning; missions among scattered brethren in the faith, among Negroes, among Jews, among heathens; provision for immigrants, feeding of the sick, widows and widowers?



The distribution of Bibles, prayer books, devotional pamphlets, and the like? Well, about all these works of our synod the "Lutheran" brings reports. ... Everyone who follows our advice and reads the 'Lutheran' will thank us once again in eternity. ... We want to consider this the most beautiful reward of our work and praise and glorify God for it."

Inner Mission in Wisconsin. In another place, a church dedication is indicated in Ashland. This is the fourth church built within a year in the mission area of northwestern Wisconsin. Nine years ago, a faithful preacher began missionary work in that area on his own initiative. He served 27 families at about 12 preaching points in addition to his own parish. In 1878 a traveling preacher was hired, so the individual places had grown. Two years ago, the former traveling preacher accepted a call from two of his mission congregations, two other congregations also called their own pastor, and the new missionary was left with 10 places to serve. But he had to start at 9 new places, so that already after six months further help was needed, and four congregations of together more than 100 members with voting rights appointed their own preacher. But since the work of the traveling preacher increased and he soon had to serve more than 20 places along 400-500 miles of the railroad again, so before half a year had passed, a new force was looked for, which God provided in November of last year. The one in question took over the older part of the area with three congregations (70 members) and six preaching places, and the other continued to work in the newly started places, where together about 250 adults attended the services. The individual gatherings are still increasing, while from time to time the Gospel resounds even in such and such a new place. - Where a few years ago there was only one servant of Jesus Christ, now there are six pastors from our synod, and another one also has a parish in that area. So the Lord blesses the prayers and sacrifices of the churches and traveling preachers.

Th. B.

Among Protestant Methodists, things must be bad for infant baptism. They passed a resolution at their last general conference "demanding" infant baptism.

## II. abroad.

**Altar liturgy.** In the "Allgemeine ev. - luth. Kirchenzeitung" of May 23, a preacher from Braunschweig reports the following among other things. When in recent times it was intended to reintroduce the old altar liturgy in the Brunswick regional church, namely the alternating singing of the preacher with the congregation at the altar before and after the sermon, the fear was expressed by many that the services would thereby become too long and the churchgoers would therefore be induced to leave the church immediately after the conclusion of the sermon. However, the reporter adds: "This concern has proven to be groundless. The liturgy has been willingly received by the congregations and is actively attended everywhere; everyone comes before the beginning, and no one leaves the church before the end of the altar liturgy. - It is true that those who claim that this is not a genuine Lutheran service at all, if there is no altar liturgy with alternating chants, go too far; however, it cannot be denied that such alternating chants are an excellent means of bringing the entire worship practice to life and thus promoting edification. It is something exceedingly reviving when, as soon as the preacher approaches the altar, the congregation rises and, after the preacher has greeted them and said the words, the congregation sings.

When the preacher intones the first half of a Bible verse, e.g., "Lord, keep your word with us," and the entire congregation continues singing, "The same is our heart's joy and comfort," and when the preacher finally sings a prayer that briefly summarizes everything (a so-called *collecte*), and the congregation then concludes the prayer by singing aloud, "Amen. Many think, of course, because they have not seen and heard this in their church from their youth, that this is not Lutheran, but Catholic. But this is a mistake. In the old Lutheran church, such alternating chants at the altar were quite common and were only abolished by the rationalist preachers. Yes, there are passages in the holy scriptures from which one can see that already in the first apostolic church something similar took place. For example, we read in 1 Cor. 14, 16: "If you" (preacher) "bless" (praise God in church) "in spirit" (in a foreign language that only your spirit understands), how shall he who stands instead of the layman say Amen to your thanksgiving? Since he does not understand what you say." To which passage old Starke, in his great work on the Bible, adds the remark: "One sees here that already in the first church it was the custom for the congregation to say the Amen on certain prayers and thanksgivings." In the Weimar Bible it is added: "This is mentioned because it was common in the Jewish synagogues as well as in the Christian congregations; as with us even now the choir answers instead of the congregation. W. [Walther]

### How a Bible-burner fared.

The "Lutheran Messenger of Peace from Alsace-Lorraine" of May 18 tells the following:

Several years ago, a Bible colporteur offered a Roman Catholic priest a Bible to buy. The priest actually bought it, but only to put it into the burning oven in front of the man, who warned him: "Father, this Bible will burn your soul. When the Bible bearer later returned to the same village, he was surprised to see a new parsonage instead of the old one, and when he asked for the parson to whom he had once sold that Bible, he learned that he had meanwhile burned down together with his parsonage!

By grace, says Paul, you have been saved through faith. Eternal life is a gift of God's grace, and because it is a grace and gift, it is not merit. By grace God has chosen us from eternity to this life, by grace he has given us Christ to acquire salvation, by grace he offers it to us in the Word, by grace he works faith in us through the preached Word, by which we take hold of it and accept it, by grace he gives it to those who believe and seals it in them through the Holy Spirit, by grace he will also introduce us to this inheritance so that we may fully enjoy it. Therefore, only in tune with the Christian Church:

With you nothing is valid but grace and favor to forgive sin;

Our efforts are in vain, even in the best of lives.

Before you no one can boast, Everyone must fear you And live by your grace.

(Heinr. Müller, *Graves of the Saints*, p. 340. 341.)

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### **Aphorisms of Lassenius.**

The skin is good, and that's it; Otherwise the hypocrite is not good for a hair.

I am made of dust and earth;

I will be again;

But I am also of the Lord, therefore I die gladly and gladly.

True penance must be adorned with repentance without false appearance.

Rightly believed, lived, loved. Gives me the child's name.

We desire nothing here but unity and peace; But it is hard to hope, as long as hell is open.

If things are going badly for you, let it go! God in heaven remains with you!

I have no reason to complain: I have enough of God and with Him.

What tastes bitter on earth will become sweet in heaven.

Think what you are doing, my son! As goes the work, so goes the reward.

We must all be ready day and time to the last days.

If the work is not done in God, even the wisest man deceives himself.

To rely on human help. Is to trust a shadow;

True help comes only from God, who will be your helper.

Those who go back from the Lord. Will not reach Zion.

What God bestows remains unobtained; he who desires himself often hurts himself.

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### **Obituary.**

It has pleased the Lord above life and death to call away our teacher Heinrich Friedrich Johann Dablow by death. He was born in Relzow, Pomerania, on June 9, 1856, but came to America as a small child. After completing his studies in our seminary at Addison, he took charge of the parochial school at Howards Grove, Wis. In January 1880 he answered the call of the local church and since then worked with blessing in our school until God put him on sick bed in December of last year. Consumption gradually sapped his strength. He passed away, as we have reason to hope, gently and blessedly in the Lord on the 22nd of this month in the morning at 2-1/2 o'clock and was buried on the 24th in the local graveyard with great congregational participation. At the funeral service the undersigned spoke about Matth. 25, 21.

Strasburg, Ill, June 24, 1884. fr. brunn.

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## [103] Inaugurations.

On behalf of the Presidency of the Nebraska - District, on Trinity Sunday, Mr. P. I. Kipple was installed in office by the undersigned in his parish near Arborville, York Co, Nebr.- G. Citizen.

Address: Rev. .1. Lippie, Arborville, ^oric 60th, l^ebr.

On behalf of the honorable Mr. President Biltz, on Trtnita- tis Sunday Mr.? Chr. Purzner in Junction City, Kans. introduced byC . R. Kaiser.

After Pastor G. S. Löber of the Zion and Trinity congregations in Chicago had received and accepted a call as assistant preacher at both congregations, he was introduced, in accordance with the commission received, on June 8 in the Zlons congregation by Pastor Wagner and on June 15 in the Trinity congregation by the undersigned.

L. Lochner.

Address: Uev. 6. 8. l^oobor, o. o. Rev.

58 19db 8dr, ObioLAO, III.

By order of Mr. Praeses Hilgendorf, on Sunday Trinity, Rev. W. Brakhage, assisted by Mr. k. C. Bode, was introduced to his congregation at Elk Creek, Nebr. by the undersigned. Bro. King Jr.

Address: Uov. V7. LralrbLM,

Llaloolm,

6o., Kebr.

## Church dedications.

On June 8, a nice church was dedicated in Ashland, Wis. Pastors W. C. Schilling, K. Machmüller and Th. Büniger served.

On Trinity Sunday, the Lutheran Zion congregation at Lockwood, Dade Co, Mo, dedicated their church (a frame building, 40X24, with 38 foot high steeple) to the service of the Triune God. The festival preachers were Pastors I. Roschke in German, I. Schaller of Little Rock in English.

W. Skust.

On the 2nd Sunday after Trinity, the dedication of the new church of our Immanuel congregation at Altamont, Ill, took place. In the morning G. Wangerin preached, in the afternoon D. Graf. D. Graf, in the evening? Lewerenz in English.

G. Goesswein.

## Mission Festivals.

On the first Sunday after Trin. my four congregations celebrated the second mission festival in Grand Rapids, Wis. The festival preachers were Pastors C. Markworth and H. Dubber-stein. The Collecte, -37.14, was designated for internal, Jewish and Negro missions. F. Leyhe.

The congregations of the New York Pastoral Conference held their mission festival on June 8. Speakers were U. W. Fischer,? F. W. Richmann (on the inner mission of this country, starting from the foundation of the Missouri Synod),? H. Feth and?. Beyer. The collecte was -260.00. E.. Boh m.

On the 2nd Sunday after Trinity, the congregation at Columbus, Ind. celebrated its mission feast in fellowship with the congregations of? Heitmüüer, Eirich, Jüngel and P. Schmidt. Half of the collection, -72.50, was earmarked for the inner mission, and a quarter each for the Negro and emigrant missions.

C. A. Trautmann.

## Candidate Election - Display.

Up to the close of the preceding month, the following gentlemen had been nominated by those entitled thereto as candidates for the newly established professorship at our school teachers' seminary at Addison, Ill:

Mr. I. L. Backhaus, teacher, at Chicago, Ill; Mr. E. A. Eggers, teacher, at Homewood, Ill; Mr. E. Sitzmann, pastor, at North Amherst, O.; and Mr. I. Ungemach, senior teacher, at Fort Wayne, Ind.

After the deadline for the nomination of candidates has expired, the synodal congregations, the members of the electoral college, as well as the relevant teachers' college are reminded that they have the right to protest against the nomination of the nominees within the next four weeks, if they can prove that they are either wrong in doctrine or offensive in conduct. After this time, the members of the electoral college and the relevant supervisory authority must send their votes for the final election to the undersigned as soon as possible.

lo, July 1, '84, C. F. W. Walther, Secr. of the Electoral College.

## The Concordia Synod

Assembles this year on July 15 at 9 o'clock in the morning at the congregation of the Rev. R. Herbst at Columbus, Ohio.

The subject of the discussions will be: The relationship of the doctrine of election to the doctrine of justification.

Synod members as well as guests are requested to register at least 14 days in advance with the pastor loei (55 L.?ultou 8ti.).

K. Walz, Secr.

## Announcements.

Mr. Rudolph Peters, who has been dismissed from the Realprogymnasium in Düren with good reports and has also received a good report from Mr. Vice-President Studt, in whose congregation he was provisionally employed as a teacher for a longer period of time, wishes to enter the teaching ministry within our synod permanently and is therefore seeking a colloquium.

I. L. Crämer, President.

Mr.? H. M. Kreuter, Boescherville, Mo. has presented himself for admission to the Western District Synod. The same formerly belonged to the Ohio Synod, and thereupon served one of our congregations in Cape Girardeau County, Mo. later again Ohio congregations, and lastly, after his formal resignation from the Ohio Synod, an independent one in Benton County, Mo.

F. I. Biltz, President.

## Conference - Displays.

The Northwest Teachers' Conference will meet, w. G., July 22-24 at the Immanuel's Parish School (? Küchle) in Milwaukee. - Registrations are requested at the address:?. Rueuxel, 868 12ccl 8tr, Lilwaukee, ^V18.

TheNorthernIllinois Pastoral Conference will hold its meetings **"not"** as originally designated, July 8-10, but, s. G. w., July 15-17, in Chicago at the Church of the Lord? Succop. L. v. Schenck.

The Mississippi Mixed Pastoral Conference will hold its meetings July 29-31 at the church of Mr. P. Rohrlack at Reedsburg, Wis. - Registration is requested.

B. P. Nommensen.

Quincy Specialconference held July 15-17 in Warsaw, Ill. G. Wolf.

The La Porte Specialconference will assemble at the undersigned's home in Otis, Indiana on August 5 and 6.

F. W. Schlechte.

## Incoming Illinois District Coffee:

For the synodical treasury: Pentecostal steollet from congregations of??:. Lewerenz at Effingham -10.00, Flachsbar at Dorsey 6.00, Lochner at Chicago (1st day of Pentecost) 17.85, Wol- brecht at Okawville 12.70, Grüber at Bethlehem 12.25. Further from the congregations of the??:. Noack at Dalton 11.00, Frese at Champaign 5.11, Frederking at Dwight 9.00, Mangelsdorf at Venedy 13.00, Muller at Echester 5.50, Kollmorgen at Nashville 6.15, Hahn at Staunton 11.00, Dorn at Pleasant Ridge 10.00. Contribution of teacher Rosen at Addison 2.00. (p. -131.56.)

For the new building in St. Louis: By F. Meyer of the Dreieinig! By? Martin in New Bremen from F. Böhm 2.00, W. Mahnk .50. (p. -52.50.)

For inner mission: Through?. Bartling in Chicago by Mrs. Elise Baumann 1.00. 1?. Heyer's congregation in Jeferson 11.75. By?. Loßnrr in Lake Zurich from F. Peters 1.00 & Martha Klipp 1.50. P. Heinemann's congregation near Okawville 14.00. By?. Kollmorgen near Nashville from a virgin 2.50. By?. Engelbrecht in Cbieago from the Jungfr. - Verein 10.00, W. Dallmann 1.00, U. 2.00. (S. -44.75.)

For the Negro Church in New Orleans: from the collection bag of?. Frederktns Gem. bet Dwight 10.00.

For Negro Mission: By?. Engelbrecht in Chicago from Fadschild .25.

For mission to the Jews:?. Mary's congregation in Danville 13.50. Fr. Bergen's congregation in Galesburgh 4.60. Through?. Love in Wine Hill by Wilhelm Büscher 2.00, Christoph Bickel- mann 1.50. Fr. Uffenbeck's congregation in Lemont 7.00. by?. Kollmorgen bet Nashville by a virgin 2.50. p. Wan- grins Gem. in Sumner 7.75. p. Baumgart's Gem. in Darmstadt 11.00. p. Schmidt's Gem. in Crystal Lake 5.00. (p. -54.85.)

For emigr. mission in Baltimore: by?. Freder- ktng at Dwight, Coll. at Confirmation, 3.50.

For emigr. mission in New Uork: By?. Freder- ktng at Dwight, Coll. at Confirmation, 10.50. By?. Lochner in Chicago from A. Baumgarten 2.00. (pp. -12.50.)

For poor students in St. Louis:?. Bergen's parish in Prairie Town 6.00. Fr. Wolbrecht at Okawville for Dietz 12.00 u. from?. Hölter's parish in Chicago for A. Bünger 12.00. (S. -30.00.)

For poor students in Springfield: By ?. Müller in Schaumburg, Wedding Colleetc bet F. Kastning, 23.50. P. Schröders Gem. in Kankakee 9.60. P. Bergens Gem. in Prairie Town 6.00. P. Rabes Gem. in Warsaw for Amstein 5.75. By ?. Martin in New Bremen for Frederking von der Gem. 6.16, D. Menke 1.50, H. Maghoff .50, I. Hacker 2.00. By ?. Succop in Chicago from the Jüngl.-Verein for B. Mohr 14.00. By ?. Hölter there from the Young Friars' Association for Starck 8.00. By ?. Hahn in Staunton, sent at Otto Schäfer's wedding, for Martin Herrmann 3.00. Half of the wedding scroll at H. W.

Meier in Crete for Herm. and Wilb. Brewer 20.00. (Summa -100.01.)

For poor students in Fort Wayne: From Ckicago: by ?. Hölter from the Young Women's Association for E. Tappenbeck 8.00 and Starck 8.00; by ?. Succop from the Young Women's Association for A. Schülke 35.00; by ?. Wagner from the Young Men's Association for P. Eickstädt 14.00. (p. -65.00.)

For poor students in Addison: By?. Bartling in Chicago from Mrs. A. Heiden 1.00 u. from?. Succops Gem. that. 50.65. P. Mueller's parish in Echester for H. Daue 13.50. Collecte of Heinrich and Auguste Patge's wedding in Eagle Lake 31.60. A quarter of the wedding coll. bet H. W. Meier in Crete for Herm. Albrecht 10.00. (p. -106.75.)

For the building fund of the Progymnasium in Milwaukee:?. Wagner's Gem. in Chicago 40.00.

For salaries of professors in Milwaukee:?. Hölter's Gem. in Chicago 24.71.

For the progymnasium in Milwaukee:?. K. Schmidt's Gem. in Crystal Lake 12.56.

For poor students in Milwaukee: By?. Succop in Chicago from the Jüngl.-Verein for A. Harloff 15.00. A quarter of the wedding coll. at H. W. Meier in Crete for M. D. Winter 10.00. (S. -25.00.)

For the deaf and dumb: Coll. of?. Lochner's Gem. in Chicago on the 2nd day of Pentecost 7.03.

For studying orphans from Addison: From Chicago: by?. Bartling from Mrs. A. Lange 3.00 u. by?. Wunder from F. Koplien 5.00. From Addison: Prof. E. Hamann 5.00, D. Dammeyer 2.00 u. Hochzeitscoll. bei L. Fiene jun. 13.56. (S. -28.56.)

Addison, Ill, June 16, 1884. h. bartling, cassirer.

### Entered the coffee of the Iowa - District:

For the synodal treasury: Easter collection from Baumhöfener's congregation at Homestead -14.50. Part of the Easter collection from Maaß's congregation at Fenton 4.00. Maaß's congreg. at Fenton 4.00. Easter collect. from ?. Händschke's congreg. at Joh. 7.65. from ?. Reinhardt's congreg. at Van Hørne 8.50. Fr. Günther's congreg. at Boone 10.00. Fr. Brandt's congreg. at Clarinda 6.07. Fr. Studt's congreg. at Luzerne 6.61. by ?. Händschke by Fr. Mummelthel .35. Fr. Bretscher's congreg. at Hanover Tshp. 11.15. Fr. Strobel's congreg. at Denton 7.08. ?. Zürrers Joh.-Gem. on professor's salary 7.77. (Summa -83.68.)

For the new building in St. Louis: By?. Zürrer by Joach. Kruse 2.00, Chr. Hörmann, C. Nockels, Fr. Meier, H. Biesterfeld, Chr. Tesch, Th. Tesch, L. Müller 1.00 each. By?. Horn from some members of his church 7.00. By teacher Waltke from Mr. Struve in Davenport 2.00. By teacher Waltke from Mr. Struve in Davenport 2.00. (p. 19.00.)

For inner mission in Iowa: By?. Baumhöfener, thank-offering of Mrs. Chr. Sckürmann, 5.00. By?. Reinhardt, ges. at the wedding at Hans Bröndel, 10.20. P. Wiegeners Gem. in St. Ansgar 3.50. P. Strobel's Gem. in Denton 9.21. P. Brandt's Gem. at Clarinda 4.62. P. Lohr's Gem. in Sherdtlls Mount 6.75, in French Settlement 1.50. ?. Meineke's Gem. at Arcadia 11.50. P. Brammer's Gem. at Lowden 12.09. Paul's Gem. at Fort Dodge 10.00. Paul's Gem. at Waverly 11.00. P. Reisinger's Gem. at Wilton 9.50. By?. Studt at Luzerne by Chr. Jiten and Mrs. Völz 1.00 each. Fr. Maaß's Gem. at Fenton 3.00. Fr. Baumhöfener's Gem. at Homestead 14.20. Fr. Weber's Gem. at Boone 13.56. (p. -127.63.)

For inner mission:?. Günther's congregation in Boone 11.04. Through teacher Waltke from Mr. Struve in Davenport for traveling preachers 5.00. Fr. Ehlers Joh. - congregation in Adair 7.50. Through ?. Bähr from N. N. 16.00. (p. -39.54.)

For Jewish mission: By?. Baumhöfener from H. Sch. .50. By teacher Waltke from Mr. Struve 2.00. By ?. Günther from H. Häger 1.00. By ?. Studt from Mr. Völz & Mrs. each 1.00. P. Maaß's Gem. in Fenton 2.50. By ?. Händschke by Mrs. Mummelthel .50. By ?. Strobel by Mrs. Bieber .50, Mrs. Braun .25, N. N. 1.25. P. Th. Bräuer 1.00, whose parish in Elkport 3.35. P. Herrmann's parish at State Centre 2.75. (S. -17.60.)

For Negro Mission: By?. Brandt from sr. Brammer, thank offering from H. B., 1.00, from sr. Gem. in Lowden 5.80. (p. -9.84.)

For heathen mission: By teacher Waltke from Mr. Struve 2.00. By?. Deckmann from Mrs. Barbara Ullerich 1.00. (S. -3.00.)

For emigrant mission in New York:?. Bretschers Gem. in Hanover Tshp. 4.14. By?. Lohr, found in the bell bag, 1.00. By?. Händschke, Theil der Pfingstcoll. sr. Gem. bet Sumner, 3.85. By?. Gülker bet Aurelia 3.80. ?. Herrmanns Gem. bet State Centre 6.00. (p. -18.79.)

For emigrant mission in Baltimore: By?. Händschke, Theil der Pfingstcoll. sr. Gem. bet Sumner 3.85. P. Brammers Gem. in Lowden 5.00. (S. -8.85.)

For the deaf and dumb: By?. Seßler of sr. Gem. in Sheridan Tshp. 7.23. P. Gülker's parish at Aurelia 5.25. ?. Meinekes Gem. in Arcadia 9.50. By?. Händschke of Fr. Mummelthel .50. By?. v. Strohe of Christ. Scheer 5.00. (p. -27.48.)

For the orphanage in Addison: By?. Zürrer from Ernst Richter 2.00. P. Deckmann's Gem. in Atlantic 2.00. By?. Günther from s. School children 5.00. By?. I. L. Crämer, on the child baptism of Mr. K. Trieband ges., 5.10. (S. -14.10.)

For the orphanage bet St. Louis: By?. Lohr from Mrs. Osthof and Daniel Hantelmann each 1.00. By?. Gülker from Meta Modtng .50, Maria Heiden, Louise Borg- wardt, Dora Honsbruch, Alex. Gülker, Paul Gülker each .25. (p. 3.75.)

For poor students from Iowa: By?. Baumhöfener from C. D. M. 5.00. Communion collectcted by?. Zürrers Gemeinde 6.87. P. Brandts Gem. bet Clarinda 5.27. By?. Horn from the alms fund of sr. Gem. 7.00. Communion collectcted by?. Zürrers Joh.-Gem. 5.11. By?. Seßler from the Gem. in Grant City 1.28, in Sheridan Tshp. 6.35. (Summa -36.88.)

For poor students in Fort Wayne:?. Arons Gem. to Atkins for Georg & Friedr. Möller 15.20.

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For poor students in Addison: Through teacher Waltke from Mr. Struve 1.00.  
For Stud. No one in Springfield: By?. Griffin in Davenport by Mrs. M. Stahmer 2.00, the Young Men of the Gem. 6.00. (P. 48.00.)  
For the studying sons of the blessed Fr. Stephan:?. von Strohe's parish at Monticello 18.00. Fr. Maaß' parish at Fen- ton 4.00. By?. Herrmann von Fräulein Henr. Miller .50. (p. 422.50.)  
For decrepit and sick pastors and teachers:?. Studts Gem. in Luzerne 10.10.  
For?. M. Wyneken:?. Herrmann 1.00, whose Gem. Lei State Centre 3.00. By?. Zürrer, wedding coll. at W. Hellmann, 3.60. (p. 47.60.)  
For?. Brunn's institution in Steeden:?. C. F. Herrmann 3.00.  
For the congregation in Dresden:?. Reifinger's congregation in Wil- ton 9.00. Fr. Herrmann 2.00. Fr. Horn's congregation in Denver 11.85. By?. Händschke of Fr. Mummelthei .50. (p. 423.35.)  
For the congregation in Davenport: By?. Hetnke from sr. Gem. in Bauer 3.08, from God's Box 1.07. Fr. Aron's Gem. in Atkins 9.20. By Kassirer Bartling 12.75. (S. 426.10.)  
For?. Büngers Filialgem.:?. v. Strohes Joh.-Gem. bei Monticello 21.60.  
For poor students in St. Louis: By?. v. Strohe for Drögemüller from Chr. Scheer u. N. N. 5.00 each.  
Monticello, Iowa, June 22, '84 H. Tiarks, Cassirer.

## Incoming Michigan District Coffee:

For the synodical treasury: From Bay City congregation 431.31 u. 25.33. By?. Bundenthal from N. N. in Lansing 5.00. Congregation in Frankenlust 17.68 and for professors salary 14.28. Congregation in Frankentrost 13.70. Congregation in Lenox 5.50. Congregation in Wyandotte 4.30. Congregation in Frankenmuth 32.37. Congregation in Grand Rapids 15.00. Congregation in Town Echester 16.44. (S. 4180.91.)  
To the seminary building: Congregation in Petersburg 6.00. Congregation in Frankenlust 1.50. Congregation at Sandy Creek 7.80 & 5.80. Congregation in Tawas City 5.00. By?. Markworth from Mr. Olms 1.00. (p. 427.10.)  
For inner mission in Michigan: congreg. in Monroe 5.00. N. N. in Saginaw City .20. congreg. in Lansing 4.70. From the misfion box in Millers 4.00. congreg. in Big Rapids 3.65. congreg. in Tawas City 9.00. (S. 426.55.)  
For inner mission: Teacher Bernthal .50.  
For the widow's fund: Monroe comm. 3.00. Bay City comm. 10.06. Jonia comm. 3.80. By?. Hügli of S. 5.00. P. Moll's Detroit comm. 15.30. (S. 37.16.)  
For the deaf and dumb: By teacher Meyer of H. 1.50. By?. Bohn, at Huber's wedding ges. 5.36, at Fischer's hock time 5.25. Gem. in Lenox 7.03. Gem. to Sandy Creek 4.00. By?. Bauer, at Huebner's wedding ges., 5.83. (S. 428.97.)  
For Negro mission: By?. Trautmann from N. N. in Monroe 1.00. By teacher Meyer from N. N. 1.00. By ?. Hügli by Mrs. Nikronitz .50. comm. in Lenox 3.28. comm. in Sigel 1.93. comm. in Benona 2.30. comm. in Bay City 8.27. (p. 418.28^)  
For emigrant mission: By?. Trautmann from N. N. in Monroe 1.00. By teacher Stein from M. Gottfried .50. Gem. to Sandy Creek 3.00. Gem. in Benona for New York 3.77. (p. 47.27.)  
For the orphanage in Addison:?. Sievers Sr. 1.00. By?. Bruß, wedding coll., 9.00. (p. §10.00.)  
For the orphanage near St. Louis: Mrs.?. Schröder 5.00.  
For the orphanage near Boston: Four confirmands in Lansing.95.  
For sick pastors and teachers: By?. Hügli from S. 5.00. By?. Geyer from Mrs. Strikter 1.00. Gem. in Frankenmuth 25.00. (S. 431.00.)  
For the Gem. in Dresden: Gem. in Burr Oak 9.50.  
For poor students from Michigan: Through Mr. Hu- binger of M. Beyerlein Sr. 2.00. At a wedding, s. 7.00. Gem. in Ludington 3.93. Through?. Partenfelder, at Ad. Rathke's wedding, 6.00. (p. 418.93.)  
For student Lutz in Fort Wayne: Women's Club in Monroe 5.00. By teacher Meyer of N. N. 6.00. (Summa 46.00.)  
For heathen mission: teacher Appold's pupils in Salzburg 2.65. By?. Hügli of F. Henning .50. Gem. in Bay City 7.00. (\*S. 10.15.)  
For Jewish mission: Gem. in Waldenburg 10.66. By ?. Trautmann from N. N. in Monroe 1.00. By ?. Bundenthal from N. N. in Lansing 5.00. On I. Sprckin's wedding in Jonia ges. 2.00. Gem. in Kilmanagh 2.50. Gem. in Monroe 10.09. Gem. in Sand Brach 4.12. (p. 435.37.)  
Detroit, June 15, 1884. C. Schmalzriedt, Cassirer.

## Incoming to the Middle District Coffee:

For the Dresden congregation: From?. Trautmann's congregation in Columbus 415.29. Dr. Sihler's congregation in Fort Wayne 85.00. K. Ph. Germann's congregation in Leslie 1.00. P. Kretz- mann's congregation in Farmers Retreat 17.75. P. Evers' congregation in Dingen 8.39. P. Sieving's congregation in Fairfield 5.00, N. N. that. .50. (S. 4132.93.)  
For?. M. Wyneken:?. Daib and Gem. in Friedheim 30.00.  
For the seminary building:?. Evers' congregation in Adams Co. 16.67. P. Trautmann's congregation in Columbus 7.00. Out of?. Schlefseimann's parish in Bremen 5.00. Addendum to 5th payment from?. Daib's parish in Friedheim 5.00. From?. Weseloh's parish in Cleveland 4.00. (p. 437.67.)  
For emigrant mission in New York: ?. Rosenwinkel's congregation in Bielefeld 2.25. Fr. Lothmann's congregation in Akron 11.10. ?.. Kretzmann's congregation at Farmers Retreat 10.00. (p. 23.35.)  
For emigrant mission in Baltimore:?. Kretzmann's Gem. in Farmers Retreat 5.00.  
To the household in Springfield:?. Schlefseimann's community in Bremen 6.00.  
To the household in Addison :?. Schlesselmann's Gem. in Bremen 6.00.  
For poor students in Fort Wayne: Mrs. Barb. Lunz sr. in Fryburg 5.00. For W. Deppert: Gem. members in Sey- mour 41.00; for H. Guckenberger: wedding scoll. by teacher Engelbrecht at Columbus: at L. Köhler 7.56, at G. Böse 8.60, at E. Hölker 6.40. (S. §68.56.)  
For inner mission:?. You. in Taylors Creek 5.45, its congreg. 4.55. Fr. Evers' congreg. in Bingen 8.57. Aug. Erdmann in Columbia City 2.00, Kindtaufcoll. at O. Bade das. 4.15. Gratitude offering by Mr. u. Mrs. Richter in Columbus 5.00, G. V. the. 1.00. Fr. Dreyer's congreg. in Lancaster 14.00. Fr. Saupert's congreg. in Evansville 18.50. N. N. in Akron 1.00, G. Haas the. 1.00. Fr. Kretzmann's congreg. in Farmers Retreat 17.00, H. N. das. 1.00, W. K. 2.00. P. Schmidt's Gem. in Elyria 28.00. P. Dröge's Gem. in Fryburg 7.00. Teacher Meyer's Gem. in Elyria 2.25. By?. Hafsold in Hunting- ton .50. P. Schmidt's congregation in Seymour 2.00. P. Jung- kuntz's congregation in North Judson 3.00. P. Frank's congregation in Zanrs- ville 11.96. P. Saupert's congregation in Evansville 7.55. C. Blase in Cleveland 1.00. Mr. Peters in Tracy 5.00. Mrs. Meyerding in Fort Wayne 1.00. (S. 4154.48.)  
For Jewish mission: K. Ph. Germann in Leslie .50. P. Kretzmann's Gem. in Farmers Retreat 3.50. Teacher Meyer this, surplus from children's paper 1.50. K. Beyer in Cleveland 5.00. (S. 410.50.)  
For Negro mission:?. Dreyer's congregation in Lancaster 14.00. Mrs. L. Bauer in Bremen 1.00.  
For the synod treasury:?. Franke's congregation at "Fort Wayne 8.10. Fr. Franke's congregation at Zanesville 20.00. Fr. Evers' congregation at Bingen 9.08. (p. 437.18.)  
For the deaf and dumb: Kindtauf-Collecte at L. Otting by?. Franke 4.90. P. Trautmann's congregation in Columbus 3.35. K. Ph. Germann in Leslie .50. (p. §8.75.)  
For the orphanage in Addison: Mrs. L. Bauer in Bremen 1.00.  
For orphanage near St. Louis: teacher Strieder's class at Fort Wayne .80. Fr. Frank's parish at Zanesville 12.22. (p. 413.02.)  
For the District's benevolence fund: thank offering from Mrs. F. Auer in Columbia City 2.50. P. Rosenwinkel's congreg. in Bielefeld 3.10. Wittwe Knollmann in Farmers Retreat 5.00. Wittwe E. Steinkamp through?. Mertz 7.75. P. Frank's congreg. in Zanesville 10.00. (P. §28.35.)

Correction.

My last receipt read: For Student Boritzky in Springfield \$8.50 instead of "3.50".  
Fort Wayne, March 31, 1884. c. Grahl, Kassirer.

**Incoming to the coffee of the Eastern District:**

For the synodical treasury: from the congregation in Allegheny City, Pa, \$16.69. P. Ahner's congregation in Pittsburgh 46.05. congregation in Wolcottsburg 3.00. congregation in Springville 3.62. congregation in Cambria 3.75. congregation in Wilson 3.55. congregation in Hamlin 13.00. congregation in Eden 9.65. P. Hochstetter 7.00. congregation in Ellicottsville 4.50. congregation in Washington 18.35. (Summa \$129.16.)

For the widow's fund:?. Schulze 2.00. Congregation in Co- hocton 5.01. Gratitude offering by Mrs.?. Sander 4.00. P. König 4.00. Congregation in Wolcottsburg 2.28. P. Rademacher 4.00. W. L. by?. Hochstetter 6.00. (p. \$27.29.)

For Jewish mission: Mrs. Dinkel in New Uork 1.00. Wm. Dick in Brooklyn 10.00. Mrs. Schäfer in New Uork 1.00. H. Katzenmeier in Roxbury 1.00. Joh. Taapken in East Boston 1.00. I. Kleinmann in New Uork 1.00. Gem. in Danbury 10.50. P. Weidmann 1.00. Confirmands in?. Wambsganß' Gem. 1.75. Missonsstundencoll. by?. Senne 9.00. G. Eiffler in N. V- 1-00. (p. \$38.25.)

For inner mission: Mrs. Schäfer in New Uork 1.00. Mrs. Gernegib in Albany 5.00. Women's Missionary Society?. Freys in Albany 10.00. Gem. in Freedom, Pa., 6.60. N. N. durck?. Senne .50. By?. Schröder in Philadelphia 8.50. G. S. in Wolcottsburg 1.00. Gem. in Suspension Bridge 6.00. Gem. in Farnham 4.42. St. John's - Gem. in Williamsburg 25.00. Women's Association of?. Stutz in Albany 13.25. (p. \$81.27.)

For heathen mission: comm. in suspension bridge 6.00. N. N. by?. king .50. Chr. warrior in Baltimore 1.00. (S. \$7.50.)

For inner mission in the West: Congregation in Paterson 6.93, Mrs. Rosine Körber there 1.00. Ph. Bätz in Cohocton 2.00, I. Fleischmann there .20, Jac. New das. 1.00, Th. Neufang das. 1.00. P. Ahner's congregation in Pittsburg 39.75. H. Hartmann in Charlottesville 5.00. (p.56.88.)

For Negro mission: C. Sudmeyer in Schcnectady 3.00. Emilie Eglinger in New Uork 1.00, I- Kleinmann das. 1.00. Confirmands?. Sennes 1.85. missionary hourscoll. Fr. Sennes 9.00. (p. \$15.85.)

For college building in St. Louis: Martini congregation in Baltimore 25.50. Congregation in Springville 3.50. P. Ahner's congregation in Pittsburgh 125.00. Dreifalt. - Gem. in Buffalo 10.00. P. Frey's Gem. in Albany 10.00. I. G. Klaus in Pittsburgh 10.00. Martini's Gem. in Baltimore 20.00. (S. \$204.00.)

For the orphanage near Boston: Mrs. Marie Hagen in New Uork 1.00. Wedding coll. at Chr. Schwenk in Paterson 4.08. Gem. in Ellicottsville 3.00. Confirmands?. Koenigs 8.50. Mrs. Wiedemann in New Uork 2.00. women's club?. Stutz's in Albany 12.00. Gem. in Haverstraw 9.02. (p. \$39.60.)

For the orphanage at Mount Vernon: Neuner in New Dort 1.00. Braß in Bayonne 5.00. H. Feste in New Uork 2.00. Wittwe Peters in New Uork 1.00. (S. \$9.00.)

For the W aisenh aus near Pittsburgh: Kindtauf-Coll. at F. Apel in Buffalo 2.25. Gratitude offering for happy delivery of Mrs. Glöckner in Buffalo 1.95. (S. \$4.20.)

For the orphanage at Addison : by little Walter Brönhehn in Uork 1.00.

For the deaf and dumb: N. N. by?. Wambsganß.50.

Comm. in Cumberland 12.50. Comm. in Springville 4.16.  
(S. -17.16.)

For poor students in St. Louis: For E. Base: Gem. in Reserve 6.50, St. Andrew's Gem. in Buffalo 22.00, Gem. in Bergholz 4.31. Gem. in Long Green 5.50. Women's Association of k. Stutz in Albany 12.00. (S. -50.31.)

For poor students in Springfield: comm. in Ellicott's-ville for Dahlke 8.50. For Maaß: comm. in Wolcottsburg 2.50. G- S. das. 1.00, Mrs. I. Bold das. .50. comm. in Rockville for Heidelberger 17.00. (S. -29.50.)

For poor students in Addison: Chr. Krieger in Baltimore 1.00. Women's Club in New Uork for Neissig 10.00, for Krönke 5.00. Congreg. in Port Richmond for Fricke 57.25. (S. -73.25.)

For poor students in Fort Wayne: Women's Association in New Uork for Merz 10.00, for Drees 5.00. Wedding coll. at Geo. Trapp in Long Green 4.50. Trinity Comm. in Buffalo for Larger 14.53. (S. -34.03.)

For poor students in New Uork: Wedding coll. at E. Kretzmann in College Point for Fleckenstein 10.50. Missionary box of the congreg. in Schenectady 3.00. P. Brandt in Pittsburgh for Fleckenstein 20.00. (p. -33.50.) >

For the progymnasium in New Uork: Gem. in Eden -9.65.

For college maintenance: comm. in New Uork 11.10 & 11.60. St. John's comm. in Williamsburg 27.56. comm. in Wolcottsburg 3.50. (S. -53.76.)

For sick pastors: Fr. Sieker -10.00.

For emigrant mission in Baltimore: trinity congreg. in Buffalo 4.35. congreg. in North Ridge 1.67. congreg. in Cohocton 8.90. (p. -14.92.)

For U. Brunn in Steeden: Chr. Krieger in Baltimore 1.00.

For the comm. in Dresden: W. Marcus in Allegheny City 1.00. G. S. in Wolcottsburg 1.00.

New Uork, May 1, 1884. I. Birkner, Kassirer.

### Entered the caste of the Western District:

For the synodal treasury: By P. Falles congregation in Glasgow -2.25. P. Hafner's congregation in Leavenworth 6.15. U. Schuft's congregation in Lockwood 3.30. P. Voigt's congregation in Farley 5.00. P. Günther's congregation in Mora 6.45. By Mr. Pogge- möller of? Meyers congregation in Neu-Bielefeld 19.75. By Mr. Schuricht of P. Hansel's congregation in St. Louis 32.45. k. Richters Gem. in Ellisville 11.00. Z. E. G. in Staunton, Ill, 1.00. By U. Nützel in West Elh 8.30. (S. -95.65.)

For inner mission in the West: P. Janzow's congregation in St. Louis 10.00. By U. Lehmann from Konr. Schoor .50. By P. Achenbach in S. St. Louis from Mrs. Clauffen 5.00. U. Spehr's congregation in Appleton 5.00. Ch. Volkmann at Clinton 5.00. By P. Bartels in St. Louis from Mrs. Aldus .50. By P. Nething in Lincoln from H. Keuper 1.00. By k. Nützel in West Ely by W. D-(?) Ill, 2.00. (S. -29.00.)

For mission to Jews: By Fr. Günther from D. Harms 2.00. By Fr. Achenbach from Mrs. H. 1.00. By k. Spehr from Ch. Volkmann 2.50. By Fr. Albrecht from his Gem. in Schall 3.00. By Fr. Meier 1.00. By Fr. Lentzsch in Craig 1.00. By Fr. Hüschen's Gemeinde in Drake 7.00. By k. Nething by H. Keuper 1.00. (S. -18.50.)

For heathen mission: By P. Achenbach from L. Baude! 2.00.

For Negro Mission: By Fr. Günther from D. Harms 2.00. By Fr. Achenbach from Mrs. H. 1.00. By k. Spehr from sr. Gem. in Appleton 5.00, Ch. Volkmann at Clinton 5.00. By Fr. Albrecht from sr. Gemeinde 4.00, P. Meier 1.00. By P. Nething from H. Keuper 1.00. (S. -19.00.)

For 1?. Brunn: P. Lentzsch in Craig 3.00.

For the deaf and dumb: Fr. Zschoches Gem. in Frohna 18.15. Fr. Albrecht's parish in Schall 5.35. Fr. Hüschen in Drake 2.50. By Fr. Pennekamp in New Wells from sr. Gem. 7.50, wedding collectate at Müller 3.50. Mrs. Knolle in Zion district in St. Louis 2.00. (S. -39.00.)

For the widow's fund: By Fr. Cousin in Atchison, given at I. Jacob's wedding, 7.65. Jacob's wedding, 7.65. St. Louis Teachers' Conference 6.00. By Fr. Albrecht, ges. on G. F. Vorster's wedding, 2.20. By Fr. Bartels 2.00, whose gem. in W. St. Louis 9.31. By Fr. Nething of H. Keuper 2.00. (S. -29.16.)

For poor students in St. Louis: Through Fr. Spehr by Ch. Volkmann 2.00.

For the household in St. Louis: Z. E. G. in Staunton 2.00.

For poor students in Springfield: Through Fr. Albrecht by Fr. Meier 1.00, I. Meier 2.00.

For the Kansas City comm. Fr. Lentzsch's comm. in Craig 5.00.

For the orphanage near St. Louis: By Fr. Spehr of the Women's Association in sr. Gem. 5.00, Ch. Volkmann 2.50. k. Hüschen in Drake 2.50. By P. Meyer in Cole Camp from F. K. 1.00. Z. E. G. in Staunton 1.00. (S. -12.00.)

For the Progymnasium in Concordia: Fr. Lehmann's Gem. to Sandy Creek 4.00. 1?. Matthias' Gem. at Paola 12.00. By Fr. Meyer at Cole Camp 2.00. (S. -18.00.)

St. Louis, June 21, 1884. H. H. Meyer, Cassirer.

For poor students received with heartfelt thanks by Mr. I'. E. Lohmann in Jefferson Co, Mo, sent on the infant baptism of Mr. Karl Biewends -2.05. C. F. W. Walthe r.

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The receipts of Messrs. A. Schuft and P. Wunder will follow in the next number.

## Changed addresses:

R "v. OUr. OermerotU, LurtaviUe, kertU Oo., Out., Oan.

litzv. 3. p. Larrer, lldrickM, Oeenng, Oo., Llicii.

U "v. 3. ltrookkuss, 3637 8. veardoru 8tr., OIUouAO, IU.

Llr. vulilel l-a.ncl8iimlll, missionary to the Jews,

95 v., Aklv Vork Oitx.

6. lurtelt, eor. Oz^pr688 <L ^8tUkmck 8tr8., OUienZo, IU.

Il. I'. LlvukL, Lox 18, -NMnaw, LlicrU.

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ss seouU-vlass wststr.



## **Volume 40, St. Louis, Mon. July 15, 1884, No. 14.**

(Submitted.)

### **Honorary Commemoration.**

(Continued.)

At the time of P. Hattstadt's arrival, Monroe was a very small town. The primeval forest extended far into the present town area. Only a few Lutheran families lived in the town itself, but around it, often miles away, individual Lutheran families had settled in the forest districts. Father Hattstädt took up residence in the town and from there sought out the scattered fellow believers. With zeal and perseverance he took care of the people and respected neither road nor weather, neither trouble nor discomfort. Not infrequently, he found whole families down with fever and in physical and spiritual misery. It was work under the most primitive and arduous conditions. Hattstädt was quite suitable for such pioneering work. Just as he detested softness in others, he himself was far removed from it, and the hardships of his job seemed so natural to him that he rarely mentioned them, even in his later years. Thus, in the fall of 1844, he succeeded in organizing three congregations out of the scattered dwellers, who until then had been served temporarily by Fr. Schmidt of Ann Arbor, which now formed his next sphere of activity; these were the city congregation, the Zoar congregation southwest of the city, and the one on Sandy Creek to the north of it. Soon his effectiveness extended still farther, westward. He planted and served the congregation at Ida; indeed, we see him in wind and weather, wrapped in his coat, violin hanging from his saddle, trotting on his "white horse" to Adrian and Hillsdale, still more distant, to gather and serve congregations there also. And with all this work, he still found time to hold school and singing lessons, to set up Christian teachings in the various communities. It was the time of the first love, and congregations and pastor went hand in hand in the building of the Kingdom of God - despite all poverty, hardship and toil a glorious time, whose simple image still refreshes today, after 40 years. But the sifting did not stop there.

In a manuscript that Hattstädt wrote in 1881, he speaks about it as follows: "Right at the beginning, when I took over the preaching ministry here, I had joined the small Lutheran synod of Michigan that existed at that time and remained connected with it until June 1846. Then, however, I and several other preachers separated from this synod, because it had accepted a missionary from the Basel Mission House into service and membership, who refused to be committed to all the symbols of the Evangelical Lutheran Church upon assuming the sacred office, as prescribed by the constitution of said synod. I then joined the German-Lutheran Synod of Missouri, Ohio and others. However, many members of the Zoar congregation were dissatisfied with this; a dispute broke out. Also, several members of the named congregation urged that some ceremonies in the celebration of Holy Communion be abolished. After many struggles and disputes, and after the troublemakers had done me terrible harm, the formal separation finally took place on the 13th Sunday after Trinity. In the fall of the next year, the town congregation, which had been flourishing until then, was also sighted. "A member of the congregation kept an inn, kept it open even on Sunday, and allowed noise and mischief. The congregation could not tolerate this," and so the limb separated with its followers and formed an opposition congregation. All the misery of the previous year's separation had? Hattstädt had to go through again. The remaining faithful, however, although poor and small, now, since the congregation had no house of worship of its own in the city, courageously and confidently took up the task of building a church.

Our blessed confrere was not one of the noisy workers; he was quietly busy, planting and building, trying to give the church the shape it should have according to God's word. He also faithfully took care of the school; he recognized very well what Luther says: "Nothing will help us and our descendants more than maintaining good schools and educating the youth. For these are the little plants through which the Church of God grows, as a beautiful garden, built and planted". For nine years Fr. Hattstädt himself kept the parish school until finally a teacher of his own was appointed. And this faithfulness was not without blessing. The parish built itself outwardly and inwardly; soon the church rooms had to be enlarged and the parish also took a respected position before the world. The weak plant grew into a stately tree. His workload was, of course, greatly increased by this; but it was gradually lightened again by the fact that one after the other of the congregations he helped to serve appointed their own pastor, and from 1863 on he served only the congregation in the city of Monroe.

In 1869, the Lord gave him the joy of celebrating his 25th anniversary in ministry. Around this time he wrote: "It is now almost 25 years that I understand my congregation here. My Lord and Savior Jesus Christ has shown me so much grace, help and support that I have to exclaim: Lord, I am far too lowly for all the mercy and faithfulness you have shown to your sinful servant! Especially as far as my health is concerned, I am a true miracle of his grace. In spite of my weak constitution, he has almost always kept me healthy, so that there have been only a few Sundays in my years of ministry so far on which I have not been able to preach. He has also faithfully stood by me with his cross in my countless ministerial sufferings and struggles and also in my household and has allowed all temptations and challenges to come to an end in such a way that I was able to bear it. He did not throw me away even in my many weaknesses, but bore me with paternal patience." - The love and sympathy that the congregation showed him at this celebration always remained unforgettable to him.

These days of refreshment were now followed by years rich in difficult struggles and painful experiences; "yet," as he notes in a later record, "the congregation was not harmed in its existence by this, but always increased somewhat, so that in 1877 it numbered close to 1000 souls."? H. was a child of peace, and also by nature not less inclined to anything than to engage in disputes.

He lacked everything to do so. How easily, under such circumstances, a weak human heart can be driven into wrong ways and tempted to injustice! How painful and dangerous these struggles were for him, how much he pleaded and sighed to his God about them! Truly, he had to

"through many a sour kick into old age."

Outwardly, one did not notice how difficult it had become for him; although his age was beginning to show, he was still physically fit and healthy and was able to manage his arm uninterruptedly. "He, the Lord, is the one who, when he lays a burden on us, helps us to carry it," he reported from that time. And God also helped him to carry it and finally brought the matter to a peaceful end.

(Conclusion follows.)

### **A chapter on the removal and transfer of preachers.**

The question of whether a preacher must remain with the congregation to which he has been called until his death, or whether he can be called away again and transferred to another congregation, is a most important question, important both for the preachers and for the congregations.

Unfortunately, this question is not always answered correctly, and in different ways. While some stray to the right, others stray to the left. While some admit too little here, others admit too much. While some restrict too much the right of calling away and transferring preachers, others go too far in this. While some think that it is always wrong for a preacher not to remain with his first congregation until his death, others think that it is always right to leave his congregation immediately, if only the preacher has received a new proper calling from another congregation.

But the one is, as said, as erroneous as the other.

I. First of all, there are certain cases in which a preacher can rightfully be called away from his congregation, dismissed from it in peace, and transferred to another congregation.

Consider, as to this first, only the following.

God himself is the master of the vineyard of his church. Just as the master of an earthly vineyard undoubtedly has the power to call workers into his vineyard, to assign them the place where they are to work within his vineyard, and to call them away from this place and employ them elsewhere, so God, the master of the great heavenly vineyard of his church, undoubtedly has the same power in an even infinitely higher degree. God has also exercised this power many times. Among others, the prophet Jonah is a most remarkable example of this. First, God called him to the kingdom of Israel. But after Jonah had faithfully administered his prophetic office for a while (2 Kings 14:25), God called him away from there to the great capital of the Assyrian Empire, to Nineveh (Jon. 1:1, 2), as all diligent readers of the Bible know.

know, and punished him severely when he refused to be called away and transferred.

2 St. Paul writes 1 Tim. 3, 13. about the deacons or "servants", as the ecclesiastical almoners were called at that time: "But those who serve well, they themselves acquire a good rank. From this we see that it was the custom in the apostolic church to give those who gave hope that they might one day become good preachers, first an ecclesiastical sub-office and, if they proved themselves capable and faithful there, then to promote them to a higher level of church service, namely to the office of the word or the sacred office of preaching.

3 The same apostle writes in 1 Cor. 12:7: "In each one the gifts of the Spirit are manifested for the common good. From this we see that all the gifts which God gives to certain persons and with which the spread of the kingdom of God can be served, are also to be used for the common benefit of the church. Thus, if a preacher has, for example, the gift of profound knowledge, or the gift of understanding foreign languages, especially the original languages of the Holy Scriptures, or the gift of scriptural interpretation, the gift of government, the gift of discernment, the gift of testing and discerning of spirits, the gift of great eloquence, and the like, these gifts shall not remain locked up in him unused, like a dead capital in a shrine; But such a preacher, gifted before others, if he cannot use these gifts in his congregation, should be transferred to such a place where he can use them for the common benefit of the church, for which they were given to him. An example of this from the holy scriptures is Apollo. For when he had proved himself in Ephesus to be an "eloquent man and mighty in the Scriptures," as Lucas says, he was urgently recommended to the Christians at Corinth, where men of such gifts were especially needed because of the many Jewish opponents there. And not in vain; for it is said hereupon: "And when he was present- When he came, he helped those who believed by grace. For he overcame the Jews continually, and proved publicly by the Scriptures that Jesus was the Christ. (Apost. 18, 24. to 28.) Apollo's transfer to Corinth was therefore of great blessing for the church.

For this reason, it has always been customary in the Christian church for preachers to be called away from their congregation and transferred to another, to be chosen as superintendents, professors of theology, etc. under certain circumstances. Thus, for example, in the ancient church, the highly gifted Gregory of Nazianzus, after having administered the episcopal office in his hometown for some time, was called away from this small town to become bishop in the imperial residence city of Constantinople, and the incomparable theologian Athanasius, after having been deacon in Alexandria for several years, was subsequently elected bishop there. In our church there are few respected theologians who have not been transferred repeatedly. We only need to remember such well-known godly theologians as Joh. Gerhard, Christian Scriver, Johann Arndt, Philipp Jakob Spener, Johann Jakob Rambach, Heinrich Müller and others. This should not surprise us. There is a great difference among the church offices. Some of them are of such a nature that for the proper administration of them not only the

The first thing that is needed is not only the ability to serve the church in general, but also very special gifts and more than ordinary experience. A person may otherwise be an excellent preacher, and yet be quite unsuited for certain positions. Thus, for example, a preacher's youth can make him unfit for some offices, especially those with which higher ecclesiastical duties are connected. \*) It is true that there have been men who, although still very young in years, were already outstanding fathers in Christ, who showed such an extraordinary measure of glorious gifts of office and had made such rich and deep experiences in the school of the Holy Spirit that they could be called to the most difficult positions for the pasture and government of the church without hesitation. Just think of Timothy, to whom Paul calls: "No one despises your youth" (1 Tim. 4,13.), although he already administered the high office of an evangelist, or of the highly famous Lutheran theologian Johann Gerhard, who was not quite twenty-four years old when he was appointed superintendent in Heldburg (Saxony - Meiningen). However, these are only rarely occurring exceptions. As glorious gifts for the administration of the holy office of preaching as God has often placed in still young men, these gifts, as the apostle 2 Tim. 1,6. writes, must be "awakened", that is, like sparks still smoldering under the ashes, fanned into bright flame and practiced, before they can bring the full benefit to the church, for which God has given them. Therefore, it has always been the custom in the orthodox church to employ young men, however gifted and hopeful, but still inexperienced and untrained, only in those congregations whose administration presented fewer difficulties and did not require a higher degree of proficiency in teaching, defense and governance. But when such men had proved faithful in their first congregations for a number of years in every respect and their gifts had developed, they were then promoted to larger, more populous congregations with more difficult circumstances.

It is therefore not right if a congregation has a pastor who has more gifts than he can use and utilize in it, and it absolutely does not want to let him go in peace, although he has received a proper call to a congregation or otherwise to an ecclesiastical office, where he can use all his gifts, e.g. his linguistic erudition or eloquence, for the furtherance of the Kingdom of God. Let us suppose that a rich man bought a large tract of land and at first only set up a large farm on it, and then hired an art gardener who offered himself to him in addition to farmhands: what would this rich man do if he later wanted to set up an art garden or a tree nursery on his land in addition to his farm? Would he then leave the art gardener, who up to now had done only ordinary farm work for him, with this work and hand over the creation and care of his art garden to newly hired ordinary farm workers who were not versed in horticulture? Certainly not! In any case, it would be a great folly. A wise land cultivator would rather then call his art gardener away from the farm work and to the establishment and care of his art garden and his

\*) Compare what Luther says about this in the interpretation of Ex. 19, 7.

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[107] nursery. A similar relationship takes place in the great work of the Kingdom of God on earth. What a blessing would have escaped the church of Christ and what harm would have resulted from it, if all the highly gifted scholars of God, who were initially employed in small congregations, had not been drawn out of their seclusion and these brightly shining lights of the church had not been placed on the high lampstand of larger congregations or otherwise more influential offices! Let us suppose - to cite only this one example here - that Luther had remained a monk-preacher in the monastery chapel at Wittenberg, which, as Myconius reports, was "about thirty shoes long and twenty wide" and had "a small, old, sooty gallery church, on which twenty people could stand with ease. - —

But, beloved reader, as important as it is that there are cases in which a preacher can justifiably be called away from his congregation and transferred to another congregation, it is just as important, if not even more important, that preachers do not immediately leave their congregations if they have only received a new, proper appointment from another congregation. And since in our time, and especially here in America, so much harm is done to the church and so many sins are committed by the very frequent and unnecessary changes of preachers, that it can hardly be said, we intend to discuss this point further in the next issues of this journal. The fanatical Methodist Church goes so far as to expressly demand in its church constitution that each of its so-called bishops determine the appointment of preachers "with the reservation that he shall not leave any preacher in the same place for more than three years in succession"!

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(To be continued.)

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(Submitted.)

What to make of mutual support associations in communities?

(Conclusion.)

3) How should a municipality behave against the emergence of such associations? First of all, it must be admitted that mutual support associations (whether they exist within or outside the municipality) are in themselves an intermediate thing. This means that they are neither good nor evil in themselves. Because they are neither commanded nor forbidden by God, they are not in themselves a matter of conscience. As in other cases in which it is a matter of means, so here too everything depends on the circumstances which make the existence of such associations a permissible or a thing to be disapproved of. But this already says that a community must not look indifferently on the formation of such associations in its midst and must not approve of them under all circumstances, indeed, under certain circumstances it must not only oppose them but also seek to eliminate them.

But what are the main reasons why a municipality has decided not to establish such an association?

\*) See the booklet: "The Doctrine and Church Order of the Methodist Episcopal Church. Cincinnati. 1876." 157.

to counter this trend in different ways? Mainly for the following two reasons:

The first reason is this: Because the formation of a mutual contractual association in their midst would cast a bad light on them - namely, the appearance that the trust in God among them had sunk and the love for the brethren had fallen, from which it would follow that other Christian congregations would have to take offense at their example, but the worldlings would be provoked to blaspheme as a result. Admittedly, we are far from wanting to claim that the desire for a support association is already in all cases a testimony to the faith and love of the congregation as such - no, it is often only the lack of faith of individuals that puts the matter on track, and it is the lack of Christian knowledge and a sharpened conscience in others that applaud the plan. But when an agitation for such an association, which bears no trace of love, arises in a congregation, it must then be shown whether faith and love, Christian knowledge and conscientiousness are still present in the congregation, since it now also tries to prevent its coming into being with all the power of Christian seriousness. Of course, in this case the congregation must first take a serious look at itself and find out how its loving activity has been so far. It will not be able to dampen this strange, conspicuous phenomenon in its midst with mere fine words; it must pull itself together from its previous neglect and oppose it with works and deeds, otherwise it will not succeed. For in most cases, where the desire for mutual support associations arises in the congregations, it may well be found on closer investigation that love is not going on as it should, or that the activity of love is not being carried on in the order required by the circumstances of the congregation; hence justified complaints are often heard, such as occurred even in the congregation at Jerusalem (Acts 6). A congregation must thoroughly remedy these justified complaints by an orderly activity of love; for only in this way can it salutarily shame those of little faith and shut the mouths of those who make unjustified demands on it, and thus prevent the formation of a non-Christian support association in its midst.

But if such an association has already arisen in the congregation, it must be tolerated for the moment, but it should never be approved of, but its roots should be cut off with God's word and it should not rest until it has been removed again. For who can deny that such a selfish association, born of unbelief, educated by unkindness and sustained by selfishness, is a public insult to a Christian community, an evil example to other Christian communities and a mockery to the world? That this cannot be to the honor of the gospel and the Christian faith must be clear even to the weakest Christian. Therefore, away with such associations!

The second reason why a community should seriously fight the emergence of a support association in its midst is this: Because such an association brings various dangers to the community, which are likely, under certain circumstances, to cast doubt on the community's continued existence. - First of all

But every Christian must admit that an association within a Christian congregation, which contractually only wants to support its members, is something strange, yes, a true monstrosity. In a Christian community, faith and love alone should govern everything, not worldly contracts; for this would mix spiritual and worldly things, love and law, church and state, Christ's kingdom and the world's kingdom, which would then always have the consequence that faith and love would be obscured. And this danger alone should be enough to move a congregation to sharply oppose the emerging desire for a support association in order to nip it in the bud.

But there are also other dangers and evils that are brought into the community by the formation of such an association. It cannot be avoided that the community gets into various embarrassments as a result, all of which cannot be foreseen beforehand. An association has its special purposes, and it will seek to promote these more than the welfare of the community, from which only mutual disgruntlement and irritation can result, thereby destroying brotherly love. How easy it is for such an association, especially if it is strongly represented, to try to seize control of the community or to interfere with the community's rights, thereby disturbing the harmony in the community and causing factions and divisions. There is also the danger that an association could easily influence the elections in the community, or in cases of church discipline make the exercise of the same more difficult, prevent the necessary execution of the ban on a member of the association, and such other problems that could be caused to the community. And if a dispute arises among the members of the association themselves, and complaints about unequal, unfair treatment are heard, which happens so easily and so often among the associations: what will the municipality want to do? Will it be able to reject such quarrels? No, it will not be able to. But now the misery really begins, because the question arises: According to which principles does the municipality want to deal with the association? It cannot deal with it according to the principles of law if it does not want to deny its Christian character, and the association cannot be dealt with according to the principles of Christian love if it does not want to leave the ground of right on which it stands and abandon its true character. In this case, good counsel is expensive; and if the only good counsel in this case - namely, that of smashing the association to pieces and burying it deep underground - is not accepted, there will be no way out of these difficulties.

And now a few words in conclusion. God's word says of the last times: "Because iniquity will abound, love will wax cold in many." That we live in this time is also clearly proven by the general association system. There is no more love in the world,

although the opposite is claimed. Our time is praised as the age of love, but the contract-based support associations that are springing up everywhere testify to pure unkindness.

But even among Christians, fervent love among one another is becoming more and more rare. To the Christians of Thessalonica, Paul could once write: "From



But there is no need to write to you about brotherly love, for you yourselves have been taught by God to love one another, and you do the same to all the brothers who are in Macedonia. If this could also be said of all our churches, then the thought of contractual support associations would not arise in any church, much less become a reality. Therefore, we Christians should diligently consider that we are living in an evil Noahic age, by which we are already very much infected, lest we also be swallowed up by the flood of unbelief and unkindness. How did Noah save his soul and the souls of his household in an evil time? The answer is found in Heb. 11:7: "By faith Noah honored God, and prepared the ark for the salvation of his household, when he received a divine command from that which was not yet seen; by which he condemned the world, and inherited the righteousness that cometh by faith." - May God also help us through Jesus Christ! Köstering.

## To the ecclesiastical chronicle.

### I. America.

**The Lutheran Wisconsin Synod** held its meeting June 12-17 in Milwaukee. The doctrinal discussions "on the standing and use of the sacred Scriptures" continued. The theses discussed read: "The Holy Scriptures are therefore not only to be used diligently with heartfelt thanksgiving to God, but also to be accepted with reverence as the truth that binds our conscience in all parts. Those must go astray who set their reason as master over the holy Scriptures instead of humbly taking them captive under God's Word." The report in the "Gemeindeblatt" concludes, among other things, with the following words: "That we are also connected with other orthodox synods by the bond of peace in unity of spirit was attested to by the presence of a delegate from the Honorable Minnesota Synod and several brethren from the Honorable Missouri Synod, and the cordiality with which they were welcomed as worthy guests."

**Presbyterian.** Rev. M. R. Mundhenke, professor in the German Presbyterian Seminary for Preachers, writes in the "Presbyterian": "We have had occasion to wesen into our Presbyterianism as it is practically applied. Our Presbyterianism is practically a miserable farce. An unscrupulous person can elevate himself to the office of pope and rule the whole church arbitrarily. But how is this possible? Simply because the church is basically inclined to Phariseism and makes a department store out of the Father's house; it is, before fifty years pass, unless God has mercy on it, completely devoted to Mammon. Whoever can be put in a position in the church to stand in the way of the golden stream must be taken away without mercy; whether he fulfills his duty faithfully and is honest in every respect - all this no longer comes into question at all."

**Preacher election among the Mennonites.** These Anabaptists "do not have seminaries where they train preachers. They do not want studied pastors. They elect them from the common people by lot. Such an election of preachers took place some weeks ago at Weaverland, East Carl Township, Lancaster Co, Pa. We record the same here as a curiosity. - As early as 8:00 a.m., 300 carts were parked around the meeting house and 1,200 people had crowded in and around it. Twenty people who wanted to become preachers had come forward. These sat together in the church. After several speeches had been made in German and English, prayers had been said and songs had been sung, three of the preachers present took twenty books with clasps, which looked exactly like each other, one book for each of the candidates. With these they went into an adjoining room and placed in one of them a strip of paper on which was written: A Servant of the Word. Then they brought the books back, placed them on a table in front of the assembly and asked each of the candidates to choose a book. After each had chosen his book, another preacher before the assembly examined the books in order to find the one in which the strip of paper had been placed. It was found in the book of the eilften. He was then declared called to preach. While the books were being opened, women and men were crying loudly throughout the assembly. Everything was exceedingly excited." (H. and Z.)

**At the General Conference of the Methodists,** the motion to introduce lay delegates in the annual conferences was negatived, and the proposal that laymen and preachers be equally represented in the General Conference was referred to a committee to report to the next General Conference.

**How baptism is despised among the "United Brethren",** a Methodist society, can be seen from one of their papers, the "Religious Telescop". According to the bad translation of the "Happy Messenger", the paper writes: "Can a person be admitted to full membership in the United Brethren Church without first being baptized? Answer: He can. Our discipline does not make baptism a door into the visible church, as some of our sister churches do. Our discipline makes it obligatory for all members to be baptized. In some cases, our people and preachers are shamefully negligent, and even inattentive to the command of Christ and the apostles, neglecting their duty to this ordinance of Jesus. A person cannot be a faithful and obedient member of the church who neglects this ordinance." - So an unbaptized person can be a member of the United Brethren Church, only he is not a faithful and obedient member!

### II. foreign countries.

**Dresden.** Mr. P. Hübener reports the following in the "Ev.-luth. Freikirche" of June 1 and 15: "The Sunday Rogate was a rare day of joy for our Dresden congregation. What our Lord Jesus swore with an oath, saying: "Verily, verily, I say unto you, if ye shall ask anything of the Father in my name, it shall be given you. ... Ask, and ye shall receive, that your joy may be full", this he has granted us on this "petition Sunday", for in his mercy he has graciously granted our longtime prayers for a place in this great city where we can build a house in his name. We have not asked for a magnificent building, nor do we need one. But what we have asked for, the Lord has given us; indeed, through petition and understanding, He has lifted one difficulty after another and removed one obstacle after another. After a long search, the Lord allowed us to find and purchase a house with a corresponding garden in Dresden-Neustadt, i.e. on the right bank of the Elbe (Alum Street 22), in which we are about to build a chapel. On Sunday Rogate we were allowed to celebrate the

We are laying the foundation stone and thus celebrating a church service on our own ground for the first time. It is true that the building is not yet complete, and as many a brick is to be laid on top of another, as many a stone of sorrow must still come down from the heart. But we know One who has taken on the task of caring for us; He will also complete this work which He has begun, to the glory of His name. - To all our dear brothers and sisters in Germany and America, however, who are interested in our church building and who have helped so far with such self-sacrificing love that this building could come to fruition at all, we would like to express our heartfelt, warmest thanks. God willing, we hope to be able to announce the completion and inauguration of our chapel in a few months. Until then, everything is in God's hands. The Lord, however, establishes and builds us all more and more firmly on the one true and precious cornerstone, which He Himself is. For all our outward church building is of no use if we do not build ourselves into a spiritual house. This building, too, and this one above all, is ordered to him, the heavenly Master Builder! He will do it all for good.

**Berlin.** An appeal signed by 21 distinguished ladies has been published here, in which the establishment of a "hospital, orphanage and asylum for poor animals" is called for in the most exuberant terms! For animals, says the appeal, also belong "to the great chain of social fraternization."

**Mission to the Jews in Jerusalem.** A German newspaper writes: The Greeks, the Catholics, the Protestants have chosen Jerusalem and the Holy Land for missionary work. The main field of work for the mission are the Jews, all of them poor people. A public inquiry has shown that the English mission for the conversion of the Jews has cost over 100,000 marks annually for several years, but has not brought about one conversion through its 22 agents. Unfortunately, the Christians themselves are the greatest opponents of their mission. The worst thing is that Christians of different confessions try to convert each other, from which the Turks and Jews conclude that the Christians themselves do not yet know what the right Christianity is.

**Bible distribution by a single Bible Society.** At the eightieth annual meeting of the British and Foreign Bible Society, it was announced that this society has now distributed 100 million, 35 thousand and 933 Bibles since its foundation. Now English Bibles, legibly printed on good paper, are to be published at the price of a penny (2 cents).

### **A bet.**

At one time St. Bernard complained to a good friend that it was so difficult for him to pray properly, and that he could not say the Lord's Prayer without some strange coincidence. He was very surprised and said that it was no art and no work at all. St. Bernard bet him that he should try it, and that he should be a good stallion, only that he immediately agreed to it. He measured himself to do it without any effort, began and prayed: Our Father 2c.; but before he gets over the first request, it occurs to him: if he would win the horse, whether he would also be entitled to the saddle and bridle. In short, he gets so far with thoughts that he has to let go as soon as he has won St. Bernard. Summa, if you can say an Our Father without some other thoughts, I will consider you a master.

Luther, E. A. 50, 162.

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## Public revocation. \*)

In the District Court of the Ver. States for the District of Indiana.

Carl F. W. Walther | v "rsu8 (against) | Maltermin 1884. Johann H. Fruchtenicht |

I, Johann H. Fruchtenicht, the defendant in the above lawsuit, revoke and withdraw any accusation which according to the statement of claim has been made by me against said Carl F. W. Walther, as well as any and all insinuations and suspicions contained therein and detrimental to the character of said Carl F. W. Walther as a man, Christian, preacher of the gospel and teacher. Walther as a man, a Christian, a preacher of the Gospel and a teacher, adverse insinuation and suspicion; and in particular I revoke and reject as false and unfounded any accusation of immorality and evil living imputed to said Walther in the letter upon which the suit in said suit is based, as well as the tone and spirit of said letter. While I do not agree with Dr. Walther on all points of doctrine, I wholeheartedly and gladly recognize in him a man of great piety, of sublime integrity of character, and a man worthy in every respect of the confidence and respect of the great Christian body of which he is the acknowledged leader.

I would also like to express my deep regret for the unfounded honorable speeches that gave rise to this unfortunate dispute.

And I hereby authorize Dr. Walther or his friends to publish the above retraction and apology in the "Lutheran," the "Indiana State Newspaper," and any other newspaper he or they may deem suitable.

In order to be fair to myself, I would like to add that I was thörlicherweise tempted to write said letter by the statements of Gottfried Schmidt, which I have rejected above as groundless and untrue.  
Johann H. Fruchtenicht.

May the undersigned be permitted to add a few remarks to the above document in order to avert possible annoyance.

Perhaps some dear Christians think that in no case is it in accordance with Christian love to drag one's offenders before the secular court, but that it is rather in accordance with Christian love to bear all offenses in patience and to command the matter to God, the righteous judge.

To this I reply:

1 It is, however, a grave sin to bring an insulter to court out of hatred in order to harm him and thus take revenge on him. See Matth. 5, 43-48.

(2) It is also unchristian to sue a fellow believer and a member of his congregation for injustice he has experienced before the secular authorities, rather than burdening the congregation with the final judgment. See Matth. 18, 17. 1 Cor. 6, 1-8.

3 It is also wrong not to try to settle the matter amicably before taking the offending party to court. See Matth. 5, 25.

\*) Since most readers of the "Lutheraner" have probably seen from the newspapers that I have brought an action before the secular court against a certain Mr. Fruchtenicht, member of a congregation belonging to the Ohio Synod, for spreading slanderous statements, I consider it appropriate, indeed, necessary, to inform the readers of the "Lutheraner" also of the retraction of the aforementioned, upon which I have immediately dismissed the initiated lawsuit. W. [Walther]

4 It is also wrong for a Christian to start a lawsuit for the sake of a little damage that has been done to him, and not rather take the damage in stride. See 1 Corinthians 6:7.

5 It is also shameful for a Christian or a minister of the word to accuse those who blaspheme him for the truth he confesses, so that he does not have to bear the shame of Christ. 1 Petr. 4, 14. Luc. 6, 22, 23.

However, there may be circumstances in which it is not only not unchristian, but quite right, indeed, a holy duty, for one who is not a brother and does not want to be one, not to accept certain experienced insults calmly, but to call upon the help of the secular authorities against the insulter, who is set by God to protect its citizens and subjects against injustice, so that they "may lead a quiet and calm life in all godliness and respectability. 1 Tim. 2, 1. 2. cf. Rom. 13, 3. 4. 1 Petr. 2, 13, 14. An important example for this is the holy apostle Paul. When he and Silas were beaten and thrown into prison in the city of Philippi by subordinate officials without justice and judgment like thieves, robbers and rebels, the unjust subordinate officials feared that they would be called to account by the higher authorities, Paul and Silas now only wanted to be quietly released, so Paul, invoking his Roman citizenship, insisted that he and his companion be restored to their publicly stolen good name by an honorary escort, and said: "They have publicly beaten us, who are Romans, without right and judgment, and thrown us into prison, and should now cast us out secretly? Not so, but let them come themselves and lead us out." Which was done immediately. Cf. Apost. 16, 20-40. When more than forty Jews had beaten each other and had forbidden themselves neither to eat nor to drink until they had killed Paul, he immediately sought the protection of the authorities and had the assassination by his sister's son reported to the governor. Apost. 23, 12 ff. When at last the chief priests and the nobles of the Jews brought "many and grievous complaints" against Paul before Festus, the governor of Caesaria, and Festus, to please the Jews, suggested to the apostle that he be judged in Jerusalem, Paul, by virtue of his right as a Roman citizen, appealed to the court of the Gentile emperor, from whom he expected a more impartial court and complete acquittal. He said: "I stand before the emperor's court, there I shall be judged; I have done no harm to the Jews, as you also know best. If, however, I have harmed anyone, and if I have acted worthy of death, I do not refuse to die; but if there is none against whom they accuse me, no one can surrender me to them. I appeal to the emperor." Then Festus consulted with the council and answered, "You have appealed to Caesar, you shall go to Caesar." Apost. 25, 10, 11.

(7) A servant of Christ and of the church is not only permitted, but under certain circumstances may also be obliged, to seek protection from the secular authorities against those who accuse him of such crimes as make him civilly infamous and unworthy of the office and incapable of the blessed administration of it; for according to God's word a servant of the church must have "a good report of those who are without, lest he fall into the blasphemer's shame and snare. 1 Tim. 3, 7. If a servant of Christ and the church cannot obtain his right from the authorities, as was often the case with Luther, for example, he must not be punished for what was done to him, no matter how grievous.

Do not practice any kind of private revenge and repay evil with evil or evil word with evil word, but bless against it (1 Petr. 3:9) and sing with Luther:

Take their body, goods, honor, child and wife, Let them go there, They have no profit, The kingdom must remain with us.

If, however, a servant of Christ and the church can regain his honest name through the secular authorities, and only through them, then, as can be seen from Paul's example, he is by no means free and empowered under all circumstances not to use this means. Rather, under certain circumstances, he owes this first to Christ himself, whose servant he is, then to the holy office he bears, to the truth he preaches, to the church of which he is a member, to the congregation he serves, to the Christians whose faith he confesses, and finally also to the members of his family, wife, children, and children's children, on whom his disgrace would fall.

These are the reasons, then, which have moved me, the undersigned, who found myself in this situation, to act as I have acted. Not out of hatred against my offenders, not in order to take revenge on them, not in order to do them any harm, or even in order to gain money from them myself,\*) I have brought charges against them before the secular court; but merely for the sake of my office as a preacher and householder, thus solely for the sake of God and my neighbor. Therefore, as soon as a retraction has been made, I have withdrawn my complaint and continue to wish my insulter all the best. Let my Christian brothers now judge for themselves whether I have acted rightly or not. And so God be praised. C.F.W. Walther.

After the above had already been set, I also received from Mr. Gottfried Schmidt, from whom the defamation of my person had emanated, a revocation signed with his name, upon which I naturally also immediately discontinued the already initiated legal proceedings against the aforementioned. This second

## Revocation

is as follows:

I, Gottfried Schmidt, hereby recant everything I have ever said to Mr. Heinrich Früchtenicht and other persons against the good name of Dr. C. F. W. Walther. I confess that I acted recklessly and ungodly and was guilty of gross slander by confusing Dr. Walther with another person and accusing him of gross offences against morality. I am heartily sorry to have ever made such completely groundless and shameful accusations against Dr. Walther, such a righteous, godly and proven teacher of the Church, and I therefore sincerely ask his forgiveness. At the same time, I authorize Dr. Walther to publish this retraction and apology in the "Lutheraner" or wherever he deems it desirable.

Fort Wayne, Ind, July 8, 1884.

Gottfried Schmidt.

\*) My attorney has sued Mr. James Barret in Fort Wayne for high damages. However, he did this only in accordance with the law. Of course, if it had come to trial and I had been awarded such damages, I would not have used a cent of them for myself.

### Ordinations and introductions.

After Mr. E. L. Kretschmar, appointed pastor of the Lutheran congregation in Gaylord, Sibley Co., Minn., has received the certificate of the necessary efficiency for the administration of the holy preaching office after an examination made on behalf of the General Examination Authority, he was ordained by the undersigned on the 3rd Sunday after Trinity by order of the High Presidium of the Minnesota District with the assistance of Messrs. H. Kretz-Schmar and I. v. Brandt in the midst of his congregation. C. Ross.

Address: Rcv. L. R. Lretrslunar,

Kazlorck, Sibley 60th, LUrIn.

On the 3rd Sunday after Trinity, Pastor H. W. Leßmann was introduced in the midst of his congregation at Burnett by the undersigned on behalf of the President Strafen.

H. Rathjen.

Address: Rcv. H. As. Rcsmarm,  
Lurnctt 8tation, vo<ZF6 Oo., Asis.

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### Church consecration.

On the 3rd Sunday after Trinity, the Lutheran Jm- manuel congregation at Sterling, Johnson Co., Nebr. consecrated their newly built church to the service of the Triune God. Celebrating were RR. A. W. Bergt and G. Grüber. "The dedicatory prayer was said by Joh. C. F. Burmeister.

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### Mission Festivals.

On the 3rd Sunday after Trinity, St. Paul's parish at Cohocton, N. U., celebrated its sixth annual mission festival, to which a number of guests from the parish at Bass- wood Hill also attended. The collecte was -26.20. Festive sermons were preached byE . I. Sander.

On the 2nd Sunday after Trinity the congregations of Messrs. UR. Holst, Kothe and the undersigned celebrated their mission feast in the congregation at Mayville, Dodge Co, Wis. Messrs. Holst and Kothe were the festival preachers. The collecte was-28.00. H. Rathjen.

On the first Sunday after Trin. the congregation of Mr. k. Wiegner at St. Ansgar, Mitchell Co., Iowa, celebrated their mission feast of this year. In the morning the undersigned preached on heathen mission and in the afternoon Mr. R. Horn on inner mission. Collections amounted to-31.00. C. W. Diederick.

The communities around and in Crete celebrated their mission feast on June 22. In the morning Fr. G. Bruegmann preached on the Sunday Gospel, in the afternoon the undersigned preached on: "Thou shalt love thy neighbor as thyself." The collection was -109.00, half of which was earmarked for the inner mission and a quarter each for the mission to the Jews and the Negroes.

E. A. Brewer.

The congregations of ck. Fink, Wambsganß, Otto, Schilling and that of the undersigned celebrated a mission feast June 29 at Cascade, Wis. The collecte, -90.85, was designated for internal, Jewish and Negro missions. Speakers at the feast were RR. R. Pieper, Wambsganß andl . Herzer.

On the 2nd Sunday after Trin. the Lutheran congregation at Kendallville, Ind. celebrated its annual mission feast in fellowship with neighboring congregations at Fairfield Centre, De Kalb Co. and at Avilla, Noble Co. In the morning k A. Sieving preached, in the afternoon undersigned. The collecte was -88.00. G. M. Schumm.

The branch congregation of the undersigned at Petersburg, Waterloo Co., Ont., celebrated a mission feast on the 4th Sunday after Trinity with active participation of the surrounding sister congregations. Mr. U. Kirmis preached the morning sermon, the undersigned the afternoon sermon. The collection was -39.00.

P. Andres.

On the 3rd Sunday after Trin. my congregation at Ed- gerton, Rock Co., Wis. celebrated its annual mission feast with the congregation of Father Schlerf. Mr. P. I. Streckfuß of Chicago and R. Schlerf of Janesville preached. The collecte was -54.00. " G. Wildermuth.

On the 3rd Sunday after Trinity, the congregation at Sheboygan, Wis. celebrated its mission feast. Speakers were the ck. Tb. Wichmann and I. Schütte, Fr. Th. Wichmann preached a mission sermon and?. Schütte a lecture on the effectiveness of a retsepred'lger in Wisconsin. The collection amounted to -149.20. Of this, -75.00 is earmarked for inner dissonance. The rest goes in equal parts into the coffers of the Jewish, Emigrant and Negro Misston. I. G. H.

On the 4th Sunday after Trin. R. Veters and my congregations in Swift and Big Stone Counties, Minn. celebrated their first mission feast. The festival preachers were kk- Vetter, Hinck, Stud. Graupner and undersigned. The collecte for our inner mission was -44.25, that for the emigrant-Misston in Baltimore-22.90. Bro. Pfotenhauer.

On July 6, the congregations at Ahnapee and Forestville, Wis. united for a community mission feast. Mr. ? Osterhus preached in the morning on John 12:32; in the afternoon theOehler and Steyer lectured. The collecte was-31.54. A. G. Döhler.

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**The Evangelical Lutheran Synodal Conference will meet on** the second Wednesday (August 13) of August of this year at the congregation of Mr. Praeses I. H. Niemann in Cleveland, O. T. John Great, Secr.

### Display.

All delegates and guests who wish to attend this year's Synodal Conference and desire free lodging within our congregation are hereby requested to notify the undersigned of this no later than August 3. I. H. Niemann.

70 ckrcsc^ 8tr, Olsvclavä, O.

## **Concordia College at Fort Wahne, Ind.**

In accordance with the decision of the Synod, the new school year begins on Thursday, August 28. Registrations are possible at requested soon.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

The boarding fee per quarter is -17.00. For light and stove each student has to pay -10.00, right at the beginning of the school year, since the heating material bought for the winter has to be paid in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümmling in order to avoid inconvenience and annoyance. Pupils who will not devote themselves to church service will pay -40.00 annual tuition; those whose parents are not in the Synodal Conference will pay -20.00 per quarter. The funds of those pupils whose parents so desire are administered by one of the professors and should be sent directly to the same. - —

The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Board and the Teachers' College

R. A. Bishops.

## **New York Progymnasium.**

The new school year of New Anker Progymnasium begins, s. G. w>, Monday, September 1, 1884, at 9 o'clock in the morning, and applications are requested by August 15.

For admission to Sexta it is required that the applicant can read and write German and English and possibly also absolved the fractional arithmetic. Foreigners may contact the undersigned for room and board.

On behalf of the supervisory authority:

E. Bohm, Director.  
298 Loomis Str.

## Announcements.

Notice is hereby given that Mr. W. K. WetS- brodt, teacher, formerly a member of the Lutheran Synod of North America, has applied for admission to our Synod.

I. Hilgendorf.

Mr. Rudolph Peters, who has been dismissed from the Realprogymnasium in Düren with good reports and has also received a good report from Mr. Vice-President Studt, in whose congregation he was provisionally employed as a teacher for a longer period of time, wishes to enter the teaching ministry within our synod permanently and is therefore seeking a colloquium.

I. L. Crämer, President.

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## Conference - Displays.

The next St. Louis One-Day Conference will be held on the second Wednesday in September.

The Southern Nebraska Specialconference will meet, s. G. w., August 5-7, at the church of Mr.? Biedermann in Friedensau, Nebr. - Timely registration, and indication of the station from which one wishes to be "picked up" is requested. C. Schubkegel.

The united teachers' conference of all Lutheran local conferences of the East will meet, s. G. w., from August 13 to 15 in the school locale of Mr. teacher Orth (church of Mr. P. Halfmann, 87th St. and 3rd Ave.), and in fact colleague Orth asks all expected guests to send their registrations at least 14 days before at the address: ck. Ortl (tneller), 1558 ^V6 Rew Old^, to thn.

Presentations are: 1.) Catechesis on the human inability to believe. 2.) What is the most useful and necessary thing from physics for our schools? 3.) How should a teacher take care of the weak? 4.) Nockellesson on lts personal pronoulls. 5.) Rudiinollds ok ooramom kraotioill". 6.) Ireatreut ok oeoFraptl^". 7.) Cultivation of choral singing in church and school.

Wm. F. Meyer.

The Manitowoe and Sheboygan County mixed pastoral and teacher conference will meet, s. G. w., Aug. 5 bis 7, at Plymouth, Wis. I. Herzer.

The Wisconsin Pastoral Conference will hold its sessions in Racine, WtS, August 29-September 2, rather **than** August 15-19 as originally designated. - Timely registration at the address: Rev. P. Loller, 1509 17th ^VI8- oollslII 8dr, Racine, ^Vis." not to be missed!

I. Strasen.

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The Winnebago Mixed Pastoral Conference will meet Aug. 5 and 6 in Weyauwega, Wis. - Registration is requested by the undersigned. M. Claus.

### Revenue into the Illinois - District's coffers:

For the synodal treasury: From the congregations of the???: Brewer in Crete -15.72, Nuoffer in Eagle Lake 16.13, Schieferdecker in Neu-Gehlenbeck 13.30, Grupe in Rodenberg 6.00, Lieb" in Wine Hill 10.00. Contribution from teacher Albers in Eagle Lake 2.00. (S. -63.15.)

On new construction in St. Louis: P. Nuoffers Gem. in Eagle Lake, 8th lhl., 61.00.

For Misston in Kansas City, Mo.: N. N. in Uork Centre .25.

For inner mission: P. Norden's comm. at Hinckley 3.66. Half of mission festcoll. in Crete 53.75. (S. -57.41.)

For Negro mission: P. Brauer's parish in Brecher 8.0V. H. C. Buchholz in Addison .50. By R. Große in Hartem of Mrs. Fick 1.00. One-fourth of Mission Festival Coll. in Crete 26.87. (S. -36.37.)

For Jewish mission: R. Brauer's parish in Brecher 8.00. Teacher Brase in Crete 1.00. By Fr. Weisbrodt in Mount Olive, mission houseoll. 3.00. Fr. Heumann in Farina 2.00, by the Women's Association that. 5.00. Ad. Buchholz in Addison 1.00. By R. Große in Härlein from Mrs. Fick 1.00. A quarter of the missionary feast coll. in Crete 26.88. By R. Succop in Chicago from Joh. Marwede 2.00. R. Knief's coll. in Golde" 10.25. (p. -60.13.)

For emigr. mission in Baltimore: Coll. of P. Käse- litz' Gem. in Wtnterrowd 3.00.

For poor students in St. Louis: Through R. Röder in Arlington Heights from etl. members of sr. Gem. for E. Base 8.60.

For poor students in Springfield: half of Collecte on H. Sporleder's wedding in Crete 10.00. By R. Wund" in Chicago from Frauen-Verein in sr. Gem. for W. Licht 4.0V. By R. Reinke das. from the Young Women's Association for H. Bode 8.00. By Teacher Nessel from the Teachers' Conference in Cleveland, O., for Sallmann 3.00. (S. -25.00.)

For poor students in Fort Wayne: congregation in Addison for W. Bäder 14.00. From Chicago: by R. Bartling from the congregation for W. Kohn 17.00 and from the Young Friars' Association for Ed. Al-

**[111]** breckt 17.00; durck P. Reinke of the Young Women's Association for H. Bohl 26.00, for W. Sckönfeld of the Young Women's Association 9.00 u. of the Young Women's Association 11.00. By?. Succop of the Women's Association for A. Schütte 10.00. (S. P104.00.)  
 For poor students in Addison: half of the coll. on H. Sportleder's hock time in Crete 10.00. By P. Müller in Schaumburg, half of the wedding coll. at E. Quindel, 22.65. By Kassirer Menk in L>L. Paul 3.90. By Teacher Nessel from the Teachers' Conference in Cleveland, O., 3.75. For H. Garbisch: from the bell bag of the congregation in Schaumburg 10.00, in Elk Grove 31.00. Congregation in Addison for A. Roßmann 14.00 u. M. Singer 14.00. By?. Wagner in Chicago from N. N. for E. Rsichow 1.00. (S. K110.30.)  
 For poor students in Milwaukee: From Chicago: by?. Miracle from the Women's Club for A. Leuthäuser 5.00 u. by?. Succop from the Women's Club for C. Abel 15.00. (S. K20.00.)  
 For the Progymnasium in Milwaukee: Pentecostal coll. of k. Hartmann's Gem. at Woodworth 19.37. P. Schmidt's Gem. at McHenry 4.00.  
 For the Milwaukee building fund: By?. Miracle in Chicago by L. Gruener 5.00, F. Rix 1.00. By?. Strieter in Proviso 10.00. (S. K16.00.)  
 For the widow's fund: By P. Schieferdecker in Neu- Gellilenbeck from Mrs. Marie Henke 1.00. Teacher Albers in Eagle Lake 4.00. (S. K6.00.)  
 For the orphanage near St. Louis: By?. Merbtz at Beardstown from little E. N.'s piggy bank 2.00.  
 For the Gem. in Rochester, N. A.: By?. Wagner in Chicago from N. N. 3.00, from N. N. 1.00. (S. \$4.00.)  
 For the Hospital & Asylum in St. Louis:?. Lückes Gem. in Bethalt 7.50.

Correct"" g.

In my last receipt read: For Jewish mission: by k. Love of Rickelmann (not Bickelmann) 1.50 and: For poor students in Addison: Coll. of Heinr. and Auguste Tatges (not Patges) wedding in Crete 31.60.  
 Addison, Ill, July 4, 1884. h. bartling, cassirer.

### Entered the Hasse of the Minnesota and Dakota Districts:

For the synod treasury: of?. Horst's congregation at Courtland P12.00. P. Landeck's congregation at Hamburg 14.00. Easteroll. of?. Kretzschmar's congregation at Dryden 8.00. P. Müller's congregation at Willow Creek 8.95, branch at Perch Creek 1.20. k. Lange's Gem. at Hay Creek 8.46. p. Kollmorgen's Gem. at Atwater 4.73. p. Streckfuß's Gem. at Uoung America 5.00. ?. Bernthal's comm. at Lewiston 5.00, Pentecost coll. 7.00. P. Clöter's comm. at Valley Creek 5.60. P. Landeck's comm. at Ham- burgh 5.00. P. Friedrich's comm. at Waconia 15.00. (Summa -91.94.)  
 To the seminary building in St. Louis:?. Ross' Gem. at Ar- lington 5.00. P. Bernthal's Gem. at Lewiston 12.00. (S. -17.00.)  
 For negro mission:?. Clöter's comm. at Valley Creek 6.81. N. N. at P. Horst's comm. at Nicollet 2.00. P. Lange's comm. at Hay Creek 3.50. P. Maurer's comm. at Belvidere 2.00. By P. A. Müller of Karl Höfs at Marion, Dak., .25. P. Krumsieg's Women's Association 10.00. Missionary festival coll. by?. Gra- barkewitz at Blue Earth City 15.35. (S. K39.91.)  
 For the widow's fund: Mrs. H. Buschmann in St. Paul .25. N. N. in P. Horst's comm. at Nicollet 1.00. P. Stülp- nagel 4.00. P. Sievers 5.00. P. Clöter's comm. at Valley Creek 3.75. P. Maurer's comm. at Jacksonville 5.00. P. Ruediger 1.00. (S. K20.00.)  
 For Emigr. -Mission in New Pork: N. N. from?. Horst's congregation at Nicollet 2.00. Two members from? Sievers' Gem. in Minneapolis 1.00. P. Maurer's Gem. in Belvidere 2.30. (p. -5.30.)  
 For emigrant mission in Baltimore:?. Schulz's parish in Faribault 16.29, branch in Dundas 2.30. P. Maurer's parish in Belvidere 2.30. (p. K20.89.)  
 For heathen mission:?. Veters Gem. in Fairfield 3.00. k. G. Rumsch in Uankton, Dak. 1.00. (S. \$4.00.)  
 For Jewish mission: By?. cousin of Mr. Rosenkranz at Fairfield, Minn., 2.00. N. N. at 1?. Horst's congreg. at Nicollet 2.00. P. Zahn's petrigem. at Town Elysian 3.50. P. Lange's congreg. at Hay Creek 4.00. P. Maurer's Trinity congreg. 2.60. P. Hertwig's congreg. 1.00. Communion coll. in?. Kretzschmars Gem. in Dryden 5.00, Mrs. Götsch .25. Mr. Reichmuth in Minneapolis 1.00. Fr. Stülpnagels Gem. near Potsdam 5.55. Fr. Rüdiger 1.00, Aug. & Wm. Seefeldt each .50, Mich. Renkoski .25, G. Lauchstet .25. mission festival coll. by?. Grabarkewitz at Blue Earth City 7.68. (S. K37.08.)  
 For the deaf and dumb: N. N. in?. Horst's parish in Nicollet 2.00. Confirmattons-Coll. in?. Kretzschmars Gem. in Dryden 8.75. P. Maurers Dreieinigk.- Gem. 2.10. (S. -12.65.)  
 For Milwaukee Progymnasium: By?. Stülp- nrgel of K. L. in Potsdam, Minn., 2.00. P. of Brandt's Gem. in Albany 2.10. P. Hertrich's Gem. bet Hollywood 5.75, bet Helvetta 2.90. (S. K12.75.)  
 For English mission:?. Long Gem. to Hay Creek 5.42.  
 For the Gem. in Dresden:?. Vetter's Gem. in Fairfield, Minn., 8.00. Coll. on Mr. Schenk's wedding that. 2.00. (S. -10.00.)  
 For the sick teacher Schröder in Moltke, Minn:?. Hertwig 1.00, whose parish is 2.00. Fr. Schaaf 1.00, whose parish is 5.00. Fr. Schulenburg's parish in Josco 10.00. Fr. Vomhof 1.00, whose parish is 3.85. Fr. Müller's Joh. parish. at Willow Creek 10.18. Fr. Sprengeler's congreg. at Wilton 10.00. Fr. Horst's congreg. at Courtland 10.00. Fr. Zahn's Petri congreg. at Town Elysian 4.00. Fr. Bushes' congreg. at St. Francts, Minn, 3.00. P. Maurer 1.00, whose comm. in Belvidere 3.70. (S. K65.73.)  
 For the orphanage bet Addison: P. Sckaaf's Gem. 5.17. From the piggy bank of little Alwine Mueller in Marion, Dak., .50. By P. Wendt, Coll. at Joh. Denner's wedding in West St. Paul, 6.20. (P. K11.87.)  
 For poor students in Addison:?. Vomhofs Gem. 3.90.



For the orphanage near Boston: From the piggy bank of kl. Alwine Müller.50.  
 For orphanage near Pittsburgh: By?. Sievers of two women tn Minneapolis 2.00.  
 For the orphanage near St. Louis: From the savings box of kl. Alwine Müller .50.  
 For a projectirles orphanage in Minnesota: Through ?. Horst from a Watsen friend in Wisconsin 1.00.  
 For commun. tn Stillwater, Minn: By KassirerC. Grahl 4.50.  
 For the comm. in Rochester, N. P.:? C. Maurer 1.00.  
 For poor Minnesota students: for destenon in St. Louis: communion coll. from?. Rolf's gem. in St. Paul 4.68, 2.07, 2.30; coll. on G. Petering's wedding in St. Paul 2.50. (pp.-11.55.)  
 For inner mission in Minnesota ".Dakota: By?. cousin of Joh. Kusterow at Fairfield, Minn. 5.00. Fr. Horst's congregation at Courtland 12.00. Fr. Clöter's congregation at Valley Creek 21.95, at Woodbury 4.27. N. N. from?. Horst's gem. at Nicollet 3.00. Frequent coll. from?. Rolf's gem. at St. Paul 19.29. Fr. Sievers' conf. at Minneapolis 5.25, whose gem. that. 8.75. Mrs. Kuklmann's gem. at St. Paul 1.00. By ?. Grabarkewitz in Blue Earth City by John Hintze, August Hintze, Mich. König each 1.00, W. Müller, H. Pasckke each .25, Aug. Haase Sr. 2.00. P. Vomhof 2.00, whose Grace Gem. 3.15. P. Nickels Gem. in Rochester 9.00. Mrs. Rüder in Lu- verne, Minn., .50. P. Stülpnagel's Gem. near Potsdam 7.75. ?. Landeck's congreg. at Hamburg 12.00. Fr. Kretzschmar's congreg. at Dryden, communion coll., 7.00, whose branch tn Town Penn 3.00. Fr. Schaa's congreg. at Claremont 5.25. Fr. Hertrich's congreg. bet Hollywood 9.00. Easter coll. of?. Kruger's congreg. at Lake Ridge, Mich, 4.00. P. Geyer's Gem. at Unionville, Mich., .50, from an unnamed that. 1.00, M. Litzer.50. P. Hertrich's Gem. at Helvetia 5.00. P. Schulenburg's Gem. at Josco 10.00. P. Hertwig's Gem. 1.00. P. Johl's Gem. at Hart, Minn., 7.00. ?. Heyer's Gem. at Minnesota Lake 7.00. Coll. at Delegate Synod in St. Louis at an evening service in Jmm. church 117.00, in Trinity Church 36.00, by two unnamed friends of the Inner Mission there 20.00. Fr. Ahner's Gem. at Green Jsle, Minn, Communion Coll, 6.00. W. Bode bet Nicollet 5.00. By Kassirer Bartling at Addison 42.40. By P. Dubberstein's Gem. at Wykoff, Minn. 4.00. By P. Obermeyer's Gem. at Little Rock, Ark. 16.75. By Kassirer Eißfeldt at Milwaukee 9.00. By P. Horst's Gem. at Courtland, Minn. 30.00. By P. Krumsieg's Gem. part of a Coll. 8.00. By Messrs. Cornelius. Krocklau and Wieck in Minneapolis, 1.00 each. P. Clöter's Gem. at Valley Creek, 5.43. P. Stülpnagel's Gem. at Potsdam, 5.55. P. Grabarkewitz's Gem. at Blue Earth City, 6.80. By?. Ross, thank offering from Mrs. Aug. Retchmüller at Arlington, 5.00, by Mr. Stretßguth that. 15.00. Fr. Landeck's congregation at Hamburg 10.00. Fr. Streckfuß's congregation at Doung America 10.00. Fr. Friedrich's congregation at Wa- conia 15.00. By?. which at Freeman, Dak, Proceeds of an estate belonging to the mission, 36.00. By Kassirer Grahl in Fort Wayne 138.05. C. Eißfeldt in Milwaukee 2.00. Fr. Ruediger in Bergen, Minn. 1.00. By?. Grabarkewitz in Blue Earth City, part of a mission festival coll. 31.35. By?. Theo. Streißguth in Arlington, Minn. 5.00. (p. -783.99.)

ly 1, 1884, T. H. Menk, Cassirer. 188 L. 5th Street.

### Income to the Middle District coffers:

To the seminary building: 2nd supplement to the 5th Ihlg. of the congregation of?. Daibs in Friedheim -5.00. From?. Michael's congregation at Fort Wayne, 8. Z., 50.00. P. Thieme's Zion congreg. 8.04, Mrs. I. Lücke by?. Thieme 2.00. From congreg. at La Porte 10.00. P. Wunderlich's congreg. at Tolleston 10.00. P. Seemeyer's congreg. tn Schumm, addendum, 34.00. P. Husmann's congreg. at Tipton 12.00. P. Schöneberg's congreg. at La Fayette, addendum, 5.00. Dr. Sihler's congreg. at Fort Wayne, 4th tn, 415.93. W. G. by?. Brakhaae 1.00. P. Ernst's Gem. in Euclid 20.00, ?. Zorn's Gem. in Cleveland 102.40. F. Bösling's in Florida 5.00. Gem. in Julietta 88.00. (S.-768.37.)  
 For?. Brunn: Women's Club in?. Michaels Gem. at Fort Wayne 15.00. N. N. 5.00. (S. -20.00.)  
 For the Gem. tn South Bend:?. Hafner's Gem. in Darmstadt 7.30.  
 For the Gem. in Dresden:?. Kaiser's Gem. in Liverpool 2.73. P. Kolbe's Gem. in Independence 11.20. (p. -13.93.)  
 For?. Sall mann:?. Rauh's Trinity Comm. 6.00, whose Jacobusgrm. 7.00. (S. -13.00.)  
 For the congregation in Aurora: By Kassirer Schmalzriedt in Detroit 12.00.  
 For the congregation in Cincinnati: By Kassirer Schmalzriedt in Detroit 10.00.  
 For the congreg. in Pomeroy: By Kassirer Schmalzriedt tn Detroit 8.00.  
 For emigrant mission tn New York:?. Hiller's parish in Minden 5.11. P. Mertz's parish at Brownston 9.00. I. Fischer's parish in Cleveland 2.00. P. Evers' parish in Bingen 6.00. P. Heintz's parish tn Crown Point 2.00. P. Niethammer's parish in La Porte 28.52. P. Werfelmann's parish in Neu-Dettelsau 9.11. P. Ehle's congreg. at Brier Htl 5.00. P. Scheips' congreg. at Hobart 4.75. P. Franke's congreg. at Fort Wayne 6.00. P. Seuel's congreg. at Indianapolis 8.00. B. Umbach's congreg. at Darmstadt 1.00. Mrs. A. Htnz's congreg. at Cleveland 1.00. P. Schwan's congreg. there 8.51. (S. -96.00.)  
 For emigrant mission in Baltimore:?. Hiller's congregation in Minden 5.11. Father Werfelmann's congregation in Neu-Dettelsau 9.00. ?. Frankes Gem. at Fort Wayne 4.00. Wedding coll. at I. Fuhrmann in Friedheim 7.25. P. Seuels Gem. tn Indianapolis 5.00. (p. -30.36.)  
 To the budget in St. Louis: Gem. in Lancaster 10.60. ?. Weseloh's Gem. in Cleveland 39.25. (p. -49.85.)  
 To the budget in Fort Wayne:?. Weseloh's comm. in Cleveland 37.25.  
 On the household in Addison:?. Dulitz'Gem. in Napoleon 6.40, in Lüneburg 3.85. (p. -10.25.)  
 For English Mission:?. Thiemes St. Petri-Gem. 4.28.  
 For poor students in Fort Wayne: 1) for W. Brink:?. Bethke's congreg. at Reynolds 12.08, at Goodland 2.55, at Mon- ticello 2.11; 2) for M. Brueggemann: Women's Association of Trinity congreg. at Cleveland 10.00; 3) for M. Zagel: Hvck- timecoll. at C. Frosch's at Fort Wayne 18.00; 4) in general :?. Niemann's Gem. in Cleveland 74.55; 5) sür I. Dunkel: Hockzeitscoll. bei Meyer das. 4.95; 6) für Gläser: Hockzeitscoll. bei I. G. Kaiser in Marion Tshp. 5.53, bei Chr. Niemeyer daselbst 12.28. (S. -142.05.)  
 For Jewish mission: B. Umbach in Darmstadt 1.00. From the offering plate of Zion's congregation in Cleveland 1.00. P. Heintz's congregation in Crown Point 2.00. P. Stock's congregation near Fort Wayne 3.50. P. Husmann's congregation near Arcadia 3.00. P. Stubnatzy's congregation. at Convoy 4.20. N. N. at La Fayette .50. P. Traut- manns Gem. at Columbus 13.25. L. Aring at North Dover 1.00. G. Fathauer tn North Dover 2.00. P. Seuels Gem. at Indianapolis 12.00. B. Umbach at Darmstadt 1.00. P. Horst's parish near Dublin 3.00. P. Schwan's parish in Cleveland 8.00. G. Müller in Fort Wayne 1.00. I. Schmidt in Cleveland 1.00. ?. Schlesselmann's parish at Bremen 12.30. P. Kunschick's parish at Leslie 4.00. (p. -73.75.)  
 For inner mission: B. Umbach in Darmstadt 1.00. Franz Depner in Cleveland 3.00, Chr. Bobn das. 1.00. Unnamed at White Creek 5.00 u. 5.00, W. Franke das. 1.00. I. Fischer in Cleveland 2.00, from the Zwnsaem. offering plate das. .75. P. Evers' Gem. at Bingen 12.75. P. Rosenwinkels Gem. tn Bielefeld 3.05. P. Michaels Confirmanden 3.24. P. Stocks Gem. at Fort Wayne 5.00. P. Böses Gem. at the Ridge 12.15. ?. Husmann's Gem. at Arcadia 2.70, at Tipton 2.75. Unnamed by?. Dulitz 4.75. Supplement from the Gem. at Kendall- vill" 1.00. Dr. Sihler's congreg. in Fort Wayne 25.00. Women's Club in La Fayette 25.00. I. Sattler's that. 5.00. P. Kaiser's congreg. in Hancock Co. 10.00. P. Kolbe's congreg. in Independence 15.30. P. Schmidt's congreg. in Seymour 14.00. P. Traut- mann's congreg. in Columbus 17.00. A. Renner's in Hilliard 1.00. ?. Rupprecht's comm. in North Dover 13.30. P. Kaiser's comm. in Liverpool 2.73. P. Niemann's comm. in Cleveland 39.25, Wittwe H. das. 5.00. Mrs. Grabow in Jasper Co. 1.00. Geye sr. tn Fort Wayne 1.00, Wittwe Fricke das. 2.00. P. Mohrs Gem. in Jnglefield 7.00. P. Frankes Gem. at Fort Wayne 9.77. G. Schopmann at Dudleytown 10.00, F. Sierop das. 1.00, Wed. coll. at F. Duwe das. 8.20. F. Welcher at Euclio 1.00. Mrs. F. Schlenker by?. Hafner 1.00. Mrs. A. at Cleveland 2.00. P. Schäfer's Gem. at Waymansville 6.72. P. Jung- kuntz's Gem. at Medaryville 1.27. P. Werfelmann's Gem. in Neu-Dettelsau 5.00. P. Trautmann's Gem. in Columbus 18.00. From the Mtssionsbüchse of the Zivns-Gem. in Cleveland 4.59. P. Daib u. Gem. in Friedheim 17.50. For the Minnesota and Dakota District:?. Gross' congreg. in Fort Wayne 26.00. Fr. Ehles congreg. in Brier Hill 12.05. members of St. Paul's congreg. in Cleveland 15.00. Fr. Niethammer's congreg. in La Porte 30.00. (p. -418.82.)  
 For negro mission:?. Thieme's Petrigem. 4.28. P. Niethammers Gem. in La Porte 6.85, Confirmanden das. 7.04. V. Hollenbecher through?. Dröge 6.00. Geye Sr. in Fort Wayne 1.00. Fr. Frankes Gem. bet Fort Wayne 10.00. Fr. Schmidts Gem. in Seymour 10.00. Fr. Schäfers Gem. in Waymansville 2.50. Fr. Schwans Gem. tn Cleveland 8.00. G. Müller in Fort Wayne 1.00. Frauenverein in Bremen 10.00. (Summa -66.67.)  
 For poor students in St. Louis:?. Daib and Gem. in Friedheim 21.00. Fr. Niemann's Gem. in Cleveland 82.38, Wedding Coll. at G. Mack das. 6.00.

Desgl. at A. Wichmann in Fort Wayne for Fr. Wichmann 14.58. (S. -123.96.)

For poor students tn Springfield:?. Evers'Gem. in Bingen 4.65. P. Heintz'Gem. in Crown Point 2.00. Gem. in Lancaster for Chr. Kössel 7.90. Women's Club in Elkhart for H. Wehktng 2.50. (S. -17.05.)

For poor students in Addison:?. Heintz'Gem. at Crown Point 2.00. Luther Foundation of St. Paul's Congregation at Fort Wayne 12.73. For I. Fußner: M. Brück at Fort Wayne 5.00, Wedding Coll. at H. Bischofs by Teacher Hafner 14.00. (p. -33.73.)

For the deaf and dumb:?. Evers'Gem. in Bingen 4.40. school children in La Fayette .40. Wittwe H. Otte in Dudleytown 5.00. By?. Niemann in Cleveland 1.00. P. Schlesselmann's southl. branch 3.25. By same, wedding coll. bn C. Nei- denberger, 3.40. C. Strus in La Porte 1.50. P. Detzer's Gem. in Huff 6.75. G. F. Schneider in Brownstown 1.00. (S. -26.70.)

For the synod treasury:?. Schmidt's congreg. at Elyria 16.25. P. Jüngel's congreg. at White Creek 15.00. P. Franke's congreg. at Fort Wayne 20.75. P. Zorn's congreg. at Cleveland 131.20. P. Kleist's congreg. at New Haven 4.10. P. Evers' congreg. at Bingen 11.98. P. Kunschick's congreg. at Leslie 4.50. P. Schlesselmann's congreg. tn Bremen 15.30, in Woodland 3.60. Fr. Daib and Gem. in Friedheim 21.00. Fr. Michaels Gem. at Fort Wayne 27.34. Fr. Heintz's Gem. in Crown Point 15.00. Fr. Stocks Gem. at Fort Wayne 15.50. Fr. Schlechtes Gem. in Chesterton 6.40. Fr. Thiemes Petrigem. 4.78. Zion's Gem. 5.46. St. Petrigem. in Florida 2.58. Michael's Gem. in Defiance 1.00. ?. Sievings Gem. in Fairfield 17.50. P. Zschoches Gem. tn Marion Tshp. 33.00. p. Dröges Johannesgem. 9.83. p. Stubnatzys Gem. at Convoy 5.50. p. Spiegels Gem. in Adams Co. 13.00. p. Dreher's Gem. in Fort Wayne 17.39. ?. Lothmann's comm. in Akron 21.65. P. Schoeneberg's comm. in La Fayette 41.10. P. Kaiser's comm. tn Hancock Co. 10.00. ?. Kolbe's congreg. in Jndependence 15.30. Fr. Schmidt's congreg. in Seymour 14.00. Fr. Trautmann's congreg. in Columbus 17.00. ?. Werfelmann's parish at Neu-Dettelsau 20.45. Fr. Horst's parish at Hilliard 7.80, its branch 3.19. Fr. Dtemer's parish at Peru 7.62. Parish at Pomeroy 4.76. By?. Dunsing, a victim, 1.00. Fr. Sauer's parish at Dudleytown 22.50. Fr. Sihler's parish at Fort Wayne 65.48,?. Gross' Gem. that. 64.10. ?. Mohr's Gem. tn Jnglefield 8.00. P. Brakhage's Gem. 10.50. ?. Ernst's parish in Euclid 14.88. Fr. Seuel's parish in Indianapolis 24.00. Fr. Häfner's parish in Darmstadt 9.10. Fr. Schmidt's parish in Indianapolis 32.10. Fr. Schöneberg's parish tn La Fayette 41.20. Fr. Kolbe's parish in Jndependence 15.00. ?. Schäfer's congreg. in Waymansville 6.58. P. Pohlmann's congreg. tn Loutsville 7.00. P. Rupprecht's congreg. in North Dover

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11.50. P. Querl's congregation at Toledo 18.59. P. Hassold's congregation at Huntington 6.10. P. Werfelmann's congregation at Neu-Dettelsau 19.60. Joh. and Michaelis congreg. at Defiance 1.00. Fr. Mertz's congreg. at Brownstown 7.65. Fr. Gross's congreg. at Fort Wayne 53.35. Fr. Franke's congreg. at Fort Wayne 11.21. Fr. Daib and congreg. at Friedheim 16.50. (p. -1047.77.)

For the Pittsburg Orphanage: Child Aufcoll. at H. Böschmeyer's in Laneaster 3.50. Wedding Scoll. in Seymour 3.00. (S. -6.50.)

For orphanage near Boston: Mrs. Kruger in Cleveland 1.00. School festival coll. in Columbus 5.50. (p. -6.50.)

For the orphanage in Addison: Marie Wiebke by ? Rosenwtnkel 1.00. Teacher Backner's class in Fort Wayne 1.70. Christine Bohne in Jnglefield 2.00. G. H. Bente in Cleveland 2.00. (p. -6.70.)

For the orphanage near St. Louis: Wedding coll. bet L. Lautz in Julietta 5.26. A confirmand?. Stocks 1.00. A woman from sr. Gem. 1.00. Hockzeitscoll. at F. Dörner in Darmstadt 4.50. Lehrer Strieders Klaffe in Fort Wayne 1.00. Confirmanden in Bremen 2.50. Schulfestcoll. in Columbus 5.50. (S. -20.76.)

For the support fund of the district: 1) for widows & orphans: Coll. bet der Geburtstagsfeier?. Schmidts in Elyria 7.30.?. Hafner in Darmstadt 4.00. Dreieinigk.-Gem. 5.15.?. Jüngel's congregation at White Creek 8.00. H. L. Meyer that. 1.00.?. Evers at Bingen 4.00, whose gem. 7.15.?. Michael's gem. at Fort Wayne 16.32.?. Fisher's gem. in Henry Co. 5.50, in Fulton Co. 2.70.?. Dröge's St. John's gem. 9.55, thank offering from N. N. by?. Dunsing 1.00.?. Dunsing 2.00.?. Heid in South Bend 4.00. N. N. by?. Stubnatzy 2.00.?. Schöneberg in La Fayette 5.00. I. Sattler the. 5.00.?. Werfelmann's Gem. in Neu-Dettelsau 16.44. Coll. at the wedding of Mr. Ehmann in Hilliard .75.?. Brömers Gem. in Cincinnati 28.25.?. Henkel's gem. in Aurora 15.00.?. Hetd's gem. in Mishawaka 6.33.?. Ehles Gem. in Brier Hill 6.70. Wedding Coll. at W. Rickmann in Wanatah 3.00.?. Schwan's comm. in Cleveland 30.37. comm. in Laneaster 5.50.?. Denninger's Gem. in Mount Hope 11.25.?. Hugues Gem. in Vincennes 16.20. E. H. das. 5.50.?. Weseloh's comm. in Cleveland 16.00.?. Sihler's comm. in Fort Wayne 74.69.?. Gross' Gem. das. 55.69. Hockzeitscoll. at A. Wandrei's in Logansport 12.00.?. Schaefer's Gem. at Waymansville 4.20. H. Epke in Wood Co. .50.?. Hassold's Landgem. at Huntington 1.63. Wedding Coll. at A. Ehler in Cleveland 15.10. 2) for invalid pastors & teachers:?. Michael at Fort Wayne 2.00. (p. -416.77.)

Fort Wayne, June 21, 1884. c. Grahl, Kassirer.

## Entered the coffee of the Southern District:

For the synod treasury: By?. Sweet. Black Jack, Texas, of sr. Salems congregation -2.00. By?. Birkmann, Fedor, Texas, coll. sr. Gem., 9.15. By?. Klindworth, Wm. Penn, Texas, desgl. 5.00. By?. Wischmeyer, Rose Hill, Tex. part of a Coll. sr. Gem., 15.00. By?. Behn-ken, Cypress, Tex., coll. on the 1st day of Pentecost at St. John's, 7.50. (Summa -38.65.)

For the widow's fund: By?. Sweet, Black Jack, Tex. from sr. Salemsgem. that. 2.60. By?. C. L. Geyer in Serbin, Tex. that, 6.00. (p. -8.60.)

For the deaf and dumb: Joh. Kornehl in New Orleans 10.00. By?. Kaspar, Giddings, Tex., coll. on A. Leh- man's infant baptism, 3.00. By?. Birkmann, Fedor, Tex. by Joh. Wünsche 5.00. (pp. -18.00.)

For the new building in St. Louis: By?. Birkmann, Fedor, Tex., by I. Mörbé u. Chr. Jakob each 2.00. By?. Klindworth, Wm. Penn, Tex. coll. sr. Gem., 11.50. (p. 15.50.)

For the progymnasium in New Orleans: Jac. Foltmer at McComb City, Miss., 1.50. Young Women's Association of Zion Congregation at New Orleans 8.00. Coll. on the infant baptism of Mr. ?.. Kaspar in Giddings, Tex., 3.00. Women's Society of St. John's Congregation in New Orleans 20.00. Coll. by the members of the same congregation 18.00. Young Women's Society of the congregation 5.00. Young Women's Society of Zion Congregation 4.00. By?. Birkmann, Fedor, Tex. by Andreas Pillack 3.30. (p. -62.80.)

For general mission: By?. Sweet in Black Jack, Tex. by sr. Salemsgem. 5.00.

For inner mission in Texas: By Kilian, Serbin, Texas, Coll. of St. Paul's congregation, 62.95. By Kühn, Houston, Texas, from N. N. 5.00. By Behnken, Cypress, Texas, Coll. of St. John's congregation, Easter Day 1, 10.00. By Süß, Black Jack, Texas, by sr. Salemsgem. 5.00. Confirmands of Zionsgem. in New Orleans 3.25. By?. Birkmann in Fedor, Tex. by Joh. Mörbé 1.00. By?. Kühn, Houston, Tex. by teacher Döpke u. Frl. Car. Fuchs each .50. by?. Birkmann, Fedor, Tex. by Andreas Pillack 3.40. (Summa -91.60.)

For Negro mission in New Orleans: A. Stiemke in New Orleans .25. By?. Sweet, Black Jack, Tex. of sr. Salemsgem. 2.00. (p. -2.25.)

For old & sick pastors: By?. Klindworth, Wm. Penn, Tex., Communion collecte during pastoral conference 6.70.

For?. Hübener's Gem. in Dresden: By?. Kaspar, Giddings, Tex., by N. N. 3.00.

For mission to Jews: A. Stiemke in New Orleans .25. By?. Behnken, Cypress, Tex., Pfingsteoll. in branch, 4.00. (p. -4.25.)

For English Mission in the South: By Fr. Thor- mählen, Kassirer, 10.45.

For emigrant mission: By?. Sweet, Black Jack, Tex. from sr. Salemsgem. 2.00.

For the orphanage in New Orleans: St. John's branch in New Orleans 50.60. St. Paul's congreg. 50.00, in Mobile, Ala., 10.00, in Algiers, La., 4.50. Women's Association in Mobile, Ala., 10.00. P. Mödtnger for H. D. Lock- mann 5.00. C. Stiegler for F. Rippe 10.00. By?. Schwoy, Weimar, Tex. by Mrs. Schwede.50, by Wilhelm Rahllns .50. By?. Kilian, Serbin, Tex. coll. sr. St. Paulsgem. 47.25. Jac. Foltmer, McComb City, Miss., 1.50. By?. Kaspar, Giddings, coll. at wedding at Mr. Leh- mann, 3.00. P. Kühn, Houston, Tex. 5.00, Mrs. Kersten and Mrs. Arvesen 1.00 each, Mrs. Stöklí 1.25, Mrs. Kolbe and Anna Fuchs .50 each, Mr. Aug. Fuchs, Mrs. Schmidt .25 each, Mrs. Groß, Mrs. Sauber 1.00 each, Mrs. S. Ahrens 2.00, Messrs. P. Arvesen, A. Hilfe, F. Hoop 1.00 each, W. Hoop .50. By ?.. Sweet, Black Jack, Tex. of sr. Salemsgem. 3.00. By ?.. Buchschacher, Warda, Tex. from N. N. 2.00. A. Förster and G. B. each 1.00. By ?.. Birkmann, Fedor, Tex. from N. N. .50, from Mrs. Schubert 2.00, from I. Mörbé 1.00, Mrs. Schme- ding and Mrs. Steinsiek in Wartburg, Tex. each 1.00. By ?.. Kühn, Houston, Tex. from Jac. Scherer 10.00, from C. Foß and Mrs. Foß 1.00 each, F. Leverkühn .50. Durck?. Birkmann, Fedor, Tex. from Andr. Pillack 3.30. Gift from Frantz and Schön in New Orleans 22.50. Zweigverein of St. Paulsgem. 20.75, of Zionsgem. 21.00. School fees of the Orphanage School for January and Feb. 1884 22.00, for March 14.50. Gift from N. N. in New Orleans 1.00.?. Mödinger for H. D. Lockmann 5.00, from the city of New Orleans 12.83. Zweigvereth der St. Paulsgem. 36.60.?. Maisch for 2 roosters 3.00, Mrs. M. E. Henke 25.00, Mrs. E. Kollein 5.00, Mrs. C. Schäfer 3.00. Fr. Ernst in Texas 5.00. . P. G. Kühn, Houston, Tex. 6.10. St. Paul's branch society, a part of the signature, 5.00, St. John's congregation branch society in New Orleans 9.25, women's society of the congregation 2.50, virgins' society 2.95, young men's society 5.35. G. Lahnsen in Algiers, La, 3.00, Mrs. Winterhalter that. 10.00. Mrs. R. A. Tudory in New Orleans 50.00, A. M. Schmid" 2.00, E. Bunn 1.00, N. B. Jansen 3.00, C. Stiegler 5.00, N. N. 50.00, Fr. Schäffer 10.00, school fees 6.00, St. Paulsgem. branch 112.50, Glover u. Odm- dahl 5.90, from the City of New Orleans 25.70, from the City Mail Road Co. 11.35, St. Joh.- Zweigverein.17.65, Zionsgem. 9.00, a part of the surplus of the "Ev.-Luth. Blätter" 150.00. (S. -968.83.)

For the orphanage in New Orleans (debt repayment) : branch association of St. Paul's congregation 30.00 and 100.00, of St. John's congregation 30.00, by teacher Thompson of N. N. 10.00, H. Ulmer u. I. Schmida 1.00 each. (S. -172.00.)

For the orphanage in New Orleans (new building) : Zweigverein der St. Joh.Gem. 80.00, by teacher Thompson, Coll. in sr. school, 16.70, by teacher Sauer desgl. 10.25, by teacher Keyl desgl. 7.35, by teacher Hüttmann desgl. 12.40, from Mrs. E. Kleber, Mrs. A. Pepper and Mrs. Makel 1.00 each, Mrs. Langkop .50, from the bell-bag of St. Pauls-Gem. 1.00, Zweigvereth d. St. Paulsgem. 5.00, G. Fust 1.00, Zweigverein der Zionsgem. 7.00.?. Maisch 5.00. (p. -149.20.)

8tr.

## Incoming Wisconsin District Coffee:

For emigrant mission in New York: baptismal collection at G. Notzke -6>00.

For emigrant mission in Baltimore: From?. Wichmann's congregation 8.19.

For?. M. Wyneken: W. Radne 1.00. Coll. at the funeral of Ph. Wille 8.00. (S. -9.00.)

For poor students in Addison: Wedding coll. at Gottl. Jüngler 13.18. Mrs. A. 1.00. Fr. A. Rohrlack's congreg. 12.00. Virgin Society of St. Stephen's congreg. in Milwaukee 10.00. (S. -36.18.)

For the orphanage in Addison: Fr. Welcher 1.00. Fr. Küchles Gem. 3.48.

To the household in Springfield: From?. Barths Gem. 8.00.  
 For Minnesota and Dakota Distr. inner mission: D. M. in Baltimore 1.00.  
 For Mrs.?. Ruff: Taufcoll. at Heinr. Hackbarth 4.00.  
 For poor Wisconsin students:?. Leßmanns Gem. 3.20. Wedding coll. bet G. Wende 3.74. (p. -6.94.)  
 On the seminary building in St. Louis: Aus?. Sprengelers Gem. 17.00.  
 For teachers' salaries and maintenance of the Progymnasium in Milwaukee: From the congregations of the??: H. Sprengeler 60.75, G. Kühle 32.58, I. Strasen 12.50, I. L. Osterhus 10.25, I. Schütte 18.00, C. Strasen 42.24, C. H. Löber 40.50, Th. Wich- mann 26.84, C. M. Otto 4.25, C. Damm 4.50, I. M. Hieber in Wilson 11.10, in Sheboygan Falls 6.50. N. N. in Logans- ville 1.00.. (S.-271.01.)  
 For the synodal treasury: From the Gemm. of the??: I. G. Nütze. 15.32, I. A. Herzer 13.33, D. Kothe, upper, 9.00, E. Grothe 7.00, W. Rehwinkel 5.59, G. Präger 5.00, F. Schumann 4.02, G. F. Schilling 6.25, C. Damm 5.00, F. Keller 26.42, H. I. Fuhrmann in Clintonville 7.13, in Larabee 2.33, C. F. Ebert in Hartland 6.00, I. I. Walker at New London 3.75, at Maple Creek 1.32, at Bear Creek 3.90, F. Ledebur's Tri-Inig. comm. 3.15, Joh. comm. 2.18. (P. -126.60.)  
 For Jewish mission: N. N. in Reedsburg .60. Gem. at Manteufel 2.24. Wittwe Maibohm 2.00. Traugott Neigenfind 3.00. Mrs. A. 2.00. C. Schmede 2.00. Theo. Moritz 1.00. H. Fischer 2.00. Mrs. Flöter 1.00. N. N. in Watertown .50. C. Schubert 1.00. H. Bieder 1.00. P. Rathjens Gem. 6.00, mission festcoll. 4.00. P. Markworths Gem. to Wolf River 4.10, to Schröders Corner 1.00. By?. Leyhe, Misstons - festcoll., 6.19. Alb. Prädrich, wedding coll., 4.00. (Summa -43.63.)  
 For construction & debt repayment of the Progymnasium in Milwaukee: From the Gemm. of the??: Ph. Wambsganß 18.00, Fr. Schneider 5.00, H. F. Pröhl 10.40, F. Wesemann 11.90, E. C. Georgii in Cedarburg 6.12, in Fredonia 2.00, F. Ledebur 3.08, Fr. Schneider 6.50. From Fr. Welcher 1.00. N. N. by ?. C. Strasen.50. (S. -62.50.)  
 For the Gem. in Dresden:?. Heinecke's Gem. 2.00. Mrs. Pritzlaff 3.00. Ernst Wetzel 2.00. (S.-7.00.)  
 For the widow's fund:?. Göhrtnger 5.00, whose gem. 26.52. Mrs. A. K. 2.00. Mrs. N. N. in Logansville 2.00. Of the gem. of??: Ph. Wambsganß in Adell 8.60, C. F. Ebert in Hartland 4.50, in Shawano 1.77, I. G. Hild 14.15. (p. -64.54.)  
 For Wisconsin-Distr. inner mission: Bonden Gemm. of??: C. F. Ebert 3.03, H. W. Leßmann 4.80, Th. F. Fink 4.04, G. F. Schilling 7.00. By?. Leyhe, Mission Fest-.

Coll., 24.76. Desgl. by Rathjen 14.00. F. B. 2.00.

Karl Hubrig, Baptismal Coll., 3.50. (p. -63.13.)

For the orphanage near St. Louis: By Lehr" A. Tröllner 9.82. M. Eilers u. M. Krüger each .50. Joh. Zimmer- s mann, wedding scoll., 4.25. N. N. by P. G. Barth 2.00. (S. -17.07.)

For the deaf and dumb: N. N. in Reedsburg .50. N. N. in Milwaukee 5.00. F. Butzlaff 1.00. Th. Moritz 2.00. k. Fr. Keller's confirmands 7.00. (p. -15.50.)

For poor students in Springfield: Gladly, Fr. Wambs-H ganß' in Batavia 3.00. By Fr. Arnold in Calumet 16.50. Fr. Welcher 1.00. (S. -20.50.)

For negro mission: mission festival coll. by I?. Luhe6.IS. By I". Rathjen 10.00. theo. Moritz 1.00. Mrs. A. 2.00. k. Markworths Gem. at Schröders Corner 1.61, at Fremont 1.26, at Caledonia 1.77, at Fremont Road .97. (Summa -24.80.)

Milwaukee, July 7, 1884. C. Eissfeldt, Kassirer. Z

### For the Student Laundry Fund

from Mr. Rosenbrock in Macon City, Mo., -1.00, certifies gratefullyF . Lochner.

### Revenue to the Western District Fund:-

For the synod treasury: From I?. Germann's congregation in Fort Smith -13.75. Fr. Michels' congregation in New Haven 4.00. ?. Umbach's congreg. in Prairie City 3.66. Leff's congreg. in St. Louis 10.00. (S. -31.41.)

For college construction: P. JanzowZLGem. in St. Louis, 9th Ihlg., 29.00.

For inner discord in the West: I. H. Meyers in Ambia, Ind., 5.00. By?. Eggert from C. Bönetz 1.00. By k. Umbach from T. B. 1.00.

For mission to Jews: I. H. Meyers in Ambia, Ind. 5.00. Through Mr. Hörmann from Mrs. Otto in St. Louis .50.

For English mission, I. H. Myers at Ambia, Ind. 9.65.

For the deaf and dumb: I?. Michels'Gem. in NewHaven 2.00. L. Lange at Zions-Dtstr. in St. Louis 1.00.

For the Kansas City comm.: By P. Umbach of H. B. .50.

For the orphanage near St. Louis: I?. Michels' Gem. in New Havels 2.00.

**IM. Since my name is printed on the shares for the Kansas City community with the addition of "Treasurer," where- ' by which I could be put to the greatest embarrassment, I hereby declare that I have nothing to do with the whole affair and will not receive any money for the shares in question.**

St. Louis, July 7, 1884. h. h. Meyer, Cassirer. j

1328 N. Llurktzb 8br. l

### For the preacher and teacher widows - and orphans sasse

(of the Illinois District)

have been received: By ILI?. G. Mohr u. F. W. Brüggeman" I from N. N. as partial reimbursement of a bond -12.0v.ii From the congregation of P. Mariens 17.60. From Director E.4 A. W. Krauß 5.00. From the kk. F. Behrens, M. Lücke 2 5.00 each, E. Wartens, G. Blanken 4.00 each. From the Chicago Teachers' Conference 27.00. By Kassirer Bartling 66.10 were delivered. (S. -146.00.)

Chicago, June 14, 1884. H. Wunder, Kassirer. -

### Obtain":

From P. Hochstetter's parish in Wolcottsville for the student Chr. Dreves, sent at the wedding of G. and M. Steinhorst, -2.00. At the body of I. Köpsel 2.66. At the wedding of I. and D. Rother 5.00. From some young men at the wedding of W. Hübner by F. Nutzen 1.50. From the women's association of the local Emanuelsgem. 2 quilts. From the local women's association of St. Paulustzem. 5 sheets, 2 pairs of woolen stockings and 5.00 for towels for the household. Further, for the household from P. Frankes Gem. of C. Westenfeld Bush. Potatoes. From P. Kleist's Gem. of Joseph Brudi Co. 100 lbs. flour u. 200 lbs. mill cloth. From M. Brück from P. Michaels Gem. 10 bushels potatoes and 14 bushels turnips.

Fort Wayne, June 16, 1884.

A. Schust.

For poor students received with heartfelt thanks from Mr. H. Margileth in Aurora, Ind, -1.00.

C. F. W. Walther.

## Changed addresses:

Rev. 6th P. Lellor, 1509 Afisoonsiu 8br, Raomv, Wis. lAuollor, 57 b'lsk 8br, LlileazO, III.

I., ivissdtztzk,

2625 6ol<I 8prir "8 ^ve., bk. IV. 8., lAilrvaulree, IVls.

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Lubersch ab blitz l?osb OtKoe ab 8b. Louis, ilo., 1 "s secoüch-elLss MLbber.

## Volume 40, St. Louis, Mon. August 1, 1884, No. 15.

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### A chapter on the removal and transfer of preachers.

(Continued.)

II. Under certain circumstances, both a congregation, by calling away a preacher, and the preacher, by allowing himself to be called away, can sin grievously.

No one will deny that a frequent change of preachers is not conducive to the prosperity of the congregations, but rather a hindrance. Just consider the following. Christ, the arch-shepherd, says of himself and his sheep: "I am a good shepherd, and know mine own, and am known to mine own." (Joh. 10, 14.) Therefore, without doubt, every under-shepherd, namely every preacher, should also be able to say this of himself and of the members of his congregation in a certain sense. A preacher should also know his congregation members and they should know him. As long as a preacher does not know his congregation, he can neither take the special needs of the congregation into consideration in his sermons, nor give each individual soul its due in private pastoral care. (Luc. 12, 42.) Now it always takes some time before a preacher knows his congregation well. If there is a frequent change of preachers, it happens that the preacher either does not get to know those entrusted to him at all, or that he leaves the congregation and leaves it to someone else just when this has happened and he could now really serve his congregation. It also takes time for the congregation to get to know and understand their preacher, to become accustomed to his ways and to have a firm trust in him, which is so important if the congregation is to receive full blessing from their preacher. With frequent changes of preachers, however, it either never comes to that, or the congregation has to give up its preacher to another congregation just when it has finally become accustomed to him and has gained trust in him. Under such circumstances, a congregation must inevitably suffer no small loss. Sermons which for them

The private pastoral care will either never or only for a short time get going and pregnant; but what is most important, a congregation will never be properly founded in the knowledge of the salutary doctrine if there is a frequent change of preachers. If the enthusiasts, e.g. the Methodists, have made it a rule that a preacher does not hold office in the same congregation for longer than two or at most three years in succession, we should not be surprised. The reason for this is that the fanatic preachers do not aim to preach the whole counsel of God to their listeners and to ground them in the pure teaching of the Word of God. Rather, in their sermons, the preachers of enthusiasm primarily aim to affect the feelings of their listeners and therefore only to bring them again and again to a certain religious excitement. Of course, this is only possible if the same preacher does not preach to them for too long, but if new preachers always come out among them with new methods of excitement.

Many now think that, although the apostles and prophets were once called by God Himself, the office of the present preachers is only a human institution, only an ecclesiastical order, a rental contract based on the conditions on which a preacher has agreed with a congregation. Just as a householder could agree with a servant how long he should serve him, and a servant with a householder how long he should serve him, so a congregation could agree with a preacher how long he should preach to it, and a preacher with a congregation how long he should preach to it. But this is a great error. The sacred office of preaching is not a human but a divine endowment, and a right preacher is not only a servant of the congregation but above all a servant of God. Whoever is called to a congregation in the way God's Word prescribes, namely either directly by the congregation itself, or by those who are commissioned and authorized by the congregation to act in its name, is indeed called by the congregation itself, or by those who are commissioned and authorized by the congregation to act in its name.

They are human beings, but they are called by God Himself. For St. Paul writes to the Corinthians: "God has appointed in the church first the apostles, then the prophets, then the teachers." (1 Cor. 12, 28.) Further he writes to the Ephesians: "And he" (namely, Christ, the Son of God) "hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers." (Ephes. 4, 11.) Finally, the same apostle calls out to the "elders" (as the pastors were called at that time) who were called by the church at Ephesus: "Take heed to yourselves, and to all the host, among whom the Holy Spirit has made you bishops, to feed the church of God, which He purchased by His own blood." (Acts 20:28) But if a preacher who is called by the church is called by the triune God Himself, what follows from this? It follows that a preacher can only leave his congregation when God tells him to, and the congregation can only dismiss its preacher when God tells it to. If a preacher leaves his congregation without God calling him away, or if he does something himself to be called away because he no longer likes his post, he is not only unfaithful to his congregation, to which he has pledged loyalty, but also to God Himself, who placed him in his post, and thus commits a grave sin. Every preacher should therefore be told what Luther himself calls out to one who does not yet have a congregation, when he writes in his church postilion in the sermon on the gospel on the day of Andrew: God has not forgotten you; if you should preach his word, he will well require you in his time. Set him no goal, time, or place, for where thou wouldst not go he will drive thee, and where thou wouldst gladly be thou shalt not come." (XI, 2549.) But it is especially shameful and an unfaithfulness revealed to all the world when a preacher who already has a congregation tries to get away from it even by preaching the trial or election sermon advertised by a vacant congregation. What a disgrace it is for him if he is not elected, but is replaced by-

falls and now returns to his church as one spurned by another church, which must keep him! If he has ever enjoyed their love and trust, both are gone forever. But if he achieves the purpose of his probationary or elective sermon and obtains a more honorable position, this brings him all the greater shame before God, whom he has run away from. Woe to him if he then comes into great official trouble in his new office! For then he lacks the best consolation that a preacher in official trouble can have, namely, the consolation that he did not come to his new office by crooked ways, but was called to it rightly (unless he repents from the heart for running away himself). In the old church, therefore, it was an established principle: "Whoever applies for another's pulpit is worth losing his own and being deposed from both. "\*) Such fickle preachers were painted in vivid colors by the old faithful Mathesius as follows: "The several seek what is theirs; few what is Christ's. Some do as the sun does. Some do like the sun-merchants" (who open their store in the open air): "where the sun shines and he thinks of loosening money, there he unties his bag; if a cloudy cloud comes in and the goods want to be worth more at another church consecration" (at another fair), "then he ties them up again and leads them away; God grant that it remains mother or bride" (the church), "on which the Son of God has turned so much, where she wants.

However, there are also cases in which a preacher may not only wish to be transferred without sin, but in which it may even be his duty to declare himself willing to do so. These cases include, among others, when a preacher, through no fault of his own, has gotten into such a situation that his congregation obviously cannot rest or prosper under his leadership. About this case Martin Chemnitz, the greatest theologian of the Lutheran church after Martin Luther, writes in his Evangelical Harmony among other things the following: "If a preacher should notice that it (on the part of the enemies) is mainly aimed at his person, but that his congregation, if he would leave, could enjoy peace, and that others are present who could then serve the edification of the same, then he would without a doubt sin against the rules of love, if he absolutely did not want to give way, only in order not to have to endure the hardships of the exile. (On Matth. 10, 23.) - But it also happens that a preacher can no longer serve his congregation for salvation because of his own fault, without being deposed from his office because of it. For instance, he has done this or that in his office out of human weakness, once got into fleshly anger, has done wrong to one or more members of the congregation, not maliciously, but out of error and the like, and thus caused trouble, and although he admits his wrongdoing, he has thereby lost the necessary trust and respect of many of his congregation members and has aroused an irremediable aversion against himself, so that his word no longer finds favor with many. In such a case, those members of the congregation who bear no weakness in their preacher and, as Luther says, "believe everything from the beginning," are certainly sinning.

\*) "*Careat propria cathedra, qui ambit alienam, item, ab utraque expellatur.*" (Ct. L. Hartmanni Pastorale ev. p. 1397. Fully cites the words Johann Gerhard in his *Locus. S. Locus de minister. ecclesiast...* § 172.)

Pigeons want to be exquisite, but do not want to be exquisite themselves." \*) But if a preacher sees that his oversights, blunders and sinful weaknesses have had the sad consequence that he can no longer work in blessing in his congregation, then for the sake of the souls who would be more likely to accept the word of God from another mouth than from him, he should rather depart than insist on his right. St. Paul therefore writes that he has power, but "to amend, and not to destroy." (2 Cor. 13, 10.) For as soon as the use of a right brings harm, immediately the right also ceases; indeed, the greatest right becomes the greatest wrong. The old godly theologian Ludwig Hartmann therefore gives the following advice to those who in his time hold the reins in the national churches: "If those who are in charge of the church government realize that the administration of a preacher will no longer bring any benefit, they can transfer him if it is likely that he can serve with benefit elsewhere. However, the administration of a pastor tends to become useless either because of an irritation he has given, if he is therefore a source of irritation to his congregation, while this is not the case in another place; or if he has completely lost his reputation and his person has thus become contemptible; or because his gifts do not meet the requirements of the congregation; or because of hostility, if longer experience has taught that the same can hardly be raised. If, therefore, it is seen that such alienation has occurred in the minds of a large part of the congregation that they reject the pastor's work and do not accept his teaching and admonition with reverence, or if they take an offense at him that cannot be lifted: then it would be better to transfer him elsewhere than that he should be despised by those entrusted to him for the dishonor of the office he holds." Hartmann adds to this another case in which a transfer is advisable, continuing: "If, because of the unhealthiness of the climate, a sickly pastor should be quite incapable of administering his office, the church may, as soon as an opportunity presents itself, transfer him to a place suitable to his physical weakness; however, the ecclesiastical superiors must proceed in the transfer in such a way that they first wait a long time to see whether his health cannot be restored, and before doing so obtain the judgment of the physicians." (Kastorals sv. p. 1383 f.)

(To be continued.)



\*) In the Apology of the Augsburg Confession, the following wonderful passage is found about this: "Also, when the people want to master everything and find fault with the bishops' or preachers' conduct and life, or when they soon tire of the preachers, for example, because of a small ailment, this easily leads to mobs. Soon, out of the same bitterness, other teachers and other preachers are sought. Again, perfection and unity are obtained, that is, the church remains undivided and whole, if the strong tolerate and support the weak, if the people also have patience with their preachers, if the bishops and preachers in turn know how to take all kinds of weaknesses and infirmities of the people well. (S. Concordienbuch, St. Louis edition p. 96. Müller's edition p. 127.)

To him who has the Son the Scriptures are open, and the greater and greater his faith in Christ becomes, the brighter the Scriptures seem to him. (Luther.)

(Submitted by Dr. Sihler.)

## **Something about social democracy, communism and nihilism.**

It is a well-known fact that the German parliament has decided to extend the Socialist Law for two years. At the same time, negotiations are underway to provide the state with benefits for the workers, such as accident insurance and care for all workers who are ill or unable to work. In recent times, the Chancellor of the Reich has expressed the idea that the worker has a "right to work" to the state.

But whoever thought that the dangerous evil would be lifted and everything would be brought back to a calm course and healthy conditions, would be in a precarious error.

What did the execution of the previous socialist law help? It has only policed, at most, the tumultuous meetings and exciting speeches and addresses of the vocal leaders; but the more zealously this restriction came in from the outside, the more zealously the leaders of this pernicious movement became to sow the same weeds in smaller circles and to scatter them in writings. It is a fact that since this law socialism has grown and more representatives of it from this camp than deputies have been elected to the Reichstag.

Similarly, the workers, influenced or controlled by their spokesmen, view the promised benefits of the state with suspicion and have strong doubts as to whether the secular authorities, even if they had the good will, would at the same time have the power to regulate the relationship between employers and their workers by means of laws in such a way that the latter would not lose out. It seems impossible to them that, in view of the often rapid vicissitudes of business dealings, this regulation could be effected by state legislation and that the average, crying disproportion between the large business lords and industrial knights and their workers could be eliminated with respect to work and wages.

You may also doubt whether the civil servants, who have to execute the laws beneficial to them, can be influenced by their employers in one way or another to enforce these laws vigorously without regard to the person.

The seat of the existing dangerous and pernicious evil lies deeper. It is similar to the situation in France before the outbreak of the revolution at the end of the last century. The reason and cause for this from the outside was, however, the unbearable draining of the bourgeoisie and peasants through unaffordable taxation and burdens, while the estates of the nobility and the clergy went free. And for what purpose? Solely to raise the costs of the indulgent budget of the two godless and splendor-loving kings Louis XIV and XV and to keep large armies of war on their feet. The reason and cause, however, from within was the already widespread in the strata of the lower classes scriptural, unbelieving and unhistorical delusion of ancestral natural human rights, the later so-called brotherhood, freedom and equality of all people.

This delusion, however, had not grown out of the minds of the oppressed peasants and citizens, who were suffering from the daily plague and burden of work.

The children of Israel in Egypt, who later had to procure straw for themselves and yet had to hand over the same number of bricks, sighed. Rather, this delusion, planted from England, had arisen in the minds of the Bible-hostile, Christ-hating, unbelieving philosophers and sages after the flesh.

Then they put this delusion or belief in reason into writing, and so it came before the eyes and into the heads of the lower strata of the people, of the bourgeois and peasants who had been bled dry. This delusion from within and the pressure from without produced that terrible explosion which shook all Europe and whose after-effects are not lacking even now.

Similar, not the same, is the situation now in Germany, indeed in the whole of Western Europe, and even the nihilism in Russia flows from within from the same source.

If we consider Germany in particular, it is of course not as it was in France at that time. There are no two absolute rulers like Louis XIV and XV at that time. And even if they were like those two princes, their power is significantly limited by constitutionalism and the power of public opinion.

Nevertheless, the German people do not lack palpable governmental pressure and weight from above and outside.

This includes, above all, the enormous army force that keeps the German Empire on its feet, even in the midst of peace, the maintenance of which consumes well over half of the state's income and makes greater taxation necessary.

Unfortunately, the German Empire is compelled to do so by the similar behavior of the great continental powers; for despite all the mutual assurances of friendship and peace of these great powers, none of them heartily trusts the love of peace of the other. It is precisely the mutual distrust that brings into being and maintains these great costly masses of armies.

And indeed, it is not due to the "prince of this world" that he incited his noble subjects, the unbelieving powerful princes, to European wars and great bloodshed against each other, if God did not put bridle and bit in his mouth until then.

Nor is there a lack of other pressures, burdens and restrictions in the multi-governmental state machinery of Germany, especially in the military state of Prussia, where the drill system is diligently executed from top to bottom and crisscross.

But, to be fair, it is impossible to say that all this burdening of the people is equal to the burdening of the people in France in the working classes of citizens and peasants before the outbreak of the Revolution.

From the inside, however, the situation in Germany and other countries looks even worse and more corrupt than it did in France and earlier in England. Deism and rationalism or the belief in reason still allow a personal God and his moral law to exist above the world, as well as a responsibility of his rational creatures towards him and a certain, though only servile, fear of him and his just retribution.

But what now prevails over there in the hearts and minds of even many intellectually gifted, influential writers as philosophers, naturalists, historians,

Novelist and novelist? Answer: The bare and naked denial of God and world idolatry (atheism and materialism), thus also the denial of a moral law written by God into the heart and the voice of conscience regulated thereby, the abolition of the opposition of good and evil, the unleashing of all carnal desires and worldly lusts, the erection of an unrestrained and conscienceless egoism, the ridicule and mockery of a punitive justice of God and his eternal just retribution in heaven or in hell.

All in all, in the midst of Christianity, there is the full-blown antichristianity, the disfellowshipping of Christians who are still baptized, the fundamental subversion and destruction of the biblical-Christian view of life and the world, and the establishment of a selfish, immoral worldview, directed only toward the goods and pleasures of this life, arising from and promoted by a decided hostility to the Bible, hatred of Christ, and apostasy from the Christian faith.

As the children of wickedness, the slaves of the devil, are much cleverer and more eager to offer their over-sugared poison pills as the right elixir of life, so these anti-Christian writers for scholars and unscholars are not slow to spread their anti-Christian views among the people in all kinds of ways. And with the increased school education and growing desire to read, even in working-class circles, it is no wonder that this pernicious spiritual food is greedily enjoyed by those who are not true and determined Christians.

The godless thoughts, propositions and assertions of this anti-Christian view of life, which is contrary to the Scriptures, have certainly not grown out of the brains of the workers. A representative of the Social Democracy in the Reichstag rightly pointed out "that atheism and animal philosophy, also called Darwinism, do not originate in the minds of the workers but in modern science, that materialism and the denial of the hereafter have at least as many representatives in the higher classes as in the lower ones, and that it is a futile struggle and an injustice to want to fight these doctrines only in the present way. There are no barriers here, and the godless and materialistic doctrines will continue to find their way into the world of workers, even if a double chain of guards is drawn around them.

This is unfortunately all too true. And it is even more pernicious on the part of the state that such literary poisoners attain respected teaching positions at high schools, as is actually the case. What is the use of all well-meant precautions and resolutions in the imperial and regional parliaments to improve the lot of the workers and, if possible, to limit the unjust encroachments of the money-grubbing labor masters, if such anti-Christian, immoral corrupters of the people, who are at the same time writers, even attain offices and dignities? These are all impotent attempts on the part of the state to stem the overpoweringly swelling tide of corruption, partly by threatening and punitive laws, partly by benevolent laws to divert it into quiet channels in order to drive mills and promote other industrial purposes.

It is necessary to block the source of this river, which in its swelling and eventual devastating overflow wants to wash away once and for all the distinction of property, marriage, secular authority, and the church, in order to then bring about the desolate abomination

of their fantasy. The military power of the princes, however, would hardly be able for long to strongly resist this overthrow of all divine and human order and the erection of this abomination of desolation; for it could easily be that the mass of the people of war would already be so infected by this poison that they would refuse to direct their bullets at the rebels and seditionists with whom they inwardly sympathize and whom they recognize as their dear countrymen and fellow citizens.

And this would happen all the sooner, the more the so-called Christian princes relied on their armies and not on the living God; for it is written Jer. 17:5: "Cursed is he that trusteth in men, and taketh flesh for an arm, and departeth from the Lord with his heart."

Truly, it is the Lord our God alone who can block this source of ruin and disaster. He alone is able, by the power of his word, to destroy the anti-Christian worldview in the hearts and minds of the salvable seducers and deceived, to reveal the enchantment of Satan and to hold down the demonic forces of the abyss.

For whoever has eyes to see, it cannot remain hidden from him from the signs of the times that the devil in this our very last afflicted time is gathering all his forces in the hearts and minds of the malicious unbelievers, his subjects and slaves, learned or unlearned, educated or uneducated, to storm the church of God, the army camp of the saints.

Of course, he cannot succeed in this for the sake of the promise that the church of God on earth, the congregation of true believers, has from Christ, their almighty and gracious Lord and Savior. Even if it is only a very small group, as he himself indicates in Luc. 18:8, which he will find as his persevering believers on the day of his glorious return to judgment, it is impossible that the prince of this world and his warriors, the children of unbelief, could overpower the church of Christ.

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(Conclusion follows.)

(Submitted.)

## **Honorary Commemoration.**

(Conclusion.)

As a preacher, our deceased confrere was simple and plain; his lectures, however, testified to rich experience and were

predominantly edifying in character. The diligence he put into the preparation of his sermons can be seen from the almost three and a half thousand neatly written sermon manuscripts he left behind. In pastoral care he was thoroughly evangelical and faithful and conscientious according to the measure of his gifts. He devoted time and effort to visiting the sick and the home, and his house was always open to the poor, the needy and the afflicted. His words were not without salt and his speech was friendly and open in all seriousness; he lacked neither serious words of punishment nor sweet consolations.

He always took care of the young people in a friendly way and encouraged them publicly and especially to attend the sermons and Christian teachings diligently. The school was also close to his heart; in the course of time he was able to develop a large number of schools from the very small beginnings.

He saw the rise of a rich and flourishing class school with a stately building. He devoted great care to the teaching of confirmation until his death. Still in the last winter his wife wrote to the author of this essay: "The streets are now completely covered with ice, a real pleasure for skaters, but for us old people it is no fun and with sighing I look every day after Dad when he has to go the long way to school, because the falling of adult people is the order of the day. On his deathbed he gathered his dear confirmands around him and said goodbye to them.

He had belonged to the Synod of Missouri, Ohio and others since 1847 and was thus one of its oldest members. Faithfully and resolutely he stood by it and by the pure doctrine which it represents by God's grace. He always took an active part in the conferences and synodal meetings. Only extraordinary circumstances could prevent him from attending them. For a number of years he was also synodal treasurer and administered this office of trust with tender conscientiousness and fidelity. In his conduct he was generally irreproachable and in accordance with the rule of St. Paul when he writes 1 Tim. 3: A bishop should be blameless, sober, moderate, sedentary, hospitable, doctrinal; this testimony must also be given to him by those who are outside.

Great in the kingdom of God is he who knows that he is nothing of himself. Our deceased confrere had this greatness. He was far from carnal stubbornness, mild and yielding in his actions, and yet firm, even bold, where necessity and the honor of his God demanded it. His courage was humility and his strength simple faith. Thus, by the grace of his God, of which he alone boasted, we see him, despite all human weakness, as an honorable man and righteous servant of Christ. Eternity will reveal how many he became a guide to life and a light on their path in his many years of quiet activity.

Our blessed deceased was happy in his domestic circumstances, although he did not lack the dear cross. In 1845 he entered into holy matrimony with the Virgin Anna Maria Schmidt, sister of? Schmidt of Ann Arbor, Mich., and lived with her in a quite happy marriage, in which God gave him seven children, two of whom preceded him into eternity, among them the much mourned talented F. W. H. Hattstädt, who in his youthful age as pastor at Shreveport, La. succumbed to yellow fever already in the first year of his effectiveness. In 1861 the Lord sent a heavy cross upon him, in that his faithful godly wife was snatched from him by death. His pain was great, especially when he looked at his seven small underage children. But he cast his care on his dear God, and He took care of him by providing him again with a faithful wife and his children with a loving mother in the person of the widowed Mrs. Louise Bähr, his now bereaved widow. He married two children with her, who found in him as good a faithful father as his children found in her a loving mother. From this marriage God gave him a son, who is already grown up and now enters the service of the church. Hattstädt was blessed with extraordinary health; only four times in about 40 years did he have to refrain from preaching for the sake of actual illness. He used to call it "a miracle of grace

As a young man, he was sickly and weak, and the doctors considered him a candidate for death who would have at most a few years to live if he did not renounce his studies. - Now he was in his 73rd year, had grown gray and old in the service of his Lord and tired of the long day's work, and longed for the home of sweet silence. Like a ruin from the old days, he stood among the congregation; the old men with whom he had begun had almost all gone to sleep; the infirmities of old age were becoming more and more noticeable, and the burden of his office was becoming too heavy for him. And yet he did not want to lay down the oars; the Lord, who handed them over to him, should take them back from him himself; he wanted to die "standing".

Last late summer he unexpectedly showed traces of a heart ailment, combined with a slight dropsy. The Blessed had never suffered from the heart before and, as is said, a painful experience in the community may have been connected with it. He might have sensed that his eagerly awaited end was near, for he immediately told his people that God was sending this to him to prepare them for his end. The illness seemed to subside, but a cold and the death of his beloved sister soon after worsened the condition. In his last letter of January 21, he wrote among other things about it: "This time you receive a message of mourning. Last Sunday we accompanied my dear sister, R. Korn- bausch, to her final resting place. A few hours before her death, my wife and I visited her and bid her a tearful farewell, hoping to see her again soon in heaven. Now it is getting quite lonely around me, my life is becoming more and more difficult, I am becoming very narrow-chested and long for my departure home." - Soon after, a violent shaking of the nerves occurred and the heart disease came to full outbreak. After six weeks of severe suffering, the last hope of recovery had to be given up in spite of all medical efforts and the most faithful care of his concerned wife and children. In light hours he occupied himself much with God's Word, comforted himself with his Savior, prayed much and was happy to be allowed to follow his dear Savior in the cross during this time of Passion. He was extremely patient and his sickbed was a source of edification for all those around him.

During this time of suffering he received much love and sympathy from the parishioners and other friends. The neighboring ministers also visited him diligently and his old friend, the venerable Trautmann, administered Holy Communion to him.

From Wednesday, March 19, it was rapidly coming to an end. From then on, almost without interruption, day and night, the most

terrible pains squeezed out sighs and cries for help from him. On Friday afternoon he took leave of his relatives. Towards evening he gradually lost his speech, he became quieter and the moans quieter. At midnight his eyes broke, and on Saturday, March 22, at about 4 o'clock in the morning, he passed away gently and quietly with a blissful smile.

At daybreak, the mourning bells from the tower of the Church of the Holy Trinity announced the departure of the dear, revered man. Although his death was not unexpected, it aroused the most undivided mourning everywhere, and everyone, Germans and Americans alike, showed the warmest sympathy.

On the following Tuesday afternoon, the funeral took place with extraordinarily large attendance. In spite of the rainy weather, not only the congregation, but almost the entire city took part. The surrounding congregations, especially those he had founded, were represented by delegations and friends, and the pastors of southern Michigan were almost all present to pay their last respects to the departed minister. In the house of mourning, after the singing of the hymn: "Was Gott thut, das ist wohlgethan", the prayer was said by Father Bauer, which was followed by a funeral hymn by the congregation choir. The body was then taken to the church. The streets, through which the huge funeral procession moved, were crowded with people, despite the heavy rain, and not half of the spacious church was able to hold the mass of people. The coffin, covered with rich donations of flowers, was placed in front of the altar of the black draped church, whereupon the funeral service began with the hymn: "Valet will I give you, you poor false world". Father Hügli from Detroit preached on 2 Tim. 1,12 (which words the deceased had chosen as his memorial), after which, after a funeral song by the congregational choir, Mr. Weisel from Jda read out the biography in German and English. It was about, as we read Apost. 20,37: There was much weeping among them all. Sobbing and weeping resounded from all parts of the church and often one could hardly understand the speaker because of the sounds of pain. Then the whole congregation approached the coffin, one after the other, in order to cast the last parting glance at the venerable father who had gone home. Finally the procession moved to the nearby graveyard. During his life in office, the Blessed had accompanied 534 people to their final resting place; now it was his turn! - Who could describe the various feelings, who could put into words the serious thoughts that moved the silent crowd!

In the churchyard Mr. Trautmann from Adrian took over the funeral ceremonies, whereupon the coffin was buried in the parish crypt.

The deceased, as noted, leaves behind a grieving widow and eight adult children, 4 sons and 4 daughters. May the faithful God be to them a rich comforter, a father and provider, and heal the wound he inflicted on them in the best possible way. But let us be mindful of the apostle's admonition: "Remember your teachers who have told you the word of God, whose end look on and follow their faith. (Ebr. 13, 7.)

S.

## **To the ecclesiastical chronicle.**

### **I. America.**

As you know, the **cost of the construction of our new seminar building is** about 140,000 dollars. However, this is a large sum. But perhaps it will serve to reassure some of our readers if they learn how much other synods have already spent on their seminary buildings and how much they intend to spend. Recently, the German Protestant, i.e., United Synod of North America, also inaugurated its new seminary here in St. Louis. The report on this says: "All in all, the construction of the seminary has



requires about \$100,000." The Lutheran Synod of Pennsylvania, on the occasion of its meetings this year, also voted to erect a new seminary building in a suburb of Philadelphia. The cost of this, including the land, is estimated at \$150,000. It is now true, however, that this oldest American Lutheran Synod includes such wealthy congregation members as are not found in any of our congregations. A contributor to "Herold & Zeitschrift" writes about this: "Whether there are millionaires in the Pennsylvanian Synod, I do not know. But we certainly have more than one man in our connection who could give the whole sum of \$150,000 without bleeding himself to death. More likely still we number 150 members in the Synodical Union, each of whom could give \$1000, or 1500, each of whom could give \$100 to this enterprise so important to the future of our Church." However, while this synod counts not quite 100,000 confirmed church members, ours counts 189,840 communicants according to the calculation of the Allentown "Luth. Kalender". But it is a matter of experience that, as a rule, many poorer people give more than a few rich people. Let us therefore confidently entrust our cause to God, also in relation to what is still to be raised for our seminary building: he will certainly not let us become ashamed. If God keeps us "in the right united faith", the love that has so far shown itself among our dear church members through His grace will not grow cold and will also gradually wipe out the debt still weighing on our building, so that even our latest descendants will rejoice in our glorious seminary in the far West as a monument to our faith and our love and will gratefully bless us, the builders of it, when we have long since rested in our graves. May the Lord grant it by grace! To Him alone be praise and glory in time and eternity. Amen. W. [Walther]

**Inner Mission in Wisconsin.** As an addendum to the notice in No. 13. serve that the 6 pastors of our synod, who are now working in that field which one provided 9 years ago, serve 15 congregations and 21 preaching places, and that besides this mission field, and in addition that many pastors have mission places besides their actual "parish" (86 were there last year), this district has employed two more traveling preachers, one on the M. L. S. u. W. railroad and one in the Lake Superior mining district, serving 5 congregations and 11 preaching places. The honorable Wisconsin Synod, however, has a traveling preacher in the northeastern part of the state and in Lake-Superior-Michigan, who attends 17 preaching points. - See Isa. 54, 1-3. T h. B.

**From the English Lutheran Conference.** A zealous congregation of this small body is the congregation at Gravelton, Mo. The same, though not large or wealthy, has built a church and parsonage within the last few years, and now intends to erect a commodious building for a high school. Its pastor, Rev. L. M. Wagner, started a parochial school when he entered upon his ministry, and soon connected with the same a so-called high school. This is now to become an English Concordia College. Under the heading "English Concordia College", Pastor Wagner reports in the "*Lutheran Witness*" that the construction of a two-story building is underway and that a donation from the Missouri Synod has already been received. G.

**"Luther Memorial."** In another place of this number our readers will find a renewed invitation to subscribe to this work. After Mr. Pastor Hugo Hanser succeeded with great effort in obtaining from the orthodox Lutheran church of North America a not insignificant number of reports on the

It would indeed be a pity if this book were to rot away in the manuscript and perish. So far, as often as a jubilee was to be celebrated, we have experienced what a joy it was for us when we found orthodox testimonies from earlier times about the subject of our jubilee. So, too, our orthodox descendants will rejoice when our jubilees return, when they hear the voice of an orthodox, truly Lutheran community in that "memorial" next to the bombast of false spirits, who praised Luther's person and deeds to the skies, while they condemned, rejected, or cowardly and deceitfully suspected Luther's teachings. Therefore, may many people be found who hurriedly subscribe to this memorial, so that the collected treasure may be brought to light and especially posterity may learn that there were still true Lutherans in the year 1883. W. [Walther]

**Religious education in the state schools.** Pleasing is the decision which a State Superintendent of Schools has recently given on this point. We find the following in the "Indiana Staatszeitung" of July 8 of this year: "The school board of Orangetown in Rockland County, New York, has lately been involved in distaste because some citizens have objected to religious instruction in the public school and have petitioned to have their children dispensed from attending school during such instruction. Since the school authorities did not approve the request for disciplinary reasons, the matter was referred to the State Superintendent of Schools. The decision of this gentleman has just been rendered and consists mainly in the fact that he resolutely opposes the further teaching of any kind of religious instruction in the public schools, stating as a reason that those schools are maintained by the entirety of the people of this country, who belong to the most diverse denominations. The differences of opinion among the various religious parties, if religious instruction were given in the public schools, would often lead to intractable conflicts. It would be absolutely impossible, the Superintendent continues, to teach according to a system of religion which would correspond to the convictions of all. What one person approves of would often be contradicted and disapproved of by most others. The best thing, therefore, would be to avoid a system that could become dangerous, and to prefer to keep away from anything that could even remotely be regarded as alluding to religious instruction." W. [Walther]

## II. foreign countries.

**Shameless begging.** The "Kropper Kirchlicher Anzeiger" writes: "The city of Pinneberg in Holstein is the only city in Germany which does not have a church. Now the church building committee there wants to beg the Protestant clergy of Germany to help them build a church. Hopefully, the request will be rejected everywhere with indignation. If a city of 3000 inhabitants, which can make so many things possible, cannot even build a church, then it is not worth one!"

**Palatinate.** In the "Pilgrim from Saxony" of July 6 the following is reported: In a Protestant church in the Palatinate, naked unbelief was publicly proclaimed last Easter morning. The preacher, after reading the Gospel, declared that he heard the message, but that he lacked faith. There was no personal God, no eternal life on the other side, and nothing with the bodily resurrection of Jesus. So far, nothing has been heard of any intervention against this preacher.

(Submitted.)

## For the college household!

If you compare older volumes of The Lutheran with those of recent years, you will find that more was given for the college or seminary budget in the past than now.

Donations for the college and seminary household are used to feed the students in our educational institutions. Depending on whether such gifts are plentiful or meager, the individual students' meals are more or less expensive. However, only those students who want to dedicate themselves to the service of our church enjoy this benefit.

The consequence of the fact that these gifts have become quite rare nowadays is that the boarding fees at our educational institutions have risen extraordinarily in comparison to earlier years. Our students have to pay 60 to 80 dollars per school year for food alone, not counting room heating, lighting and laundry. Everyone must realize that with such expenses - in addition to money for clothes, books, travel, etc. - it is almost impossible for a poor boy or young man to be trained for the service of the church.

Shouldn't that "become different"? Certainly. But it can also be "different. For in spite of the many expenses which our communities have already taken upon themselves for the maintenance of our educational institutions, we will certainly still find a mite for the college budget. This mite does not always have to consist of cash. Also things in kind: wheat, rye, flour, vegetables, meat, butter and the like correspond perfectly to the purpose. - —

We have recently established several progymnasiums. They owe their existence in part to the idea that through the local distribution of the students, on the one hand, those communities that otherwise could not support our institutions with natural resources would be given the opportunity to exercise their sacrificial love by supporting the college budget, and on the other hand, those communities that already have one of our educational institutions in their midst would now work more emphatically toward the reduction of the tuition fee through gifts to the budget.

Now let everyone help to the best of his ability so that this hope may be realized. If God has put more in our coffers or in the cellar, barn, and smokehouse than is necessary for our needs, let us also use a little of it for the college and seminary household. In this way we will help to train many a boy and young man, whose parents and relatives are poor in earthly goods, to become a capable servant of the Word in church and school. This is indeed no small work. May God give us grace to do it gladly. Proverbs 19:17, B.

**"The word of God is living and powerful and sharper than any two-edged sword."**

Heb 4:12.

At the time of King Frederick III of Prussia, there was a lady at the Berlin court whose mind was quite thwarted in worldly matters. Once, this princess was offered a very advantageous marriage to a Catholic prince, provided that she would decide to accept the Roman religion. At first, this condition seemed very hard and precarious to her; at last, however, the splendor of the impending majesty and honor dazzled her into granting it. When the matter became notorious at court, the king took care to prevent the princess's decision. She was given a place at the pleasure palace Char-

The godly Spener, however, received an order from the court to go to the princess and to give her proper instructions concerning her intended change of religion. Since Spener could not carry out this mission himself because of his sickly circumstances, he entrusted it to the preacher Lysius, a very righteous man. Lysius then traveled to the princess, instructed her from the divine scriptures of the Bible about the pure evangelical truth and showed her in what danger she would put her soul if she allowed herself to be moved by temporal intentions to deny the same. The princess listened to all this with an indifferent and cold mind, and acted as if it were none of her business. Once Lysius came to the words of St. Paul, Heb. 11, 24-26: "By faith Moses, when he grew up, would no longer be called a son of Pharaoh's daughter, and chose rather to suffer adversity with the people of God than to have the temporal pleasure of sin, and counted the reproach of Christ greater riches than the treasures of Egypt, for he looked to the reward." - He explained these words with great emphasis and made the application of them to the present condition of the princess. She seemed to persist in the coldness she had shown so far and to pay very little attention to anything Lysius said, for soon she took up something to do, soon she stood up and looked out of the window. But no sooner had he finished speaking than she asked him: where is this saying? Lysius immediately opened it for her. The princess took the Bible from his hand, read the saying and felt such a strong impression in her soul that she immediately declared with great joy: "Well, this is how I will do it; the shame of Christ shall be much higher to me than all the splendor and goods of this world. She stuck to this decision and remained steadfast to the pure Evangelical Lutheran doctrine, disregarding all temporal interests.

"He will mock the mockers, but he will give mercy to the wretched." Proverbs 3:34.

It was on June 18, 1733, when two soldiers on leave, one of whom was named Grabe, the other Zimmermann, were on a journey to the town of Forsta in Lower Lusatia and were suddenly overcome by a violent thunderstorm. The rain poured down like a torrent; lightning followed lightning, blow after blow. As they hurried along, they saw a shepherd boy lying on his knees, holding his hat in his hand, and calling aloud to God for his gracious protection and protection. When one of the soldiers, named Gräbe, who had become a mocker during the war, sees the boy praying with his head uncovered, he calls out to him, "Boy, put on your hat, or the thunder will tear it to pieces." What happens? The soldiers have hardly gone ten steps further when the mocker is struck by lightning; his hat flies far away and he falls to the ground, disembodied. "Do not be deceived; God is not mocked." Gal. 6:7, W. [Walther]

#### The Catechism.

If a Christian were diligent and had no more than the Catechism, the Ten Commandments, the Faith, the Lord's Prayer and the words of the Lord of Baptism and the Sacrament of the Altar, he would be able to defend himself finely with them and withstand all heresies. No better word nor better doctrine will arise than that recently written in the catechismo from the Holy Scriptures.

Luther.

#### What is a seat in heaven worth?

The Prussian King Frederick II (old Fritz) was once on his estate near the town of Eleve and had the philosopher Voltaire with him, who made blasphemous speeches over the table and finally said: "I'll sell my place in heaven for a Prussian thaler."

Now a councilor of Eleve was sitting at the table, he was not a philosopher, but a good Christian. This councilman could no longer listen to the insolent chatter; he stood up and spoke to Voltaire: "My lord! You are now in Prussia, where we have a law according to which everyone who wants to sell something must prove his right of ownership. So have the courtesy to prove that you have a seat in heaven, and I will give you any sum you ask for." The loud-mouthed blasphemer then became quiet, and even the "great" king, who in spiritual and divine matters also often spoke quite lightly, is said to have become somewhat thoughtful after the serious reply of the pious councilor. (Freimund.)

The faith that makes righteous is like a flame of fire that cannot but spread light around it. It is true that the flame alone consumes the wood without the help of light, and yet the flame cannot be without light, so that faith alone purges and consumes sins without the help of good works, but this faith cannot be without good works. Just as when we see a flame of fire that does not glow, we immediately know that it is only painted and vain, so it is a sign to us when we do not see the light of good works in a person that he does not have true faith in himself.

(Aonio Paleario, in: "Wohlthat JEsu Christi.")

#### The Cardinal Hofius

writes: To allow the laity to read the Scriptures is to give the sanctuary to the dogs and to cast pearls before swine.

(Submitted.)

#### Luther Monument.

Regarding the intended publication of a book under this title, which is to contain festival descriptions, dispositions and sermons, which were held on the occasion of the 400th birthday of Dr. M. Luther last November, I can now inform the dear brothers who are interested in it, that the manuscript of the same is already in the hands of the printer and the book, God willing, will leave the press by the end of September, so that it can be in the hands of the subscribers by the time of the coming Reformation festival. The production of the book has been delayed, indeed, it often seemed to become completely impossible, because it will probably not yield any profit and therefore no publisher wanted to be found for it. Now, however, a member of my community, Mr. Wm. Schaumlöffel, the same one who took care of our commemorative coin in 1880, has decided to take the risk upon himself, and so the contract with the book printer has now been concluded.

The book will have about 400 pages in large octavo and will contain, among other things, 43 more or less complete sermons, including not only those that can be used on the annual birth and death anniversaries of Luther (and why would one always want to wait 50 or 100 years before commemorating them, and not rather do this every year?), but also a rich number of such that can be used with benefit on the annually recurring Reformation festival, as I have already pointed out in the "Lutheraner" of March 1 of this year.

The price of the book, brochart, as far as we can see now, will not exceed 2 dollars, but we hope to reduce it significantly.

if more signers can be found; so far, unfortunately, there are only a few of them. Since we cannot print many more copies than have just been ordered, all those who reflect on the work and wish to promote it would give us a welcome boost if they would send in their names now, and as soon as possible.

In particular, I now ask all those who have sent in material, and whose work the book actually contains, to help collect subscribers, and then to inform me as soon as possible of the number of those who, along with themselves, intend to take the book, so that we will be in a position to determine the number of copies to be printed as accurately as possible in advance.

For the rest, I do not believe that I have spent my time and effort on this book on a useless matter, but rather give myself over to the hope that I have done at least a small service to the dear brethren and our dear church with it; for it does not often happen that the waves of enthusiasm and recognition for what God has given us through his Luther go so high as was the case last fall. And what is brought to light by those who are and want to be true Lutherans under such a blast of the Holy Spirit should be well worth picking up, printing and rereading; and if and when this happens, the blessing does not rush by so quickly, does not only extend to the days and weeks of the feast, to the present, but also comes to later times and drips in individual drops and little books here and there onto the fertile and grateful soil of the souls still thirsting for grace. Therefore, let us not let any effort be wasted, but continue to work and build, plant and water with joy and pleasure.

Rev. H. Hanser,

62 K'relnont 8tr., Laltiinors, Nä.

Orders should be sent to the above address.

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## Death notice.

On July 19, blessed in Christ, the Negro missionary Ernst Meiländer died here after hardly more than two years of ministry. He leaves behind a grieving widow. The body was transferred to Indianapolis and buried there.

Little Rock, July 21, 1884.

I. Counter.

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## Ordinations and introductions.

On the 5th Sunday after Trinity, Candidate W. H. üemann was ordained and introduced by the undersigned on behalf of President Hilgendorf in his congregation at Papillion, Nebr.

E. I. Frese.

Address: Rov. Ilucsomaau,

?apMioa, Lurpzt Oo., Nedr.

On behalf of Mr. President Wunder, on the 5th Sunday after Trtn. Mr. C. Müller was ordained in the morning in his parish at Broadland by the undersigned and in the afternoon in his parish at Philo by Mr. L. Frese in the afternoon.

E. Wartens.

Address: Rov. 0. Llucier,

Box 20, l'üüo, OdampaiZn Oo., Ill.

On the 6th Sunday after Trin. Mr. H. Castens was introduced to his new congregation at East Wheatland, Will Co, Ill, by order of Mr. Praeses Wunder, from

W. Uffenbeck.

Address: Uev. H. Oastens,

Load ^VüvMaaä, Will Oo., Ill.

On the 6th Sunday after Trinity, Candidate Victor v. Destinon was ordained and inducted by the undersigned in the midst of his congregation at Glencoe and Plato by order of the Reverend Presidency of the Minne- sota District. A. Landeck.

Address: Rev. Victor v. vostwoa,

?Iato, Llcl-coä Oo., Ulan.

On the 4th Sunday after Trin. MrH. W. Bähr, heretofore of Dexter, Iowa, was installed in the midst of his congregation at Olive Township, Clinton Co., Iowa, by order of the Honorable Praeses Crämer, by the undersigned. I. H. Brammer.

Address: Uev. 8. IV. Laciir,

Luena Vista, Ottuton Oo., Iorvs.

## [119] Church dedications.

On the 4th Sunday after Trinity, the Lutheran St. John's congregation at Pierce, Pierce Co., Nebr. consecrated their newly built church to the service of the Triune God. Rev. I. Hoffmann preached the dedication sermon and Rev. Th. Möl- lering preached in the afternoon in Engüsch. The undersigned said the consecration prayer. H. Bremer.

On the 5th Sunday after Trinity, the Trinity Lutheran congregation at Gray, Audubon Co., Iowa, dedicated their newly built church to the service of the Triune God. Festive preachers were F. Ehlers and W. Mallon. Undersigned preached in English in the afternoon. I. Deckmann.

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### Mission Festivals.

On June 29, the congregation at Hay Creek, Minn. celebrated in fellowship with the congregations of UU. Vomhof and Mäu- rer their annual mission feast, to which the congregation of k. Börneke, of the Minnesota Synod, was also invited. The collecte for inner mission was H79.23. W. Lange.

On the 5th Sunday after Trin. the congregations of the kk. Barth, Winter and that of the undersigned celebrated this year's (I0tes) mission feast at Reedsburg, Wis. Early preached k. Cl. Seuel on external, in the afternoon?. G. Kühle on inner mission. A. E. Winter gave a lecture on mission history. Collections in the morning and afternoon amounted to \$116.00. A. Rohrlack.

On the 5th Sunday after Trinity, the congregation in Alma, Kansas, celebrated their mission feast. The festival preachers were? Cousin and Kaiser. Missionary Ehlers gave a talk. Collecte P50.00. Of this, a quarter each was earmarked for the Jewish and Negro missions, the rest for Misston in Kansas.

H. C. Senne.

### Election display.

As the period within which the persons nominated as candidates for the newly established professorship at our school teachers' seminary at Addison, Ill. were given an opportunity to protest has expired without any such protest having been made, the members of the electoral college and the Board of Supervisors concerned are hereby urgently requested to send in their votes for the definite election from among the nominated candidates without delay to the undersigned.

St. Louis, Mo., Aug. 4, 1884. C. F. W. Walther.

Secr. of the Electoral College.

The Lutheran **Synodal Conference** meets on the second Wednesday (August 13) of the month of August in the congregation of President J. H. Niemann in Cleveland, O. The following topics have been submitted to the conference for the purpose of its doctrinal discussions: 1. how reprehensible it is to want to base matters of faith on the writings of the fathers and to bind consciences to the doctrinal decisions of the same. 2. the evil abandonment of the conjugal spouse. T. Johannes Große, Secr.

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### Announcement.

Father Siegler, trained in the teacher's seminary at Münsingen, with a good report from Gräber, in whose congregation he has been a member for a year, wishes to enter the teaching ministry of our synod and is therefore seeking a colloquium. I. P. Beyer, President.

### School Teachers' Seminar in Addison, Ill.

The new school year begins Thursday, August 28. All students must arrive the evening before; new entrants as early as Tuesday evening or Wednesday morning.

Applications are requested by August 15. They are to be addressed to the undersigned, enclosing a written testimony of the pastor and teacher concerned about the Christian conduct, the aptitude and the knowledge of the person to be admitted. A note as to whether the necessary means are available should also be included.

A printed circular will be sent to each registered person, providing all necessary information.

The boarding fee is K55.00 per year, of which K15.00 is to be paid on August 28, November 15, 1884, and February 1, 1885, and only \$10.00 is to be paid on April 15, 1885, preferably directly to Prof. C. E. Häntzschel. At the beginning of the school year, \$2.00 is to be paid into the health insurance fund.

Each student must bring a rain skirt and waterproof boots.

And now always approach with the application for admission, you who carry desire and desire to serve the dear God one day in his school: God grant that you may be many, quite many, and that the many may be quite capable!

Addison, July 20, 1884.

E. A. W. Krauss.

### **St. Paul's Progymnasium in Concordia, La Fayette Co, Mo.**

Our Western Synodical District's progymnasium in Concordia, Mo. comprises two clades, which are intended to correspond to the two lowest clades of our Fort Wayne high school.

The new school year begins on September 3. The admission of the pupils takes place under the conditions, which are valid for the entrance into the appropriate Klaffen in Fort Wayne.

Pupils who later enter the church service have the lessons "for free", the others pay \$40.00 annual tuition.

The cost fee will not exceed \$15.00 per quarter.

The institution supplies only the bedsteads. Anything else needed for the bed is provided by the inmate. Mattresses can be purchased here.

Registrations are accepted by Mr. F. I. Biltz, President, and undersigned.

The building of our Progymnasium is to be inaugurated on Sunday, August 31. All friends and patrons of the institution are hereby invited to participate in the celebration.

On behalf of the supervisory authority A. Bähler.

### **Concordia College at Fort Wahne, Ind.**

In accordance with the decision of the Synod, the new school year begins on Thursday, August 28. Registrations are requested as soon as possible.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, with the necessary personal and bed linen, with quilts and woolen blankets and towels. Mattresses (\$2.00), chair (75 cents) and lamp are best purchased here at the institution.

The boarding fee per quarter is \$17.00. For light and stove, \$10.00 is to be paid by each student, right at the beginning of the school year, since the heating material purchased for the winter must be paid in advance. For the doctor, those who receive allopathic treatment have to pay \$2.00 each, those who prefer homeopathic treatment \$4.00 each. The average expenditure for books is \$7.00 to \$10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümmling in order to avoid inconvenience and annoyance. Pupils who will not devote themselves to church service will pay \$40.00 annual tuition; those whose parents are not in the Synodal Conference will pay \$20.00 per quarter. The funds of those pupils whose parents so desire are administered by one of the professors and should be sent directly to the same. - —

The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Board of Supervisors and the Teachers' College

R. A. Bischoff.

### **Concordia College to Milwaukee.**

With respect to this establishment, the following is hereby announced:

Mr. O. Hattstädt, who has completed his studies at our seminary in St. Louis, has been appointed as the fourth professor and has accepted the appointment.

2. the construction of a spacious annex - in order to be able to accommodate new students - is not only in progress, but is also necessary.

The building has not only been completed, but is also nearing completion and, God willing, will be ready for occupancy at the beginning of the new school year. It will provide sufficient space for all the expected new students.

The new school year begins this time on Monday, September 8. All students must arrive here no later than the Saturday before, i.e. September 6. New entrants should register with the current director of the institution, Prof. E. Hamann (Ooouorckla vollere, 32<l 8tr., Llllwaukes, V^is.), if possible immediately, but at least 14 days before the opening. These applications must be accompanied by a good moral certificate and it is absolutely necessary that the applicant already possesses the knowledge of an elementary school. Each applicant must be provided with the necessary bed and body linen, quilts and blankets, and a suitcase. Desks, chairs and mattresses are provided by the supervisory authority at the expense of the students. The boarding fee is to be paid quarterly and will again amount to \$60.00 per year. However, it may be necessary to charge an additional 1 to 2 dollars for heating. For the student library, each student has to pay \$1.00 per year and for gymnastic equipment 50 cents.

Parents, relatives, and patrons of the students are requested to send all monies intended for the latter to 1'rok. 8. liV. ülueller, Ooonoorckia OollvAs, üllilrvaukeo, W4s.

On behalf of the Board of Supervisors and the Board of Teachers Milwaukee, July 24, 1884.

Ch. H. Loeber.

### **The Progymnasium at New Orleans, La,**

will be reopened, s. G. w., on Wednesday, October 1, at 9 o'clock in the morning. Applications for admission are requested as soon as possible, no later than September 15.

Regarding admission, it should be noted that a written certificate of the moral conduct, aptitude, and knowledge of the person to be admitted must be submitted. For admission to Sexta, the knowledge of a good parochial school is required; for Quinta, knowledge of the regular declensions and conjugations in Latin.

Each student has to provide towels, bed linen and comforters by himself.

The boarding fee for out-of-town students is \$12.00 per month.

All pupils who devote themselves to the service of the church in the preaching or school office receive the instruction in the institution free of charge; those who take up another life profession have to pay \$50.00 for the school year of 10 months.

The cost money is to be paid at the beginning of each quarter and is best sent directly (not by the students) to the undersigned. Also, the students should not have their money in their own hands, but should have it administered by the Director. - Letters are to be addressed to: Prof. A. F. Hoppe, 115 l'ersiekore 8tr., New Orleans, La.

On behalf of the Supervisory Authority A. F. HopPe.

### **St. Louis Lutheran High School, Mo.**

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The curriculum includes the following subjects: religion, German, English, Latin, arithmetic (common and commercial arithmetic), algebra, geometry, geography, world history, natural history, physics, accounting, writing and drawing. - The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to attend a Latin school (Gymnasium). These pupils are promoted to such an extent that they can immediately enter the Quarta.

At the end of each quarter, the parents of each student will receive a written report on the student's performance in the various subjects and on his or her moral conduct.

The school fees amount to \$40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. For board and lodging, please contact the undersigned.

The next regular admission of new pupils will take place, God willing, on September 1. Those who wish to entrust boys to our college are asked to notify the undersigned in advance.

A. C. Burgdorf, Director.  
1829 8th 7tk 8tr, 8t. Louis, ülo.

### Urgent request for Kansas City, Mo.

The undersigned Mission Commission hereby takes the liberty, with reference to the article by Mr. Jehn's article about Kansas City in No. 12 of this year's "Lutheran", that it wants to issue shares for a quicker and more successful support of our mission in this so important city, according to the decision of the Synod of the Western District, which are completely covered by the valuable property of the small mission congregation there. In particular, it concerns the opening of a community school this fall, for which there is already a great need and desire. But we need help very quickly. May our request, as always, find a willing heart. If we do so much for the small group of fellow believers scattered over hundreds of miles in the new states, we should also do something for the so wonderfully rapidly flourishing city of Kansas City, where thousands of our fellow believers live so close together and hundreds of baptized children can easily be gathered in one school. With regard to the note of our dear treasurer in the last "Lutheran", which was of the greatest and also unpleasant surprise to us, we only note that it refers to an incorrectly printed share, which had not yet been issued and is now already collected. Therefore, no one should be misled by this remark. Our dear treasurer is very conscientious and - somewhat anxious. That is certainly a virtue, even if it is sometimes in the wrong place.

The Mission Commission of the Western Synodical District:

F. I. Biltz, Praeses. G. Link, vice pres. C. J. O. Hanser, secretary.

### Ad meeting for calendar 1885

should be sent **immediately** to the publisher below. It is urgently requested to indicate at the **same time** whether in the parish or school office, and to which synod it belongs.

**Luth. Concordia - Publisher.**

### Conference - Displays.

The Iowa Pastoral Conference will hold its meetings in Luzerne from August 28 to September 2. Anyone wishing to attend must RSVP by August 15. P. h. Studt.

The South Illinois Pastoral Conference will meet, s. G. w., Sept. 4-8, at Staunton, Ill - Early registration is requested. F. Ottmann.

The Minnesota and Dakota District General Pastoral Conference will be held in St. Paul from August 29 to September 2. - Registrations are requested no later than August 20 at the following address: kev. L. Uolk, 8b. ?aul, Nin". O. Clöter.

### Mugekommeu to the Aaste of the Illinois - District:

For the synod treasury: From the congregations of? Meyer in Lincoln -7.60, Burfeind in Richton 12.83, Heumann in Farina 3.61, Muller in Echester 6.20, Mayer in Randolph 3.25, Schuricht in St. Paul 16.10 (Communion Collect), Nightingale in Wartburg 3.00, Pisiel in Benson 10.00. Contribution of teacher I. Käppel in Proviso 2.00. (S. -64.59.)

To the new building in St. Louis:?. Piffels Gem. in Benson 50.00.

For Misston in Kansas City, Mo.: By?. Merbitz in Beardstown from N. N. 3.00.

For inner mission: By?. Hölder in Chicago from C. S. (placed in the collection bag) 1.00. By?. Kowert in Montrose from I. Möller 1.50. (p. -2.50.)

For negro mission: By?. miracle in Chicago by N. N. 1.50.

For Jewish mission: Through?. Steege in Dundee from the Women's Association 10.80. Through?. Wunder in Chicago from N. N. 1.50. Through?. Hölder there from O. Heymann 2.00. P. Kowert in Montrose 1.50. From?. Nachtigall's parish in Wartburg 3.00. P. Piffel's parish in Benson 3.00. (Total - 21.80.)

For Emtgr. mission in New York: By?. Kowert in Montrose by I. Möller 2.00.

For poor students in St. Louis:?. Mayer's Gem. in Randolph for H. Röhrs 4.15.

For the laundry fund in Springfield: By?. Merbitz in Beardstown from N. N. 1.00. By?. Wagner in Chicago from the Crochet School 5.00. (S. -6.00.)

For poor students in Springfield: By?. Engelbrecht in Chicago from Auguste Zöllner .50. By?. Hölder daselbst vom Jünglings - Verein from O. Maaß 10.00. Wittwe Heuer in Addison for W. Brauer 5.00. P. Piffels Gem. in Benson for Allenbach 7.00. (S. -22.50.)

For the wash fund in Addison: By?. Merbitz in Beardstown from N. N. 1.00. P. Lochner's Gem. in Chicago 16.00. (S. -17.00.)

For poor students in Addison: By Kassirer Eißfeldt in Milwaukee 14.18. Wittwe Heuer in Addison 5.00. By Kassirer Tarks in Monticello 2.00. By?. Burfeind in Richton for E. Petzel from sr. Parish 11.00. H. Stege 1.00. By?. Lngelbrecht in Chicago from the Women's Association for E. Niede 20.00. By Kassirer Eißfeldt in Milwaukee for H. Backhaus 12.00, for Th. Hinz 5.00. (S. -70.18.)

For the building fund of the Progymnasium in Milwaukee: From Chicago: by?. miracles of I. Güsloff, H. Eggert, K. Böse, H. Theel, A. Evers, I. Stumpfhaus each 1.00, G. Fleischer, F. Griefe, W. Dohl each 2.00, M. Fleischer u. L. Ehrhardt each 3.00, L. Hacker 5.00, M. Becker, H. Meyer, F. Niemeier each 10.00, H. W. L. Brauns, H. Heuer each 25.00, K. Köbel 1.50; by?. Gngelbrecht from L. A. 10.00; by?. Reinke from P. Bräunling 5.00; by?. Wagner from F. Lübke, C. Lübke, A. Beduhn each 1.00. (p. -147.50.)

For sick pastors and teachers: By?. Meyer in Lincoln by Mrs. Krüger 1.00.

For the widow's fund:?. Steeges Gem. in Dundee 6.90. P. Merbitz in Beardstown 4.00. P. Flachsbar in Dorsey 10.00. P. Ponitz u. Gem. in Sigel 6.00. (S. -26.90.)

For the deaf and dumb: By?. Meyer in Lincoln by F. Wittkopf 5.00.

For the orphanage near St. Louis: By?. Müller in Echester from Mrs. N. N. 2.50.

For student orphans from Addison: By?. Heumann in Farina 9.00. By?. Burfeind in Richton from Wittwe D. Warquardt for Jul. Nickel 2.00. (S. - 11.00.)

For?. Mühlhäusers Gem. in Rochester, N. U.:?. Wolbricht near Okawville 5.00.

Addison, Ill, July 15, 1884, h. bartling, cassirer.

Received for poor students: By Mr. P. Erdmann, Sr. -20.00 for Hansen; by Mr. P. Baumann, collected at B. Dunst's and A. Schönebeck's wedding, 10.00 for Witt; from the congregation in Bremen, Ind., by Mr. Ph. Stockinger and some other members, 8.00 for Amstein; by N. N., 1.00 for Berkhalter; by Mr. P. Brunn, Pfingstcoll. sr. Gem., 10.00 for Hempfing; by Mr. H. Neuhaus, Pentecostal Coll. of the Gem. in Steelviue, 6.60, by N. N. 9.50 and by Chr. Winzer through Miss Begemann, 50 for Wittbracht; by Mr. P. E. A. Frese of sr. P. P. Schwan from Ernst, on Schwentker's Hockzeit, 3.14, from F. Niemeier 1.00, from P. Ehle 5.00, Coll. of the congregation of P. Dankworth 15.40 for Sallmann (late); by P. P. Schwan from some members of St. Paul's congregation in Cleveland 7.10, from the women's association of the local congregation. Zions-Gemeinde 10.00, by Mrs. Beter 1.00, by H. Lindhorst 5.00 for Sallmann; by Mr. P. Hafner from the Frauen-Verein of his congregation 12.50; by Mr. P. Loßner 15.00 for Strölin; by Mr. ?. C.



Schröder from D. 5.00 for Ehlers; by Mr. P. Maack 9.60; by Mr. P. Jüngel sen. from sr. Gem. 17.00 for H. Schmidt; by Mr. P. Sander from sr. 6.00, from the men and young men of the same, 1 new suit, 1 collar, 1 pair of suspenders, 1 pair of boots; from women and virgins, 1 quilt, 1 bedspread, 4 sheets, 2 overcoats, 9 pairs of stockings, 3 shirts, 5 handkerchiefs, 5 handkerchiefs, 3 neck ties; by Fr. Gem. 10.00; by Mr. P. Blanken from sr. 18.00 for Langehennig; by Fr. Gem. 8.00 for Strölin; by Mr. P. Leyhe 2.00 "for the poorest student"; by Mr. ? Döderlein 6.00 for Wacker; by Mr. P. Norden from sr. Fr. Schwan from Fr. Lothmann's congregation 15.70; by some members of Fr. Kolbe's congregation 10.00 for Sallmann; by Fr. Meineke 8.00 for Wehking; by Fr. Strikter 15.00 for Hinrichs; by Fr. Schulenburg from Fr. Gem. in Josco 16.75 for Schlickmann; by Mr. P. G. Grüber from Mr. Suhr, on Waalfords Hauswrihe and Kindtaufe ges., 4.75 for R. Grüber.

For the seminary budget: by Mr. P. C. H. Lükrr 1.00 from himself and 2.00 from sr. Gem.; by Mr. C. Schneidewind 3.00; by Mr. P. C. Schröder from D. 5.00; by Mr. P. H. F. Grupe from sr. Gem. 3.50; by Mr. P. Brömer of sr. Gem. 10.00. A. Crämer.

**For the Lutheran orphanage near St. Louis, Mo.,\*)** received since April 23 this year: From Mrs. Hoge in St. Louis -1.00. P. Stöckhardt's confirmands of this year the surplus of the collection for decorating the church 2.25. By?. Achenbach from the Frauenverein sr. Gem. 10.00 and from W. Trampe 5.00. By?. H. F. Grupe, on W. Schlegels Hochzeit collectirt, 4.20. From?. Bretfchers Töchterlein from her piggy bank 3.55. From the women's association of the community in Elkhart, Ind, 2.50. From Fr. Reusch in St. Louis 5.00, Emil Zeiß there 20.00. From the congregations in St. Louis: s) St. Paul's congregation: by the collectors 20.00. d) Bethlehem congregation: by Hörmann from Mrs. Beumer 2.00; F. A. Uhlich 1.00, Coll. on Ferd. Uhlig's wedding 12.00, Ferd. Uhlig 2.00, Mrs. Welhölder .50, Teacher Barthel's pupil 6.00, Teacher Brockmeyer's pupil 1.75, Mrs. M. Hörmann .50, D. Gers 1.00. e) Zionsgem.: by Göh- mann 6.00 u. 10.65, by Beiderwieden 34.00 u. 4.00, by Hackmann 12.00, by Gehner 3.00 u. 2.35. 6) Immanuel's- Gem.: by Huning 10.60, by Wilhardt 2.00 and Hockzrits coll. by his son Otto 7.25, by Günther 7.25 and wedding coll. by his son Theodor 3.25, from the Women's Association of the community by Mrs. Apotheker Büniger 10.00. 6) Dreieinigk. Gem.: by Brockmeier 5.80 and 4.25, by Hänichen 3.00; durck Jörn 7.75; from the St. George Sewing Association by Mrs. Brockmeier 12.00, from the Virgins Association of the Gem. by?. Hanser 25.00. L) Kreuzgem. by Körner 3.00. x) Cbristusgem.: by Dopp 9.10. By?. Stemmermann from s. Confirmanden 1.50 u. from W. Kufahl.60. By H. C. Polack in Herkimer, Kans. by Mrs. D. Riggert .26. By teacher E. Leubner, Kindtauf- coll. at Joh. Dunk, 4.00. By?. H. C. Rohlfing from Christ. Gerling 5.00. By?. Spehr from N- l 00. By Kassirer Bartling from the Illinois District 18.35. By?. Obermeyer from sr. Gem. 16.75. By ?. C. Hafner from Wil- helmine Kasten .25. By bookseller F. Dette from ?. B. .30. By F. Penningroth in Red Bud, Ill, 5.00. By ?. Hanser in St. Louis from Dr. Sienknecht 5.00. By ?. G. Wangerin, wedding coll. at H. Brinkmeier, 9.25. By ?. Bartels, wedding coll. at Joh. Gockel, 6.20. By ?. Gräbner from Mrs. Marie Bürmann 2.50. By Kassirer H.

\*) Da" Directorium we" responsible for the recording of these receipts bet the Synod. D. R.

H. Meyer from the Westl. District 38.80. By Mrs. Ernstir Will 1.00. Mrs. Wittwe Marie Bartmann .50. N. N. .50. H. S. 1.00. By Kassirer Grahl from the Middle District 90.09. By? Ottmann from the Frauenverein sr. Gem. 10.00. By teacher Krauß, thank offering for recovery of N. N. in Lake Creek, Mo., 5.00. By? Stöckhardt of Böckler Sr. from Seneca Co., Mo., 10.00 and of Tiemeier Jr. from St. Louis 5.00. By Kassirer E. F. W. Meier 131.88. By the same from I. Schmeiser 35.00 as rent for 1883 of the 10 acres of land bet Burlington, Iowa. By the Wai- senvater G. Greb from P. Franke 1.00, from the orphanage box.55, from some members of the Verwaltungsrath 3.00. (Summa K681.76.)

(Conclusion follows.)

y 15, 1884, C. C. E. Brandt. 8tiatiou 81st Louis, Llo.

### To the seminar household in Springfield:

From the community of Mr. P. Drögemüller in Arenzville, Ill, a box containing 3 hams, 9 shoulders and 4 sides of bacon. From the parish of Mr. P. Buszin in Meredosia, Ill, 2 barrels of meat, containing 2 hams, 5 shoulders and 4 sides of bacon; also: 27 doz. Eggs u. 3 Galt. lard. From the comm. of Mr. P. Bötticher in Mount Pulaski, Ill, 2 barrels of meat, containing 11 shoulders, 6 hams, 7 sides, 22 sacks of potatoes; also: 3 sacks of flour & 4 sacks of potatoes.

Heartfelt thanks to the dear donors Helene Pfau.

(Delayed.)

Received for the needy in my parish: By Mr. P. Niethammer from his parish in La Porte, Ind., K64.25; by the same from Mr. Gottfried Fritz that. 25.00. By Mr. P. Traug. Thieme from Mr. W. Schaper 1.00; by Mr. P. F. W. Heinke in Bauer, Iowa, 3.00.

Heartfelt thanks and God's rich blessings to the kind givers!

Cincinnati.

Alex. Broemer.

One or more shares were donated to my congregation by the following gentlemen: John Hertlein 4 shares; Matthias Schnaible 1; H. Horstmann 1; N. N. H5.50; Mr. Knosp 2; A. Hoff 1; Fr. Scbepmann 1; C. Fink 2; A. Burkhardt 1; F. Wiümann 1; W. Möller 1; G. Schepmann sen. 1; H. L. Franz 1; H. Wolstermann 1; E. Rullmann 1; H. C. Zutter- meister2; M. Rupprecht 1.

Thank you very much!

Cincinnati in July 1884.

A. Broemer.

Ab" The report of Mr. C. H. Bayer and the receipt of Mr. C. D. Strudel will follow in the next issue.

## New printed matter

**Short memorial of the former Mr. Gottlieb Fr. Burkhardt sen. of Boston, Mass.,** dedicated to the comfort of his wife and to the blessed memory and imitation of his dear children by Pastor C. J O. Hanser, together with funeral oration by Rev. A. Biewends. St. Louis, Mo. Printers of the Lutheran Concordia Publishing House. 1884.

This short sketch of his life has first of all the purpose to serve the surviving loved ones of the deceased for a blessed remembrance, but at the same time it is of such a nature that no Christian can read it without being edified by it, strengthened in faith and inspired to love Christ and his neighbor. The dear blessed Burkhardt was not only richly blessed by God in earthly goods, but also in a profession which, more than many others, was full of heavy temptations to serve the world. In both relationships, however, he proved to be a faithful steward by God's grace. The rich and the poor will therefore find what is good for their souls in the truthful picture of his life, drawn with heartfelt love, which Father Hanser has sketched out; the rich will see from it how it is well possible with God that the rich also enter the kingdom of God; the poor, however, will see that the happiness of the rich does not consist in his wealth, but in the right use of it, which is often more difficult with wealth than with poverty. May many reach for these sheets of blessed memory! Available from Concordia-Verlag against postage of 2 cents. W. [Walther]

## Changed addresses:

R "v. 4. ül. Luolller, 1212 Illi88iou 81r., 8un k'runeisoo, Orll.  
Rev. O. Oloeter, surr., ^Vol8e2t, Leackw Oo., Dak.  
Rov. O. 111. ool8oll, HouAlanck, Oo., Ivck.  
Rev. O. R08 "nrv1llk6l, Leilln, Oreen llullo Oo., Wi8.  
>V. k'. Servant, 3607 Llooin 8br., OllieaZo, Ill.  
8. donimer, 713 IV. Du^ 81r., 8oubll Lenck, Inck.  
IV. Hurlloell, Box 536, llonroe, Llioll.  
Han8 <1. Hei86, 8ox 876, 1Vktu8uu, llarulllon Oo., 1Vi8.  
D. LluuUer, Lox 381, Ockellolt, 8ne 6,o., Iowa.  
4. card licker, 2121 b'oncl cku Due ^V6., LUlrvuullee, IVIs.

The "Lutheran" is published twice a month for the annual subserig-i tionprei" of one dollar for out-of-town subscribers, who have to pay the same in advance. Where the same is brought in by carriers, subscribers have to pay you 2b harvest" Trägrlvhn rrra.

To Germany, the "Lutheran" is sent by mail, postage paid, for tl.25 "er- sandt.

Only the letters containing information for "da" sheet are sent to the editorial office, but all other letters containing "business", orders, cancellations, money, etc. are sent under the address: "I,utl>. Donooräm publishing house" <bl. O. üurtkel, ^xeut), Dörner ok Llituii Street L InMnnu Venus, 8t. Louis, "lv, to be sent to. - In Germany, this" sheet,u beziehe" from Heinrich I. Raum"". 36 Pimaische Street, Dre "den.

Lnt^reck sä tiw?ost Olüee sä 8t. Louis, Llo., "s seconck-eiass matter.

## Volume 40, St. Louis, Mon. 15 August 1884. No. 16.

### A chapter on the removal and transfer of preachers.

(Continued.)

If the preacher of a congregation receives a calling from another congregation, this alone is not proof that God Himself called him away, even if the preacher himself did not do the least to receive the calling. The calling away can also only be a temptation permitted by God, whether the preacher is faithful to his congregation and does not seek his own in his ministry, but has God's honor and the salvation of souls in mind. It is true that the election and calling of a congregation, which has the right to elect and call, is always divine in itself, for it is the exercise of a divine right to which the congregations are entitled. However, a congregation can make a mistake in the choice of the person it appoints. Unfortunately, this does not happen very seldom. All too often, congregations, in their embarrassment, send a preacher for appointment who is obviously more suitable and necessary in the place where he already stands than in their own. For example, it has happened repeatedly even among us that congregations have sent a delegation to a traveling preacher after he had barely begun his important work, and have led him into severe temptation, among other things by promising him a higher salary and by presenting him with more pleasant circumstances in which he would be able to work for them, to which temptation some have actually succumbed. This is quite wrong. Just consider the following. Being a good traveling preacher requires gifts that not many young men have and that are not necessary for every local pastor. Therefore, only those young men are chosen as traveling preachers who are believed to be gifted by God with the special gifts of body and spirit necessary for this purpose. Thereupon they are often promoted to their posts at no small cost, provided with the necessary equipment and maintained, and this from a treasury, which is financed solely by voluntary charitable gifts from the poor.

and rich people. In addition, even the one who is gifted as a traveling preacher before others must first gain a lot of experience before he becomes quite capable and skilled for his difficult ministry. Is it not therefore very wrong for a congregation to disregard all this, but only to think of how it can be quickly provided for again, and therefore to give the first best traveling preacher or missionary a vocation? Is this not a sin against the spread of the kingdom of God and against the charitable donors who, out of love for the kingdom of God, often contribute abundantly from their own poverty to the so-called inner mission? When the kind givers see that they have made the often heavy sacrifice of their abundant contributions to the mission entirely in vain, because a congregation calls away from his blessed work a suitable traveling preacher or missionary who has been equipped and employed at great expense, and thereby causes that which, I say, if the dear donors see this, is it to be wondered at if they withdraw their hand, and if in this way the glorious and so necessary work of the inner mission comes to ruin, or is of very little success through our fault? How, dear churches, is the inner mission a useless and unnecessary work? - Well then, let us spend it! - But if the opposite is the case - and who, if he is a Christian, can deny this? - oh, then let us stop tempting our traveling preachers or missionaries and calling them away from their field after they have hardly begun to cultivate it! But you, dear traveling preachers, who have put your hand to the plow, do not look back at the first temptation, but continue confidently and cheerfully in the work of the Lord, which you have been commanded to do. Remember, your ministry has been made possible by many precious mites in the sight of God, and as you go out to seek out the scattered sheep of Christ, threatened with spiritual desolation, to feed them in the green pastures of the gospel, the prayers of all the true children of God follow you. If this is not reason enough for you, not to leave your post until there is no doubt that it is not the counsel of men but God, the Lord of the harvest himself, who is calling you away? Your job is indeed a difficult one, but are you not also among those to whom the Lord calls out: "You have made me work in your sins, and have given me trouble in your iniquities"? (Isa. 43:24.) Do you not therefore owe it to the Lord, who has bought you so dearly, to offer yourselves to Him again? And did He not also forbid you to repay Him abundantly in time and eternity for what you do and suffer for the sake of His name and kingdom? O, then, let it be said to you what our church sings:

Who wants to tire here,

Who looks at the goal, There is joy. Be prepared for battle, and eternity will crown you.

Some Christians, even good Christians, think that in the physical realm the saying is true: "Each one does not look at his own, but at the other's" (Phil. 2:4); but in the spiritual realm it is right to think more of oneself than of one's neighbor. But these are absolutely wrong principles. Even if one violates the love of one's neighbor in spiritual matters, one sins; for God's word calls to Christians without any qualification: "Let all your things be done in love." (1 Cor. 16, L4.) Those Christians and those congregations who do not desire anything in spiritual matters if it is contrary to love, God will therefore never let them lack what they need in spiritual matters.

To the question: "Does everyone have to follow the calling from one place to another?" the old experienced theologian Conrad Dannhauer therefore answers, among other things, as follows: "Here one must distinguish between temptation and calling, which latter becomes complete only through the concurrence of all things necessary for it: namely, if the one who calls has the right to call; if the one who is called is callable; if he is free from ties that bind him; if the calling is done in a holy way and without violation of the

divine commandment has been done, not to covet what is one's neighbor's." (1<sup>st</sup>iber cttñ8oi6lltia6. I, 750.)

The removal of a preacher to another congregation can only be considered a godly and godly move if the kingdom of God is benefited more by his transfer than by his remaining. If no benefit for the advancement of the kingdom of God is to be expected from a transfer, and if it is nevertheless carried out, then this is a manslaughter in God's affairs, on which God's pleasure and blessing cannot rest. If, however, a transfer does more harm, or as much harm, on one side as it does good on the other, then such a transfer, despite all the good it does on one side, is harmful, namely, it harms the kingdom of God in general. The mere distress in which a congregation finds itself is therefore no proof that its calling a preacher away from another congregation is a godly and godly one; for if a congregation is brought into as great or even greater distress by the calling away of its preacher than the distress of the one calling away is, then the word of the apostle applies, "It is not of the opinion that the others have rest, and ye tribulation; but that it may be alike." (2 Cor. 8:13.) Unfortunately, even among us there has repeatedly been a great lack in this regard. A congregation finally had a pastor, who soon won the love and confidence of all the members of the congregation, under whose administration the congregation soon, so to speak, recovered and began to flourish, in that the church, which until then had often been quite empty, was now filled every Sunday, those who until then had been indifferent were awakened to zeal in Christianity, and even those who until then had always been reluctant to do better were won over. In short, a pastor whose work was obviously crowned with rich blessings. But behold, another congregation that had become vacant heard about this preacher, who was so popular in his congregation, lusted after this beautiful gift, and so it immediately sent him a calling, without asking whether it would thereby disturb a blessed work of God and cause great harm. How? is that right? - Nevermore! - An ecclesiastical community in which such selfish and inconsiderate calling to and fro takes place cannot possibly prosper as a whole, and even the best congregations then lose the courage to ask God for good shepherds with right earnestness and to look for them with eagerness; for they then think: What good will it do us if we now also obtain a good preacher? No sooner do we have him than another one is found.

The above is of course not intended to assert that a congregation cannot in any case call a salaried traveling preacher or missionary. This would obviously be going too far. First of all, it goes without saying that a traveling preacher or missionary can seldom remain in this office forever, for which only younger, fit men are suitable. And secondly, it sometimes becomes apparent in a short time that the chosen traveling preacher or missionary is not at all the man he was thought to be, for he does not have the gifts which one had thought to discover in him and for the sake of which one had hired him; or God sends him a physical ailment which makes him unfit for the work of a traveling preacher or missionary. In these cases it is, of course, quite proper for a congregation to call him to another office over which he can still preside. congregation there to lure him away from us; but if a preacher is not as he should be, then we must keep him! A practice that bears such fruit cannot possibly be the right one.

Therefore, our Luther, among others, did not want to know anything about such a practice in the church government. Here is just one important example. When Napster Michael Bessler, pastor in Spreiten near Nuremberg, whom a wealthy Nuremberg woman named Margaretha had allowed to study at her expense, was called away to Nuremberg, the Spreiten congregation turned to Luther with the urgent request that he intercede for them so that their pastor, who had been a great blessing to them, would not be taken away again so soon. Luther wrote the following to the Nuremberg preacher Veit Dietrich on May 11, 1543: "Grace and peace in Christ! The council and congregation of Spreiten, where your Michael Bessler administers the ministry of the Word with the richest fruit and extraordinary popularity among his people, ask me, my dear Veit, in a letter quite piteously and almost with tears, that I write to you and ask you in their and my, yes, in Christ the Lord's name, that you take up this matter and intercede for them with Mrs. Margaretha, whom M. Michael, or to Mr. Hieronymus Baumgärtner, or whoever else the matter concerns, that they do not call away the aforementioned M. Michael. For it has cost them much to obtain him, and if he were to leave the young and tender plantation, the latter would become more annoying than the former. However, they have very important causes, which they will perhaps write to you themselves in more detail. But if the matter really is such that the Word and that congregation would be in danger if M. Michael were to leave, then I urge you, yes, the Lord Jesus Himself demands this of you, for whose tender little sheep there are to be cared for, that you obtain, as much as is always in your power, from Mr. Baumgärtner and Mrs. Margaretha that they wait until the work begun by N. Michael in the Spreiten congregation is firmly established. Yours know and acknowledge, although they have made great sacrifices for Michael, that nevertheless all Christians, and they too, are guilty of promoting Christ's glory, working and fighting against the devil, and caring for Christ's sheep and congregations. I have no doubt that you will do this faithfully." (S. Luther's Letters, collected by De Wette. V, 559. f.)

(Conclusion follows.)  
(Submitted by Dr. Sihler.)

## **Something about social democracy, communism and nihilism.**

(Conclusion.)

The apostasy from God's word and the Christian faith, which the devil has already brought about more over there than over here, is mass and horrible. The empty churches and the overcrowded penitentiaries, the horrible immorality of the people, even among the youth, provide the factual evidence for this. The anti-Christian and atheistic worldview in the men of the overthrow, that they are the teachers and leaders or the seduced people, respectively the workers, stems from this apostasy.

But where are the mighty witnesses of the divine word, who, in the manner of the prophets, would raise their voices like a trumpet and oppose the devil and his army, the children of wickedness, manfully and defensively, in order to snatch at least the healable from the river of destruction? They are not there; and it is part of the curse of the union that they are not there. For if there were still righteous Lutheran preachers of the old stuff over there, who, with proof of the spirit and the power of God's word, were able to proclaim it purely and loudly with the joyful opening of their mouths, then this terrible apostasy would hardly have broken so powerfully into the mass of the poor people.

The weak, unionist, emotional preachers, however, together with their helpers, the so-called "Inner Mission", are not capable of resisting the growing apostasy and successfully opposing the ever more powerful penetration of corruption in doctrine and life through oral and written testimony, and of creating space and validity for the biblical-Christian worldview again.

Also, these preachers, with their emotional listeners, hardly have the strength of faith to stand in earnest intercession as a wall between the wrath of God and the sinful people, as Moses did for Israel and Luther for Germany; for, as is well known, the latter testified that, as long as he lived, there should be no war in Germany for the sake of religion; which, however, arose immediately one year after his death.

But a second Luther is no longer to be expected. And why should God also send such a one, since in the writings of the first and last reformer powerful weapons and salutary remedies are already sufficiently available at the same time, in order to make also the non-paschal antichristianity of our days obvious in the shame of its nakedness and to cancel its corrupting effect in the healable ones thereby?

But where are the theologians and pastors over there, even in the Lutheran national churches, who are so familiar with Luther's writings, let alone familiar enough to take up this fight? In spite of all the pomp and circumstance with his name in mind, as has recently become apparent, the Lutheran spirit is nowhere to be seen, which, with the sword of the spirit, the word of God, according to Luther's process and example, opposed the antichristianism of our days and fought the good fight of faith victoriously. The fighting column of the old Lutheran witnesses and fighters is missing. What has happened here and there against the antichristianity of our time are vain outpost fights and weak skirmishes and skirmishes. But even if God, out of pure grace, raised up true and right spiritual sons of Luther as witnesses against the mass apostasy of the poor people from God's word and from the Christian faith and the antichristianity of the atheists and materialists and their offshoots, the men of subversion, flowing from it - how then?

First of all, will their exhortation and wake-up call to righteous "repentance toward God" by the trumpet sound of the demanding and cursing divine law, and their enticement to true "faith in Christ" by the grace-filled and comforting preaching of the gospel, work a similar conversion of the whole people as did then the preaching of the prophet Jonah to the inhabitants of Nineveh?

It's hard to think about that. These faithful witnesses

[123] **They** would have to console themselves with the prophets of the old covenant.

How dreadful and terrible were the threatened judgments of God, famine, sword and pestilence, against the apostate, idolatrous, hypocritical Israel, drowned in unrighteousness and worldly pleasures, from their mouths and writings! How sweet, lovely, comforting and heart-moving were not the lures of their gospel of the promised Son of God and David!

But there were always only a few individuals who repented and believed in Christ through God's Word and were converted to the God of their fathers and showed themselves to be spiritual children of Abraham. The mass of the people remained blinded and obdurate.

And it was similar for the dear apostles later with the "repentance and forgiveness of sins" they preached among Jews and Gentiles. Compared to the mass of the people, it was always only a small group that was converted from darkness to light, from the power of Satan to God. It was, is and remains, as Christ calls it, the small herd, which, however, will melt together more and more with the approach of the last day.

Because of the hardening of Israel before and after Christ, the terrible judgment of God on Jerusalem and the Jewish people took place twice, and the last time the scattering of them among all nations, without prophets, without comfort, without hope in the inner judgment of persistent hardening, except for "the election of the graces", i.e. the few individuals who were converted to Christ in the course of the centuries and still are.

Exactly the same success as the prophets and apostles would have those faithful Lutheran witnesses in Germany, if it pleased God to awaken them.

The severe punishment of God the year before last in the devastating floods and floodwaters on the Rhine and other rivers was also in vain, considered in terms of the masses. After the saving love had flooded the inhabitants of the Rhine with its gifts, as it were, nothing was to be seen or heard of the fact that the earnestness and goodness of God had led them to repentance. They ate and drank more than before and sang blasphemously:

"Alas, HErgott, give us daily bread And yearly a water-need."

Now it is certainly true that our Lord God, for the sake of Christ, shows even greater long-suffering in the new covenant than in the old, where he often very visibly and tangibly let the punishment soon follow the misdeed. But nevertheless, the following verse, which has been confirmed many times by the history of the world and the church, remains true and in constant force:

"God's mills grind slowly, but they grind very small.  
If he is slow, he can catch up with everything by being sharp."

For how would Germany fare if God did not raise up witnesses of prophetic spirit and power?

Hardly otherwise - because the devil has less and less time - than that that river of destruction would swell more and more, submerge, flood and devastate, the last dam, the standing armies, would also be broken by it and a horrible anarchy would flood everything.



Then it would also happen, if the dear last day would not strike sooner, which would put an end to all godless world being, that again Dagon would be thrown down from his pedestal, i.e. the new national idol, the German Empire, would be crushed and suffocated by other great powers; for our Lord God still sits in the regiment, punishes one nation by another and "gives the kingdoms of men to whom he wills".

What do we faithful German Lutherans have to do on this side of the sea, in view of the threatening future of our old fatherland? First of all, we have to humble ourselves sincerely before God for the sake of the misdeed of our people, with whom we are still intimately connected through language and custom. Then we must earnestly call upon God and ask him to continue to show his long-suffering to the German people and to awaken his gracious word once again over there in the aforementioned way to bring about a thorough repentance and true faith in Christ.

Finally, however, we have to take care of ourselves, to watch and pray, and to witness and fight with and according to God's word in our part, so that the antichristianity of our time outside the Pabst Church - because the devil has long legs and does not care about the Atlantic Ocean and has his apostles already here - does not also become in this country such a united, groundbreaking, malicious power and mass against the Lord and his anointed, as it is already the case over there.

### **To all the dear congregations of our Synod.**

Once again I have to come to you with a request and a big request at that. I just want to say it right away: It is twenty-six thousand dollars that I am asking for. "Well, that's terrible!" you may say. But don't let that scare you off. First of all, read carefully and calmly what all this money is for. I want to present this to you quite simply, without a lot of verbiage. Then the rest will already find itself.

There were 76 congregations this year that wanted to have a pastor from our seminaries, but only 40 were able to get one. And there were 46 congregations that asked for a school teacher, but only 21 got one. So, in total, 61 congregations went away empty-handed. No matter how much they asked, it was in vain. No one can give more than he has. And we did not have more. Isn't that sad? Maybe you were once one of the congregations that got nothing. You may have called a pastor or a teacher from another church, you may have sent away six or seven callers, but each time in vain. Wasn't that sad? Didn't some people grumble: "Why doesn't the synod train more pastors and teachers, so that each congregation can get what it needs? Surely the great synod could and should do that." - Quite right. That is also what the synod wants. At the last meeting we were all quite unanimous about this: we need and we want to acquire more preachers and teachers. "That was good," you surely said then, "now just start right away!" We want that, too. But this requires two things, and you must give them to us, dear congregations, otherwise we will get them nodded. First of all: young people. That is the main thing. Even if our institutions were as large as they are and the teaching in them were as good as it is, we would still not get a single pastor or schoolmaster if you did not send more young people here to study. Therefore, if you really want to put an end to the struggle for preachers and teachers, you must first of all examine your own sons. If he finds one of them who is God-fearing and can learn something, he must give him up. If he does not have a suitable one himself, but his neighbor has one, he must persuade his neighbor to give him up. If persuasion is not enough, because your neighbor is a poor man, he must reach into his pocket and help. Here every householder should seriously examine himself to see whether he has already done his duty in this matter. And whoever finds that up to now he has only seen to it that his sons help him earn something or earn something themselves, should truly be ashamed of himself, but also improve himself. It is just such people who are to blame for the fact that so many small, righteous congregations ask year after year for a pastor or teacher, and yet they cannot be helped. So, we must have more young people. That is the first thing.

But that is not all. The young people must now also have various things so that they can really learn something. But above all, they need a place where they can learn. But that is exactly what is lacking in our country. There is a lack of space. Not in St. Louis. That is finally taken care of, thank God! But it is even more lacking in Springfield, where most of our pastors are trained, and in Addison, where all those who are to become teachers are sent. There is a miserable lack of space there. If you read the report on the last general synod, which will soon be published, and if you even let those who have seen the two institutions tell you what they have seen with their eyes, you will be surprised that the thing has only gone so far. Everything there is packed to the rafters. Even the corridors are so densely packed with suitcases and beds that one has to squeeze through. The young people have to live, wash and learn their lessons in one and the same room. When classes begin, perhaps three times as many people crowd into the same room as were already there. Some bring their chairs with them and are happy if they can only find a place for them. That they would all be sitting at tables is not even a thought. Some must be content to sit half and half on a windowsill. Yes, I have seen that some could not even lean. They had to stand, holding their book with their left hand and writing in it with their right. And now even the dormitories! There are beds so close together that you can't put your hand between them, and sometimes even one bed over the other, just like in an emigrant ship. Most of you may have come over in steerage and will well remember what it looked like down there and what kind of air you had to breathe in. Well, you can stand it for a few weeks. But who would want to live like that for five or six years? Certainly none of you. But that's how our young people, especially in Springfield, but also in Addison, have had to live year and day. They have not grumbled and God has graciously protected them. Otherwise, the terrible

sten things happen. But now it is absolutely no longer possible. It would be trying God if we could change it, but we don't want to. All those who were present at the last synod realized this. We have to make more space, we have to build.

But because it would have been a bit much to build in both places as they were supposed to be built, and because we wanted to be completely free masters of the land in Springfield before we spent such a large sum on it, we agreed to create the necessary space in Addison first. And the dear people of Springfield were content to help themselves with a second board shack until it was their turn. But in Addison, we thought, we don't want to build a mere wooden shed that will only last a few years. That would be saving on the wrong end. No, we need to build a house that will stand for at least a couple of years, and that really has enough space. A brick building, however, as is necessary for the institution, costs, as the most reliable experts have calculated most accurately, \$21,000.00. Two apartments (of wood) for two teacher families together cost \$5000.00, and a plank walkway, so that teachers and students can come to church without having to wade through the dirt up to their knees and spoil their Sunday things, costs \$500.00. This is what the synod approved. Now you see what all that money is for.

Someone might say, "But how could you decide something like that? Do you think that the congregations have to pay for what you have decided? Do you think that when the synod gives orders, everyone has to pay what is imposed on him?" Oh no, we were not such great fools when we decided this. First of all, we knew the rights of the congregations a little. But then we were nothing but people from the congregations, no matter whether one of them was a pastor, teacher, farmer, businessman or worker. Finally, what we meant by our decision at the synod was nothing more than this: 1. we realize that these buildings are really necessary if our institutions are to exist. 2) We realize that it will cost so much if the buildings are to be reasonably durable. 3) We realize that we must do something righteous ourselves if the money is to be collected, and we want to do that. 4) When we get home, we want to make an effort so that all the people in our community will see what we see. And they certainly will, because they are not more stupid than we are. And then they will also do what we want to do, because they are not more stingy than we are. - So that was what we meant. And now we wait to see what you dear congregations say and do, you say: No! and do nothing, then of course nothing will come of it. If you say: Yes! then, according to old Missourian custom, the construction of the large building will not be started until two-thirds of the money has been paid in or signed. So you see, you are quite safe. The whole thing is up to you.

Well then, what do you say now?

"Yeah," someone might say, "it's not working now. We just built in St. Louis. We'll have to wait a few more years." Do you know how that strikes me? Much more foolish than what

said that rich man, Luc. 12. He was a fool, of course, because he thought he could keep his supply for many, many years. But he was not yet so foolish that he would have been angry because his field had borne so much that it did not go into his barns. He did not say, "Why is God coming to me now with a great harvest when it is not convenient for me to build? Now the grain may become what it wants. I do not build. He did not speak like that. Nor did he wait to see if someone else would build the barns for him. He was not such a fool. He knew it was his own business, just as it was not other people's, but his own advantage. No, as soon as he saw that there would be such a large harvest, he did not think twice and tore down the old barns and built bigger ones. - And now consider, what would we actually do if we did not want to build? God is giving us such a great blessing now as never before, giving us more young people for church and school ministry than ever before. Our barns are full. We do not have where to gather them (the new disciples). Do we really want to be grumpy now? Do we really want to say: But God should have had more insight, he should have waited until it was convenient for us to build? Is there really anyone among us who would say, "What do I care? What do I care about the educational institutions! I am provided for. Or shall we say: It will still be soon enough? And if not, the harvest of pastors and teachers that we can get now may become whatever we want; we do not want to build! Wouldn't we be much bigger fools than that rich man? Yes, what is more, would that not be shameful ingratitude for so much of God's goodness and faithfulness? Would we not be true hypocrites if we prayed every Sunday for more workers for the vineyard, but then did not want to accept them when they were really offered to us? and would God be wrong if he said: "Well; I can also put my blessing elsewhere. But you can wait a long time until I come to you again, you ingrates"?

Someone might say, "Yes, that would be true, if only we didn't want to. But we can't. There is not so much money among the people."- Dear, say anything you want for my sake; just not this. What? If some individual congregations can raise over \$100,000.00 for their church building, shouldn't a synod of about 1000 congregations with half a million souls be able to raise \$26,000.00 if they want to?!

Another says, for example, "But can't we perhaps build more efficiently after all?" Yes, we can, if we want to throw money away. Because we don't have the same opinion about this building as we do about St. Louis. Something should be built there that would also be beautiful. That is what you yourselves wanted. In Addison, however, there should only be something quite permanent. But

what you want to save on durability, you have to pay for three times later.

Still another may think to himself, "But we already know how this is going to go. First it is said ^26,000.00; but when it comes to paying, it has become \$40,000.00." To this I reply: "The building committee is most seriously bound not to go beyond the set sum in any case. You also have it high

and promised at great cost that they would not do so. And after the speeches that were made on that occasion in St. Louis, they will certainly be careful not to do it.

Another person might think: "Our print shop earns a lot of money. Couldn't we just dip into that till?" Answer: We can: It just won't do us any good. For first of all, all the teachers of our institutions and all those who are employed by the general synod, and there are quite a few of them, are maintained from this fund. In addition, this fund must usually be used to help out other funds that are lacking. So as much as one would take for this purpose here, so much one would have to pay into other funds for other purposes. And who would have to do that? We ourselves, of course. So what benefit would we have?

It is therefore the simplest, indeed the only thing that remains for us, and which is appropriate for such a large synod, that we bring together what is necessary ourselves, without any detours. How this is to be done is up to each congregation. It is usually best, however, if pastors and superintendents take the trouble to ask each individual for a donation or signature; if they also immediately send what they receive in cash or in signatures to the district treasurer and through him to the general treasurer, so that the building committee learns through the latter as early as possible that it may now begin. For much depends on this.

So now I ask you dear congregations all quite cordially and seriously, do not put the matter on the back burner, but discuss it immediately at your next meeting and then immediately get to work. It is true that there are many things for which you are being asked. But after the preservation of your own church and school system, the spreading of the gospel to others is without a doubt the first and most necessary thing. To both of these things belongs the preservation of our educational institutions. It is also true that, as one hears everywhere, there is little work and little income in the larger cities. But God's goodness is giving our fields a harvest right now, the likes of which we have not often had. Hopefully, this will soon revive trade and commerce in the cities as well. If our dear farmers set a good example, as they will certainly do now, the townspeople will soon follow.

Now let us all consider: If nothing comes of the construction, we will have to turn away many of the young people who, strangely enough, are streaming into our institutions right now and who, with God's blessing, could in a few years' time remedy the lack of preachers and teachers that now oppresses us. This will deter others. Year by year there will be fewer and fewer who still come forward. The pleading, complaining and tearing for teachers will become even more pitiful. And how great will be the number of unhappy children whom we could have helped to receive a Christian education, but who will now go wild and perhaps finally become heathens! How difficult this will be to answer for one day! But every single person who could have helped will have to answer for it!

But let us also consider on the other hand how much good in earthly things the good God has given us here and still gives us. Above all this

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[125] His dear gospel, by which the other gifts are made all the sweeter and more blessed. But he does all this really only out of pure grace for the sake of his dear Son, our Lord Jesus. Let us remember that he now grants this sweet joy in his Son and his Gospel to those who do not yet have it, and that he only gave us first so that we can remember the others and thus repay him a little for what he has done for us.

If each of us considers all these things just a little and does them immediately, everything that is necessary will soon be there. So let the matter be confidently committed to him who will give the will and the accomplishment. Amen. H. C. Swan.

## **To the ecclesiastical chronicle.**

### **I. America.**

**Community schools.** While over there in Holland really great and highly successful efforts are being made to establish and maintain Christian elementary schools in contrast to the religionless state schools, the parochial school system among the reformed Dutch of our country is in decline, to the great sorrow of those who are concerned about the preservation of a Dutch church system in America. Thus, in a recent private conversation, an outstanding member of a Dutch congregation expressed to us with sadness his conviction that before the end of a human age, the Dutch church with Dutch congregations and worship in the native language will have disappeared in America, and this because the congregational schools have already partly disappeared, and partly are in the process of disappearing; we German Lutherans, with our schools, are to be praised as fortunate. (Congregational Journal of the Wisconsin Synod.)

**Some Methodist congregations in** New York arranged for about 1000 of their children to fly on a steamer. Organs and pianos were taken along. Fifty children were baptized on the occasion of this flight!

**Negro Mission.** The last General Conference of the Methodist Church voted to raise half a million dollars for its "work among the colored people in the South as a jubilee offering." The "Apologist" writes: "An average gift of 33A cents per member will be necessary to secure the desired sum." - How if all our members contributed so much for our orthodox mission!

**The New York Bible Society** distributed 6,206 Bibles, Testaments and portions of the latter in one month. Of these, 1800 Bibles went to emigrants and 2,465 to sailors on ships and in churches.

**Papist blasphemy of Christ.** The Roman paper *The Freeman's Journal* writes: "Had Judas Iscariot!) gone to the holy mother of the God he betrayed, and with a contrite heart asked her intercession, he would not have been rejected!"

**Spiritualists.** According to the Banner of Light, there are 11 million spiritualists (people who believe they can communicate with the spirits of the dead).

### **II. foreign countries.**

**Saxon Free Church.** (Correspondence.) Chemnitz (Kingdom of Saxony), July 7. At present the "Synod of the Evangelical Lutheran Free Church of Saxony and elsewhere" is meeting here. On Wednesday, July 2, the same was opened by a service, in which the Reverend President, Pastor Willkomm from Planitz, held the sermon (soon to be published in the Free Church).

The doctrinal discussions of the Synod are based on the theses of Pastor Eikmeier from Steeden on the high priestly office of Christ for the morning sessions and on the same by Pastor Willkomm on the so important question of Bible revision for the afternoon sessions. We draw your attention in advance and especially to this excellent lecture, which will be of great value to all Lutherans of German tongue who love their old Luther Bible and would like to keep it. - Yesterday, as the Sunday of the Synod, was a real day of joy, the high point in the ecclesiastical community life of the small Synod here. There was almost nothing left of the otherwise so oppressive poverty of the synod in its external situation. The church, which was very spacious for local conditions, could hardly hold the large number of guests who had come from near and far. The morning sermon was held by Pastor Stallmann from Allendorf on the Sunday Gospel, on the basis of which he spoke about the commanded and forbidden judging. In the afternoon a mission feast was celebrated. At half past two the service began, in which Pastor Meyer from Crimmitschau held the sermon. He spoke about the mission and introduced 1) the mission king, 2) the mission people, 3) the mission field and 4) the mission work. After the end of this service, there was a break of one hour, and then the whole missionary assembly gathered again in the church, partly to listen to the reports of several pastors from the area of inner and outer missions, and partly to sing the praises of the Lord in powerful songs of joy, which rushed forth under the accompaniment of the trombone (as in the morning). As far as the reports of the pastors are concerned, Pastor Brunn from Steeden spoke first about the blessed work of the Inner Mission in North America, in which this noble man himself has already been working for so many years by sending out disciples and is still cooperating. Pastor Willkomm then shared some of his own experiences as a former missionary to the heathen, especially about the superstition that is so terribly powerful among the heathen and about the necessity of sending missionaries to them, because they cannot come and get the gospel for themselves. Furthermore, Pastor Eikmeier from Steeden spoke about the Negro people and their history and the present Negro mission, referring to the Psalm passage: "Mohrenland will stretch out its hands to God. A lecture by Pastor Kern had to be dispensed with due to lack of time. It was like a meal at which many dishes are served. The good God had been a very generous host, and also for the digestion of His spiritual food, stopping and rest is necessary. The final prayer was said by Pastor Hübener from Dresden. In the evening, a large part of the guests united in the garden of Mr. Kühnert, which had been kindly made available. - It should be noted that on this day, as so often here, the intimate community of faith and confession, which the Saxon Free Church enjoys with the Missouri Synod by the grace of God, was much remembered. May the Lord preserve and strengthen it and build His kingdom everywhere until He Himself comes to complete it.

### **Ambition the mother of all heresies.**

The prophet says, "Test me, O Lord, and try me; purify my kidneys and my heart," as if to say, "The doctrine is pure, and the word and the preaching are not lacking; so is the heart also right. But even so I still feel the evil of the flesh.

There is vain honor, evil desire, hatred and envy in my flesh, but especially that this subtle poison, namely ambition, is involved, by which sin those who have grasped God's word pure often stumble. And from this sin all heresies originate, ambition is a mother of all heresies and sects, that one goes out and does not let it suffice that he lives in the common crowd, but he wants to be something special. That's how one secretly gets off track, so that one doesn't notice it. Against this secret mischievousness one must pray daily that God will suppress one's own honor, as St. Paul also says: One should precede the other with reverence; as if he should say: It is natural that the old ass always wants to have his hand in the sode. When a man is enlightened or can speak of God and the Lord Christ, he wants to be something from the beginning, so that all the world says: Yes, this is a man who can do it, he is learned, is a nobleman 2c. So the little cat can adorn itself finely, and soon faith and the divine word fall away. We cannot sufficiently defend ourselves against this shameful vice. Other vices of the flesh are so gross that we feel them; but this little piece can always adorn itself with God's honor and as if it had God's word for itself. But behind the mischievousness there is hidden honor. Therefore David says, "Test me," as if to say, "Attack me, make me suffer, put me to shame and persecution, cross and hardship. All the prophets have prayed against this mischievousness. This testing and trying is to send him temptation, lest he rise up; as St. Paul also says to the Corinthians in the other epistle, that a stake was thrust into his flesh, an angel of Satan beating him daily with fists, lest he exalt himself in the glorious revelation when he was raptured into the third heaven. St. Paul had a pure faith; nevertheless, he was afraid of this vice. Therefore God must hang a shillelagh on the dog's neck and subdue him. (Luther on Ps. 26, 2. E. A. 39, 113.)

### **An Alms Story.**

G. F. Kirsch tells the following pretty story in his "Anecdotes for Christians". A young Christian-minded count was once approached by a poor old man for alms. The count immediately reaches into his pocket to see if he has any change with him, and now, pulling his hand out of his pocket, says: "I am sorry, my dear man, I have nothing with me." But suddenly he comes to his senses, takes out a thaler and says: "I was wrong, my friend; whoever has such a coin must not say, 'I have nothing.

### **Short sayings.**

He who dies before he dies does not die when he dies.

Zinc Count.

2 Bernard says: A slanderer and a man who likes to listen to slanderers, of the two each has a devil: the one on the tongue, the other in the ear.  
Luther. X, 1141.

He who is chosen for the kingdom of heaven. The thistle and the thorn prick him daily.

P. E. Wider.

4. do not worry and fret too much; what God wants to happen does happen.

The same.

### How far a believing Christian is holy.

If you say that you are holy of yourself, you are proud; again, if you do not call yourself holy as a believer in Christ and his member, you are ungrateful. Therefore, that you may be neither proud nor ungrateful, say to your God, I am holy because you have justified me, because I have received, not because I have had, because you have given, not because I have acquired. Augustine.

Christians must strive to have their faith properly rooted and grounded, and so tried and proven that it stands firm and can overcome the shocks and storms of terror. Otherwise, your glory and security will soon fade away and vanish like the smoke in the air; and it will not do for you to rely on it, thinking (as the sophists also teach) that if you have but a speck of grace and faith, that is enough for salvation; but consider yourself well, if you have no more than such a speck, and let it lie in the ashes, lest the devil be there and pour a pail of water into it, and your faith and everything perish."

Luther, IX, 1309.

### Death notice.

Once again, God the Lord has called a servant of His Church away from work and brought him to eternal blessed rest. - My dear nephew, Pastor Christian Markworth, was visiting here in Watertown with his wife and two youngest children.

On Friday morning, August 1, he wanted to start his journey home and was already at the depot to board the waiting train. Then, before the eyes of his family and two brothers and sisters who were escorting him, he suddenly fell down, struck by the heartbeat, sighed and gasped, and immediately gave up his spirit. - For 18 years, for a long time, he served the church with great faithfulness in seven, even if in part only small congregations, with a rare sacrifice, often under very difficult circumstances and with much groaning. His body was laid to rest here in Watertown, where his parents live, on the parish graveyard on August 5. The attendance was great. Many pastors and a large number of parishioners of the deceased were also present. The funeral sermon in the church was held by Pastor Kühle about Matth. 25, 24, and at the grave Pastor Osterhus spoke about Joh 13, 7. Our dear Markworth became 41 years, 9 months and 22 days old and leaves behind a widow with 8 children, who stood crying at the grave. God will be their comforter.

C. Punishments.

On the evening of July 23, Mr. C. F. A. Schroeder, teacher, at the age of 35 years 10 months, passed away gently in the Lord at Moltke, Sibley Co, Minn, and was buried Friday July 25. He served parochial schools with great zeal in Wisconsin, later in St. Paul, Moltke and lastly in Mountville, Sibley Co, Minn. Suffering from consumption, he had to give up the wonderful profession of a teacher last year. By purchasing a farm, he hoped to find a suitable occupation and a livelihood for his family. However, since May of this year, his strength decreased visibly and he was incapable of any work. He and those around him saw the end of his life approaching. He said goodbye to his deeply saddened wife and his five children, aged from 3 months to 10 years, with the words: "Behold, I die, and God will be with you." For himself, however, he sent the daily petition to God, "My God, I beseech you by Christ's blood, only make it well with my end." At his funeral, the pastors I. Frey and Chr. Fr. Hilpert spoke. In view of his poor family, his early death is extremely painful; but good for him, he has "kept the faith" and can now praise God for that which no eye has seen and no ear has heard and which has not entered the heart of any man, which God has prepared for those who love him.

### Ordinations and introductions.

On the 7th Sunday after Trin., Mr. Candidate Hermann Brauer was ordained by the undersigned with the assistance of the kk. A. and C. Brauer and inducted into his congregation at Niles, Ill. E. A. Brauer.

Address: Uev. 8th Lrauer, Kilos, 6oolr 6c>., Ill.

On the first Sunday after Trinity, Candidate C. August Kaumeier was ordained and inducted by the undersigned in his congregation at Logan, O., by order of Praeses Brand, with the assistance of Father H. Rauh.

H. Henkel.

Address: Rov. 6. Kaumeier, I,oZan, 0.

On the 7th Sunday after Trin. Mr. Candidate R. Jank, called from the congregations at Town Bear Creek, Union and Manawa, Waupaca Co., Wis. was ordained and inducted by the undersigned by order of Mr. President C. Strafen, assisted by Mr. P. H. I. Fuhrmann.

I. I. Walker.

Address: Rev. R. 4anlr,

Kioiolsou P. 0., Waupaca 6o., Wis.

Candidate Bernhard Mohr was ordained and introduced as assistant preacher to the latter on the 8th Sunday after Trinity by order of President I. P. Beyer, assisted by Father Cl. Stürken.

C. H. F. Frincke.

Address: Rev. L. Llodr,  
12 8. oaroluue 8tr., LaUuiuoec, Liel.

Mr. I. H. B. Keller, candidate for the sacred office of preaching, of the Lutheran St. John's congregation in and around Palmer, Washington Co., Kansas, as a preacher and pastor, was ordained by order of Mr. President Biltz on the 8th Sunday after Trinity and inducted into his office.

F. I- Th. Jungck.

Address: liev. 4. 8. L. Keller,  
Lox 66, calmer, WastnuAon 6o., Kansas.

On the 8th Sunday after Trinity, Candidate I. H. Wesel was ordained and inducted by order of the Presidium of the Middle District in the Lutheran St. Paul's Parish at Pomeroy, O.. C. Dreyer.

Address: Uev. "I. 8. wckcl, komero", 0.

On the 8th Sunday after Trinity, Candidate H. Kühle was ordained and introduced by the undersigned on behalf of President Schmidt in his congregation in Alpen, Mich. H. Stute.

Address: Rev. 8. Kuccüle, ^Ipeua, ^Ipcua Oc>., Alicü.

Candidate E. Kirchner was ordained by the undersigned on the 9th Sunday after Trinity, August 10, by order of President Wunder in Matteson, Cook Co, Ill, assisted by Fr. B. Burfeind.

On behalf of the Presidium of the Wisconsin District, Mr. P. I. G. Rosenwinkel was introduced to the congregation at Berlin on the 7th Sunday after Trin. by

H. W. Leßmann.

Address: Rev. 4. 8. roscuwiulrel,

Lerllll, Oreeu 8alre 6c>., Wis.

Mr. P. Ed. Heinicke, hitherto of Marquette, Mich. having accepted the call of Trinity Parish at Town Merrit, Bay Co., Mich. was introduced there by order of Mr. I. Schmidt, President, on the 4th Sunday after Trin. I. H. P. P arten felder.

Address: Rev. Lck. Heinicke, Lox 1744, La^ 6ltx, Llicli.

By order of Praeses Clöter, on the 6th Sunday after Trin. P. I. C. H. Martin was installed in his congregation at Town Waltham, Minn. A. Dubberstein.

Address: Rev. 4. 6. 8. Llartiu,

Lrorvnsäale, Llorver 6o., Lliuu.

In accordance with the order received, the undersigned introduced Father H. T. Gotsch to his new congregation at Bielefeld, Hoagland, Allen Co, Ind. on the 8th Sunday after Trinity.

F. Sugar.

In accordance with the commission received, Mr. 8. H. Gläß was introduced to his new congregation in Warren Township, Bremer Co., Iowa, on the 8th Sunday after Trinity, assisted by Mr. P . G. Mezger, byTh. Händschke.

Address: Rev. 8. LUaess,  
Lox 698, Waverl^, Lrcrucr 6o., Iorva.

Mr. P. A. Alexander was introduced to the Immanuel Lutheran congregation in Strawberry Township, Washington Co., Kansas, on the 3rd Sunday after Trin. by order of Mr. President Biltz. F. I. Th. Jungck.

Address: Rev. Alexander,

OÜttou, WasüiuZtou 6o., Kansas.



On the 9th Sunday after Trin. by order of the Lord Praeses Wunder Mr. P. L. I. Gehrman was introduced to his "new" congregation in Burton Township, Adams Co, Ill, by A. Willner.

Address: Uov. U. Oolirmunn, Lurtou, -Vciums Oo., III.

### Church dedications.

On the first Sunday after Trin. the church of the rural parish branched off from Bay City at Town Merrit, Bay Co., Mich. was dedicated to the service of the Triune God. Preachers were in the forenoon undersigned, in the afternoon Mr. k. F. Sievers "ou. The church is a beautiful frame building with a tower and nicely furnished inside. It holds about 300 people. I. H. P. Partenfelder.

The Immanuel congregation on Blue Creek, Uork Co., Nebr. dedicated their newly built church to the service of the Triune God on the 2nd Sunday after Trin. G. Endres.

On the Feast of Trinity, St. Paul's Lutheran Church in Fairmont, Minn. was dedicated, a frame building 26X50. The festival preachers were Messrs. UU. K. F. Schulze and Grabar- kewitz. The dedicatory prayer was said by H. I. Müller.

On the 7th Sunday after Trinity, the Lutheran congregation in Webster County, Nebr. dedicated their church, a frame building, 20X36, to the service of the Triune God. U. A. Baumhöfener preached in the morning, C. Schubkegel. in the afternoon.

On the 5th Sunday after Trinity, the Lutheran Trinity congregation in Traverse City, Mich., dedicated their church (a frame building, 28X40) to the service of the Triune God. The festival preachers were U. H. Bruß and the undersigned in German, the latter also in English.

M. H. Feddersen.

On the 5tcn Sunday after Trin. the Lutheran Jmma- nuelsgemeinde near Wayne, Dixon Co., Nebr. celebrated their newly built church to the service of the Triune God. The festival preachers were Messrs. UU. A. Hofius and Wm. Oetting. The dedicatory prayer was said by W. G. Bullinger.

### Mission Festivals.

On the 6th Sunday after Trinity, the congregations of Leland and Good Harbor, Mich. celebrated a mission feast. M. H. Feddersen preached in the morning, and the undersigned in the afternoon. Collecte G21.00. H. Bruß.

On the 5th Sunday after Trinity, the Lutheran Christ Church in Bloomfield, Wis. celebrated this year's mission festival. The festival preachers were Messrs. UU. M. Claus, I. Schütte, I. Sauer, Ch. Markworth. The collecte was P83.04.

C. Dam.

On the 7tcn Sunday after Trinity, my congregation in Josco, Waseca Co, Minn, celebrated its annual mission feast with the Zahn congregation. Preaching in the morning were the UU. K. Schulze and H. Sprengeler, in the afternoon M. Heyer. U. Zahn gave a lecture. The collection amounted to K54.65.

I. Schulenburg.

On the 4th Sunday after Trinity, the congregation at Town Utica, Winona Co, Minn, celebrated their annual mission feast. Field preachers: U. C. Nickels and U. F. W. Lange. Collecte: K37.50. I. I. Bernthal.

On the 6th Sunday after Trinity, the congregations of Rochester and Potsdam, Minn. celebrated their first joint mission festival. Festival preachers: C. Maurer, C. Nickels, M. Stülpnagel and I. I. Bernthal. Collecte before deduction of expenses: \$46.00. I. I. Bernthal.

On the 8th Sunday after Trin. the congregation in Cale- donia Township, O'Bricn Co., Iowa, celebrated their mission feast. Festival preachers were the UU. Guelker of Aurclia and Hesse of Pattersonville. Collecte P21.30, two-thirds of which was designated for Inner Mission in Iowa, the nest for Negro Mission.

E. Zürrer.

On the 8th Sunday after Trin. the congregations at Al- gonquin, Dundee, Elgin, Huntley, Woodstock, McHenry and Crystal Lake celebrated their community mission feast. Fcstprodiger were the UU. C. Stecge and L. v. Schenck. The collecte with surplus for the railroad train was about \$220.00.

K. Schmidt.

### Announcement.

Mr. P. Siggler, educated in the teacher's seminary in Münsin- gen, with a good report from I?. Gräber, in whose congregation he has been a member for a year, wishes to enter the teaching ministry of our synod and is therefore seeking a colloquium. I. P. Beyer, President.

## [127] Choice display.

Notice is hereby given that Mr. Lebrer I. L. Backhaus of Chicago, Ill., has been finally elected by an absolute majority of votes to be the seventh professor at our school teachers' seminary at Addison, Ill.

C. F. W. Walther, Secr. of the Electoral College.

### The new academic year

will begin - according to the decision of the synod - in all synodal educational institutions on Thursday, August 28.

### Addresses for the calendar 1885

should be sent immediately to the publisher below. It is urgently requested to indicate at the **same time** whether in the parish or school office, and to which synod it belongs.

**Luth. Concordia Publishing House.**

### Conference - Displays.

The Southwest Indiana Districts Conference will meet, w. G., August 27-29, at 1\*. Mohr in Warrenton. A joder may report the time of his arrival so that he may be met at the station. I. G. Hafner.

The Pastoral Conference of Southeast Missouri (resp. Missouri) meets at the parish of Father Gräbner at St. Charles, Mo. from October 9 to 13 - Subject of doctrinal discussions: The meaning of the word "grace" in the article of justification and beatification. - Immediate registration requested. I. A. Mayer, Secr.

The Northern Nebraska Pastoral Conference is holding, s. G. w., its sessions September 2-8 at Norfolk, Nebr. - Subject of doctrinal proceedings: Of Sin, according to Dietrich's Catechism, fr. 128- 133.

One reports immediately to the pastor locsi! Ad. Ber g t.

Central-Illinois Districtsconfrenz August 20-26 in Peoria. I. H aakc.

The Eastern Michigan Specialconference will meet, God willing, at St. Clair on September 2 and 3 at the home of Mr. k. H. W. Schroeder. - Registrations are requested.

E. Lohrmann.

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### Entered the coffee of the Illinois - District:

For the synod treasury: Pentecostal and communion collectcs from U. Schröder's congregation in South Litchfield Ä10.25. From I'. Döderlein's congreg. in Homewood 15.50. 1'. Mariens' Gem. in Danville 13.00. Contribution of Teacher Steinbach in Chicago 2.00. I Ottmann's Gem. in Collinsville 3.15. (P. \$43.90.)

On the new building in St. Louis: By U. Succop in Chicago by I. Künn 10.00.

For the new building in Addison: Abendm.-Coll. by?. Frejes Gem. in Champaign 4.64.

For inner mission: By U. Brueggemann, part of mission festival coll. at Willow Springs 10.00 and surplus of boat trip from comm. at Lemont 10.00. By I Miracle at Chicago by F. Frank 3.00. By I Kulm at Belleville by Mrs. C. G. .25, Mrs. C. S. .50, C. B. 1.00. I Ottmann's comm. at Collinsville 2.40. (p. \$27.15.)

For heathen mission: By U. Heumann in Farina, Theil. of boll. in a mission hour, 5.00.

For Negro Mission: By I Heumann in Farina, part of coll. in a missionary lesson, 5.05. By I Brueggemann, part of mission seoU. in Willow Springs, 10.00. By U. Miracle in Chicago by F. Frank 2.00. (Summa H17.05.)

For Jewish Mission: By I Heumann in Farina by H. Hollinann 1.00, N. N. 1.00. By I Schroeder in South Litchfield by Mrs. N. 1.00. Evening Coll. by I Lewcrenz' Gem. in Effingbam 8.65. By U. Brueggemann, Theil der Miss.Coll. in Willow Springs, 10.00. By I Succop m Chicago by Mrs. W. Meyne 5.00, F. Dabelstein 2.00. By I Great in Harlem by F. L. White 1.00. By I Bold in Belleville by Mrs. Cath. Shame! .50. (S. T30.15.)

For emigrant mission: By I Brueggemann, part of the Miss. coll. in Willow Springs, 6.27 and surplus of the boat trip from the comm. in Lemont 4.75. (S. -dl1.02.)

For the Laundromat in Springfield: By Me Bold in Belleville by Mrs. C. G. .25.

For poor students in Springfield: U. Ottmann's church in Collinsville Oct. 3.

For poor students in Fort Wayne: Youth & Young Women's Association in Addison for W. Baths 5.00.

For poor students in Addison: I Döderleins Gem. in Homewood 9.08.

For debt payment in Milwaukee: I Schroeder's comm. in South Litchfield 29.00.

For salaries of professors in Milwaukee: I Schroeder's Gem. in South Litchfield 7.75. By U. Brueggemann in Willow Springs from his Trinity Gcm. 8.80. (SEE H16.55.)

For the Progymnasium in Milwaukee: By Ich Detzer in Eranston, ges. at the children's festival the. 13.15.

For the Milwaukee Building Fund: Through Me Miracles in Chicago by H. Klahre, C. Nedieske u. C. F. Wolff 10.00 each, A. Maschr 5.00, I. Dörfler 3.00, F. Steinfurtb, F. Schröder 2.00 each, I. Schröder, I. Karus, I. Kruse, C. Schwandt, A.

Loitz, F. Deffow, G. Bäßler 1.00 each, H. Schultz 25.00, C. F. Baseler 15.00. By? Eißfeldt in South Chicago from H. Wüstenfeld 2.00. By P. Engelbrecht in Chicago from Mrs. H. Schulz 1.00, X. Y. 15.00, N. N. 1.00. (S. G108.00.)  
For the widow's fund: Teacher Möller in Rock Island 4.00.  
For the deaf and dumb: Mrs. ? Bold in Belleville 5.00. Teacher Paul's student in Chicago 8.00. (p. \$13.00.)  
Addison, Ill, Aug. 1, 1884. H. Bartling, Kassirer.

#### **Incoming to the Middle District Coffee:**

For seminary construction: From Fr. Michael's congregation at Fort Wayne K11.00. Fr. Diemer's congregation in Peru 6.26. From? Evers' congregation in Bingen 1.00. Fr. M. by Fr. Brakhage 3.00. (Summa \$21.26.)  
For flooded: By Kassirer Bartling in Addison 6.00.  
For the congreg. in Kansas City, Mo.: Bro. Schumm Sr. 1.00. Mrs. B. in Neu-Dettelsau 2.00. Bro. Thiemes Petrige- meinde 3.70. By the same of Mrs. Julie Schaper 1.00. (S. H7.70.)  
For the comm. at Rochester, N. A.: Fr. Schumm Sr. 1.00. From the floodplain at Fort Wayne 2.50. (p. K3.50.1)  
For the community in Columbus, O.: Ernst's Gem. in Euclid 8.71. P. Werfelmann's Gem. in Neu-Dettelsau 12.00. k. Rupprecht's Gem. in North Dover 10.00. (p. K30.71^)  
For the Davenport, Iowa comm. Dr. Sihler's Fort Wayne comm. 69.81.  
For Emigr. Mission in New York: part of mission festcoll. in Columbus, Ind. 18.00. part of mission festcoll. of. Kendallville and vicinity, 6.00. Fr. Heintz's church at Crown Point, 2.00. (p. K26.00.)  
For the emigrant mission in Baltimore: part of the mission festcollecte from Kendallville and surrounding area 5.00. From Fr. Heintz' congregation in Crown Point 1.00. Fr. Evers' congregation in Bingen 4.40. (p. S10.40.)  
To household in Springfield: wedding collecte at H. Marhenke by?. floor 14.25.  
For poor students in Fort Wayne: 1) general: from k. Heintz's Gem. in Crown Point 2.00; 2) for O. Dubpernell: ? Hitler's Gem. in Minden 7.60; 3) for La Porter: wedding coll. at H. Kräb in Bingen 13.83, bet D. Scheumann there 15.73. (p. \$39.16.)  
For inner mission: Fr. Schmidt's church in Indianapolis 35.17. Part of the mission feast tax in Columbus, Ind, 37.00. Wittwe Fricke in Fort Wayne 10.00. From the missionary fund of the church Dr. Sicher's 15.00. A quarter of the missionary festival coll. of Kendallville and surrounding area 22.00. P. Bethke's church in Reynolds 5.60. Church at Gar Creek 4.50. Aug. Fischer through? Thieme 1.00. P. Kleist's parish at New Haven 4.46. Missionary hours at Cold Water Road 6.37. For the West: F. W. Meier at White Creek 4.00. For the Northwest: One-fourth of the Missionary Festival Coll. of Kendallville & vicinity 22.00. (p. \$167.10.)  
For English mission: Von d. Aue at Fort Wayne 2.50.  
For Jewish mission: Fr. Jüngel's congregation at White Creek 6.70. Unnamed in Fort Wayne 1.00. Coll. at silver wedding at H. H. Dröge in Liverpool 7.00. Mrs. Christine Schneider's. .50. From? Heintz's congregation at Crown Point 1.00. One-eighth of the missionary festival coll. of Kendallville & vicinity 11.00. Mrs. B. & D. at Neu-Dettelsau 3.00. Karl Westenfeld at Fort Wayne 2.00. N. N. at Bingen 2.00. k. Thiemes Petrigem. 6.54. Ernst Brueggemann Jr. 1.00. k. Siek at Taylors Creek 2.00. P. Schmidt's parish at Elyria 14.70. (S. H58.44.)  
For Negro mission: part of the mission festival coll. in Columbus, Ind., 18.00. P. Jüngel's parish at White Creek 6.70. One-fourth of the mission festival coll. of Kendallville & vicinity 22.00. Teacher Zitzlaff's pupils in Evansville 2.00. P. Bethke's parish in Reynolds 5.60. M. Jordan in Neu-Dettelsau 1.00. Elise Schaper through?. Thieme 1.00. (p. K56.30.)  
For poor students in St. Louis: From Fr. Heintz's parish in Crown Point 2.00.  
For poor students in Springfield: Off?. Heintz's Gem. in Crown Point 2.00. Wedding Coll. at W. Weyland in Adams Co. 9.25. (p. 11.25.)  
For seminarians in Addison: From Fr. Heintz's Gem. in Crown Point 2.10.  
For the synod treasury: Fr. Kleist's congregation in New Haven 5.17. Fr. Schumms' congregation in Kendallville 9.00. l'. Hugues Gem. in Vincennes 14.20. Fr. Rosenwinkel's Gem. in Bielefeld 5.40. Fr. Sihler's Gem. in Fort Wayne 55.05. Fr. Diemer's Gem. in Peru 6.00. Fr. Kunschick's Gem. in Leslie 3.00. k. Werfelmann's congreg. at Neu-Dettelsau 23.42. P. Stock's congreg. at Fort Wayne 7.25. P. Evers' congreg. at Btngen 10.45. k. Thiemes Zionsgem. 3.87, Petrigem. 4.23. (S. \$147.04.)  
For the deaf and dumb: Mrs. Christ. Schneider in Liverpool .50. teacher Zitzlaff's Schöler in Evansville 5.55. Karl Westenfeld at Fort Wayne 2.00. (p. 8.05.)  
For the orphanage in Pittsburg: K. Westenfeld 2.00.  
For orphanage in Boston: Karl Westenfeld 2.00. Durck some girls in teacher Ungemachs Klaffe 20.00 collected in Fort Wayne. (S. \$22.00.)  
For the orphanage in Addison : women's club in?. Michaels Gem. bet Fort Wayne 10.00. Karl Westenfeld 2.00. (S. \$12.00.)  
For the orphanage near St. Louis: Mrs. N. N. in Marion Tshp. 2.00. Wedding scoll. at F. Christiane by?. stick 11.10. By some girls from Teacher Ungemack's class at Fort Wayne ges. 18.50. Karl Westenfeld 2.00. (S. \$33.60.)  
For the District's benevolent fund: 1) for invalid pastors and teachers: Aus?. Heintz's congregation in Crown Point 2.00; 2) for widows and orphans:?. Dreyer's congregation in Fort Wayne 14.17. Fr. Seemeyer's congregation in Schumm 15.00. Out of 1?. Heintz's Gem. at Crown Point 2.00. P. Hiller's Gem. at Minden 9.00. P. Mueller's Gem. at Lanesville 7.50. Hoch- l zettscoü. at F. Buechner's in Adams Co. 4.00. P. Siek's at Tay- lers Creek 4.00. P. Lothmann's Gem. at Akron 10.50. (L>. H68.17.)  
§ Fort Wayne, July 31, 1884. C. Grahl, Cassirer.

#### **Incoming Michigan District Coffee:**

For synod treasury: from Saginaw City congregation G15.00. Port Hope congregation 5.80. Monitor congregation 4.45. Cold Water congregation 2.40. Montague congregation 8.00. Mich. Forester 2.00. (S. K37.65.)  
For seminary building in St. Louis: Cong. in Saginaw City, 7th S-, 20.50. E. Bollmann in Allouez 50.00. By teacher Meyer of K. G. 2.00. (S. K72.50.)  
For the building fund: comm. in Montague 6.00.  
For inner mission in Michigan: Congregation in Reed City 4.25. Congregation in Richville 5.50. By Fr. Bernthal from N. N. .50. By?. Schöch from W. Pieper 1.00. Congregation in Adrian 7.60. Congregation in St. Joseph 7.00. By 1?. Franke from Mrs. H. in Jackson 5.00. Gem. in Mayville 3.50. By ?. Trautmann from M. S. in Monroe 1.00. N. N. in Mt. Clemens .50. By ?. Bruß, part of a missionary coll. 14.00. (p. P49.25.)  
For inner mission in Minnesota and Dakota: N. N. in Adrian 5.05. Gem. in Reed City 3.25. (S. H8.30.)  
For general inner mission: By teacher Wagester from his students 4.75.  
For widow's fund: p. list 4.00. p. mare 12.00. comm. in Tawas City 8.50. comm. in Montague 4.00. (p. \$28.50.)  
For the deaf and dumb: Teacher Bernthal .25. by?. Fackler from Mrs. Ballenberger .50. by?. Schmidt from Elis. Palmreuther 2.00. By?. Franke from Mrs. H. in Jackson 5.00. By?. Trautmann from M. S. in Monroe 2.00. (S. P9.75.)  
For the Negro Mission: Teacher Harbeck's pupils 5.60. Gem. in Roseville 9.00. P. List 1.00. W. Schroeder 1.00. Gem in Clay Bank 1.50. By?. Bruß, Theil. of a Mission Coll. 7.00. (S. K25.10.)  
For emigrant mission in Baltimore: Through?. v. Niebel- schütz from some members of sr. Congregation 2.00.  
For the orphanage in Addison: teacher Wagester's student 2.91. teacher Denninger's student 6.55. (S. H9.46.)  
For poor sophomores from Michigan: By?. Bohn, on I. Küffner's wedding, 6.30, on I. Hetzner's wedding, 6.75. Durck?. Schöch by W. Pieper, 1.00. (p. \$14.05.)  
For the St. Louis household: comm. in Adrian 9.75.  
For Heathen Mission: By?. Trautmann of M. S. in Monroe 1.00.  
For Milwaukee prog. high school: comm. in Fowler 4.00.  
For L. Reisig in Addison: young men's club in Monroe 3.75. On H. Reisig's wedding ges. 5.42. (p. S9.17.)  
For mission to Jews:?. Hügli's congregation in Detroit 11.45. By?. Bohn, on I. Hetzner's Hochzeit ges., 7.00. P. Schöch 2.20. Gem. in Belknap 3.15. Gemeinde in Bay City 13.00. Lehrer Witte 1.00. P. List 1.00. By?. Trautmann of M. S. in Monroe 1.00. E. Kunder in Detroit 10.00. (S. \$49.80.)  
For the laundry fund in Addison: Women's Club in Adrian 12.00.

For the wash box office in Springfield: Gem. in miller 9.35.  
For school construction in Kansas City: women's club in Adrian 8.75. Mich. Forester 1.00. (p. 9.76.)  
Detroit, July 31, 1884. Ch. Schmalzriedt, Cassirer.

#### **Incoming to the coffee of the Eastern District:**

For the synod treasury: From the congregation in Paterson H6.24. congregation in East Boston 9.01. A. Dornfeld 2.00. E. Felder 5.00. branch congregation P. Hanewinkels 9.75. St. Pauls congregation in Baltimore 28.40. congregation in Martinsville 5.40. congregation in Schenectady 21.05. congregation. at Tonawanda 7.55. comm. at St. Johnsbury 8.85. comm. at New Bergholz 7.53. comm. at Boston 29.35. comm. at College Point 8.36. comm. at Martinsville 4.20. comm. at Olean 7.85. comm. at Allegany 5.41. comm. at Rondout 6.80. comm. at St. Johnsbury, Pa., 2.50. comm. in Washington 12.25. comm. in Long Green 4.50. I. Ohlandt 1.00. comm. in North East 3.17. comm. in Tonawanda 6.05. comm. in St. Johnsbury 10.00. comm. in Wolcotts-ville 5.60. St. Andrew's comm. in Buffalo 10.00. (Summa K227.89.)

For widow's fund: Mrs. Rosina Körber in Palmer 1.00. P. H. Hanser 4.00. Mrs. Louise Bertung in Pittsburg 1.00. P. Tramm 4.00. Gem. in St. Johnsbury, Pa., 2.50. Gcm. in North East 3.17. N. N. in Tonawanda 10.00. (S. \$25.67.)

For the orphanage near Boston: Congregation in Harlem 16.00. By R. Zelter in New Uork 3.75. Congregation in Cambria 4.75. Congregation in Wilson 3.50. Congregation in Wolcottsburg 2.00. Young Men's Association of St. Marcus Parish in Brooklyn 20.00. congreg. in Richmond 8.25. N. N. in Tonawanda 20.00. high time coll. at I. Gardei the. 2.95. congreg. in Meriden 9.00. congreg. in Wellsville 16.37. congreg. in Basswood Hill 4.37. (p. \$110.94.)

For the deaf and dumb: A. Dörfeld 2.00. Young Men's Association of St. Marcus Parish in Brooklyn 20.00. Parish in Port Richmond 6.44. N. N. in Tonawanda 5.00. (S. \$33.44.)

For the Lei Mount Vernon Orphanage: Women's Association of the Comm. in New Uork 10.00. Mrs. Hays in Brooklyn .50. Mr. Cemetery in New Uork 5.00. H. Cordes the. 5.00. Gcm. in Port Richmond 5.61. (S. G26.11.)

For mission to Jews: Gem. in College Point 5.00. Gem. in Paterson 6.24. Prof. H. Wyneken 1.00. E. Burmann through?. Hanser .50. P. Braunwarth's Gem. .75. M. Ober- meyer in Harlem .50. Mrs. S. in Pittsburg 1.00. Mrs. S. through?. Sieker 1.00. C. Krieger in Baltimore 1.00. Hoch- zotts-Coll. by W. Jäger in Smallwood 8.00. Dr. Dümling 5.00. N. N. by Miss. Landsmann 5.00. R. S. by dens. 5.00. Through the Children's Gazette 25.00. Gem. in Olean 5.92. Fräulein Staudemann through?. Frey in Brooklyn 1.00. N. N. through?. Fleckenstein 6.00. (p. G77.91.)

For Negro mission: half of mission feast - Coll. in Paterson 8.00. M. Obermeyer in Harlem .50. C. Krieger in Baltimore 1.00. (S. G9.50.)

For inner mission in the West: Jmm. congreg. in Baltimore 43.15. congreg. in Pine Hill 3.00. Mrs. Louise Bertung in Pittsburg 2.00. Rick. Feller through?. Sieker 1.00. (p. K49.15.)

For inner mission: S. S. through?. Pechthold 2.00. Hochzits-Coll. at Skneider in Long Green 7.00. H. Schäfer in New Uork 5.00. N. N. in Tonawanda 10.00. Gem. in St. Johannisburg 3.00. Half of the mission feast Collecte in Paterson 8.02. E. Felder in Smallwood 5.00. (S. -40.32.)  
 For college maintenance: comm. in New Dort 10.25. comm. in Wolcottsburg 2.00.  
 For Erie Mission: Gem. in Basswood Hill 4.00.  
 For the progymnasium in New York: St. Johannis- Gem. in Brooklyn 16.25. Mrs. H. in Pittsburg 8.66. (S. -24.91.)  
 For college construction in St. Louis: Gem. in College Point 6.00. Geo. Emmet in Washington 20.00. St. Paul's Gem. in Baltimore 100.00. (S. -126.00.)  
 For poor students in Springfield: congreg. in Martins- ville for Dahlke 4.00, congreg. in Farnham for dens. 3.00. Gem. in North East for Laux 3.17. Confirmanden P. Leemhuis' 3.51. (p. -13.68.)  
 For poor students in St. Louis: Trinity Comm. in Buffalo for Evil 23.00. St. John's Comm. 2.25. Olean Comm. 3.24. Allegany Comm. 5.82. (S. -34.31.)  
 For poor students in Fort Wayne: Through Fr. Körner, put in the collection bag by an unnamed person, 27.00. An- dreas congreg. in Buffalo for Raudt 17.00. (S. -44.00.)  
 For poor students in New Uork: U. Braunwarth's Gem. for Fleckenstein 1.00, Gem. in North East for same 9.48. (S. -10.48.)  
 For Emigr. mission in Baltimore: Gem. in Farnham 1.40. Gem. in Olean and Allegany 2.80. (S. -4.20.)  
 For the comm. in Rockester: E. v. Ette 1.00. Th. Laden- berger in Lombard, Ill, .24. P. C. Hafner 2.00. Comm. in Wellsville 13.63. (S. -16.87.)  
 For sick pastors: N. N. in Tonawanda 5.00.  
 For the wash let in Addison: Mrs. S. S. in Pittsburg 2.00.  
 New York, July 10, 1884. I. Birkner, Kassirer.

#### Revenue to the Western District's coffers:

For the synod treasury: From U. Lüker's congregation in Aroma -6.00. U. Griebel's congregation in California 4.45.  
 For inner mission in the West: I\*. Polack's congregation in Uniontown 14.55. Fr. Senne's congregation in Alma, Missionsfestcoll. 25.00. By Fr. Eggert of C. Bönitz 1.00. Fr. Holls' congregation in Osage Bluff 5.10. Herm. Brundieck in Wisner 5.00. U. Becker's Gem. in Fairview 6.10. (p. -56.75.)  
 For Jewish mission: Fr. Roschke's parish at Pierce City 5.55. By Fr. Polack from N. N. in Untonontown 2.00. By Praeses Biltz from Mrs. Rabe Sr. 1.00. By Fr. Holls from Mrs. Beck 1.00.  
 For Heathen Mission: By Fr. Holls v. Mrs. Beck 1.00.  
 For Negro Mission: Through Fr. Polack by Mrs. Pelle .50. For the congregation in Dresden: Throughs. Polack by N. N. .66.  
 For the widow's fund: P. Griebel in California 5.00. By U. Polack from the Gem. in Hermannsberg 15.20. k. Grimm's Gim. in Washington 6.00. By U. Michels of H. U. 2.00.  
 For the Gem. in Röche sier: Through Fr. Holls by Mrs. Beck 1.00.  
 For orphanage bet St. Louis: By Fr. Polack, s. at infant baptism at A. Franke, 2.00. Fr. Germann's parish at Fort Smith 6.45.  
 For the Lutheran Hospital in St. Louis: From etl. members in Fr. Germann's Gem. 18.00.  
 For Progymnasium at Concordia: Fr. Roschke's Gem. at Pierce City 7.15. By Fr. Polack, s. at E. Mueller's wedding, 2.00.  
 For the congregation in Kansas City: Fr. Roschke's congregation at Pierce City 4.60. By Praeses Biltz from sr. Gem. at Concordia 11.00, from the collection bag 2.00, from Mrs. Conr. Stünkel 2.00, teacher Hamm 1.00, Mrs. Rabe Sr. 1.00. Through Fr. Holls from Mrs. Beck 2.00. Through Kassirer Schmalzriedt 9.76. (p. -33.36.)  
 St. Louis, Aug. 8, 1884. H. H- Meyer, Cassirer.

#### For daS luth orphanage at St. LouiS, Mo.:

(Conclusion.)

Of clothing and food received: From Göhring & Palisch in Frohna, Mo., 5 gal. Apple butter. From the women's association of the Bethanien parish in St. Louis 12 girls' shirts, 6 girls' pants, 1 dresses, 4 aprons, 6 boys' waists. From an orphan friend in St. Louis 16 Bush. Seed potatoes, 2 Barrels of salt, 5 Pounds of pepper, 1 Pound of cinnamon. From N. Vasel in Harvel, Ill, 1 bag of coffee received through A. Grimm skon before Christmas. From P. H. Weis- brodt 1 p. of potatoes. From the women's club in?. Ottmann's Gem. 18 boys' shirts, 6 pairs of stockings, 4 weed covers. From the women's club in my parish 10 lbs. coffee, 10 lbs. sugar. W. Waltke 1 pr. children's shoes. A. I. Hallsstrom 38 cashmere boys' trousers. From St. George sewing club in P. Hanser's Gem. 19 girls' shirts, 1 parth of worn boys' stuff. From a widow 1 parthie worn boy's clothes. Mrs. W. 1 piece of calico. N. N. 2 separate boys' pants and 1 separate vest.

At the orphan father Georg Gieb received from: I. G. Brandt 2 pr. children's shoes, W. Lindhorst 1 p. yellow turnips, from P. Th. Mießler's Gem. 4 pieces of calico, from I. Diehm 22 bales of yarn, 16 pr. stockings, 5 girls' skirts, 8 summer skirts, 1 vest, 20 lbs. barley, from Mrs. Leeser 2 cords of wood, N. N. in Rock Spring 1 grindstone, N. N. in St. Louis 2 pairs of shoes, from klnut Sveck Oo. in St. Louis 1 peck peas, from the Women's Club in P. Links Gem. 8 girls dresses, 9 shirts, 16 waist & 2 pr stockings. F. W. Uve 1 bush. Peas. By P. P. Andres 2 pr. boys' pants, 2 shirts, 2 girls' dresses, 1 pr. woolen stockings, 2 waists, 1 apron, 1 petticoat, 2 hat feathers. N. N. in Bethlehemgemgem. at St. Louis 1 parthie separate dresses, desgl. from Schulenburg, from the Women's Association 12 towels, 11 bed sheets, 21 weed covers. From the women's association in? Gräbner's Gem. 8 girls' dresses, 6 white petticoats, 6 knit shirts, 8 girls' shirts, 6 bed sheets, 6 bodices, 9 towels, 5 aprons, 1 pair of underpants, 12 pr. stockings. From the Women's Club in L. B. Sievers' Gem. 4 boys' shirts, 13 girls' shirts, 12 girls' pants, 6 bodkins, 5 pr. woolen stockings, 1 apron, 1 petticoat. Mrs. Bertram in St. Louis 4 hats, 2 feathers, 2 doz. Buttons, a parthie of separate dresses. N. N. 2 skirts, 1 pr. of pants, L. Bürger 1 black skirt. L. Borchherding in St. Louis 1 improved Western Wusirmueliino.

Correction.

Mr. I. M. Estel's receipt of March 8 of this year should read: "From the Women's Association in L. F. Lochner's parish 31 girls' shirts and 21 boys' underpants. By Mrs. L. Fackler in Canton, Mo., 15 girls' shirts, 7 girls' pants, one separate dress, 4 boys' underpants, 1 bust shirt, 1 boys' undershirt. To the dear benefactors of our dear orphans, a heartfelt "God bless you" for Jesus' sake.  
 St. Louis, July 15, 1884. C. C. E. Brandt.

Station 8t. Louis, blo.

XL. Funds for the orphanage should be sent to the above address until further notice.  
 The orphan father's address is: blr. doo'e drob, Des Leres, 8t. Louis do., Llo.  
 Packets for the orphanage can be sent to the same address or to the following addresses:  
 ülr. L. VolkeuiiZ, Looksofler, kev. O. O. L. Lruucit,  
 904 X. Lroackvva;- , o. o. lAr. 6. Haas,  
 8t. Louis, L4o. 802 Waste 8tr.,

8t. Louis, A1c>.

#### Cash Report of the Evangelical Lutheran Association for the Support of the Deaf from March 7, 1883 to March 9, 1884.

Contributions in Baar-2372	.57	
Cost money	1263.06	
Bequest	50.00	
For sold livestock and produce of the farm81	.43	

Intake.

Final payment on the sold farm to Royal Oak	750.00		
Interest on above capital	50.00		
Interest-free bonds	168.00		
Miscellaneous revenue	5.25		
			-4740.31
Kaffen stock on March 7, 1883		198.38	
Total amount available		-4938.69	

Issue.

For contents, firing rc-2303	.85		
For provisions	1044.11		
For labor wages, seeds and feed on the Farm	365.54		
For repair and improvement to buildings	170	.11	
For coal stoves and furniture	121.80		
Interest-free bonds repaid	250.00		
Interest-free shares redeemed	201.00		
			-4456.41

Cash on hand at date 482.28

As above -4938.69

Contributions in valuables received in the past year	-156.27
Value of consumed crops from the farm	596.52

-752.79

Debts of the Institute on March 7, 1883....	-3963.73
Debt to date:	
Per interest-free bonds-2506	.73
Per interest free shares	1160.00

3666.73

Paid off in the past year - 297.00  
Detroit, March 10, 1884. C. H. Beyer, Secr.

Received **for the Deaf and Dumb Institution in Norris, Mich:** By Kassirer Schmalzriedt in Detroit -6.00. From L. G. C. Markworth 1.00. By H. Bartling in Addison 32.24. Durck L. Möllering, Collecte sr. Filial parish at Plainview, Nebr. 5.00. By H. Tiarks at Monticello, Iowa, 15.89. By C. Grahl at Fort Wayne 61.26. By Chr. Schmalzriedt at Detroit 5.83. By C. Eißfeldt at Milwaukee 17.21. By H. Bartling at Addison 54.00. By T. H. Menk at St. Paul by sr. Gem. and himself 8.00. By Cbr. Schmalzriedt at Detroit 31.65 and 7.27. By L. Ch. Bock, Corning, Holt Co, Mo, 8.00. By L. Grüber at Golden Lake, Wis, by Mich. Ley, 5.00. By 1'. Oeklschläger at Richmond, Va. by sr. Bethlehem comm. 6.80. By Ch. Schmalzriedt at Detroit 10.61. By Daniel Schmalz at Dubuque, Iowa, 5.00. By H. Bartling at Addison 41.50. By C. Eißfeldt at Milwaukee 45.56. Jacob von der Au, Bond donated, 5.00.  
Correction.

In my last receipt ("Luth." No. 6) read: By L. C. C. E. Brandt in St. Louis -8.85 instead of "26.89."  
Detroit, June 5, 1884. C. D. Strubel, Cassirer.

207 ckekkersou ^ve.

### For studying orphans

received into the support fund of the southeastern district conference of Missouri since 6 Feb. of this year: from the local virgin association of my parish -16.00; by I. Umbach of the Immanuels-Gem. allhier 50.00; by teacher E. Leubner, Kindtaufcollecte bet Wilh. Leubner, 2.80; by Kassirer H. H. Meyer 5.00.

With heartfelt thanks and blessings  
St. Louis, Mo., July 15, 1884. c. C. E. Brandt.

### Received:

For poor students: By C. L. Winte, Collecte der Gemeinde in Minden, Ill., -19.78 for Metz; by? E. A. Sieving, collectirt at the wedding of G. Seltz and Jungfrau A. Ries 11.60 for Seltz; by Frauenverein in Red Bud 5.00 for Schaller; by U. Brakhage for Hurrelbrink: from sr. Gem. 12.60, on Meiländer's wedding ges. 2.40, from W. Struwe 1.00; by P. Kretzmann, Farmers Retreat, Ind, by Mrs. E. Rull- mann 2.00, further for I. Kretzmann : Collecte of Gem. 82.00, W. K. 3.00, H. N. 2.00, Mrs. Pottebaum 1.00; by P. Meyer's Gem. in Lincoln, Ill-, 7.80; by H. Pohlmann, Sr. of Zion Parish in New Orleans 28.00 for Lienharot ; by C. Ohlendorf, Matteson, Ill, for Bode: Easter sol. of parish 3.25, N. R. 2.00; by I'. Frank of the Women's Club in Zancs- ville, O., 15.00 for Grauvner; by I'. E. Dcnninger by Mrs. Skär 2.00; by P. Hallerberg for H. Schröder: from the missionary treasury sr. From St. Matthew's congregation in New York, for distribution among the students 175 copies each of 2 printed sermons by Father Sieker.

For the library:!. Meyers Gem., Lincoln, Ill, 5.00 for vol. I of the Weimar krit. Edition of Luther's writings; by P. Stute Schrökh, Church History, 45 vols.

For the mission to the Jews: From Liverpool, O.: Mrs. k. Kaiser.25, H. Haserot .25.

For the sick P. M. W.:?. Muller, Willow Creek, Minn, 2.00;?. Erdmann, Sr. 2.00; Hockzeitcoll. at Sidney, Ind., 4.00; H. Droge, Liverpool, O., 1.00; P. Nickels 1.25.

Sincerely thanks

Springfield, Ill, Aug. 6, 1884.

H. Wyneken.

Gifts to support and build the new pro- W gymnasium in Concordia, Mo.: 1. For support: W Von Wille's congregation in Concordia, Mo., -23.80. P. Um- H bach's congregation in Prairie City, Mo, 28.50. Meyers Gem. in 1 Biehle, Mo., 10.25. P. Heyne's Gem. in Lake Creek, Mo., 9.00. P. Lükers Gem. in Aroma, Kans., 17.00. U. Hafner's Gem. in Leavenworth, Kans., 10.00. I?. Lükers Gem. in Pittsburg, Kans., 11.55. U. Hoyers Gem. in Spring Valley, " Kans., 11.55. By Kassirer H. H. Meier 34.25. Together ' to date 155.35.

NL. In my previous advertisement of April 21 it should read:?. From U. H. C. Lükers Gem. in Aroma, Kans., -10.00 instead of "Farlington, Kans."

2. for construction : From!'. Willes Gem. in Concordia, Mo., \* 150.00. U. Scholz's Gem. in Norborne, Mo., 22.00. P. Mieß- , lers Gem. in Des Peres, Mo., 14.00. P. Griebel's Gem. in California, Mo., 24.50. P. Rohlfing's Gem. in Alma, Mo., " 21.00. U. Hoyer's Gem. in Spring Valley, Kans., 6.50. k. Vettters Gem. in Atchtson, Kans., 22.50. Together to date -260.50.

Concordia, Mo., July 26, 1884. I. Kröncke, Kassirer.

### For poor Michigan students

has arrived since April this year: By Mr. Kassirer j Skmalzriedt -5.00, 12.00. 22.83, 12.93, 19.05; by L. Sievers senior, Collecte on Palm Sunday, 18.00; by P. Sievers junior 6.00; durck?. Jos. Schmidt by Fr. B. Weiß 1.00, Chr. Priß 2.00, N. for Wißmüller 1.00; P. Scköch 1.00; by k.

Hahn, Pentecostal coll. sr. Gem, 6 p.m.; by Fr. Arndt, Pentecost coll. H sr. Gem, 10.00; Hockzeitcoll. at I. Braun in Roseville for D A. Görlach and O.

List 7.00; half of Hockzeitcoll. at 8. 1 List in Frankenmuth for O. List 6.50.i

To all dear donors on behalf of the recipients heartfelt

Thanks and a God vergelt's!

Roseville, July 30, 1884.

I. Li st. j

For the students Hintz and Jaap with heartfelt thanks received through U. L. Lochner in Chicago: -7.80, Collecte on Karl Jörns Hockzeit; 6.55, Collecte on I. Schmidts Hochzeit; 7.00 from the Jungfrauen-Verein der Dreieinigkeits-Gemeinde; 15.00 from ; Fraucn-Verein derselben Gem.; 3.65 from individual donors; in total -40.00.

G. W. Müller.

### Get

by Mr. P. Lauritz Carlsen til "de norske Studenters Bibliothek i St. Louis": Norsk Mefsebog - ved Ludv. M. Lindeman. s Christiania 1870. M. Günther. \*

For poor students received with heartfelt thanks from Mr. P. Wuggazer in Stockton, Cal., -2.00

C. F. W. Walther.

For the sick?. Sallmann: Collected at the Lord's wedding?. Rauh -8.50; by Mr.?. H. Henkel, part of his communion collection, 5.00. A.. Sallmann.

## Changed addresses:

Rsv. Oarl kranke, Nouroe, Niek.

Rsv. ck. N. Naisek, Oar Oroelr, Oo., lock.

T'k. löueo^er, dsvv Bremen, OooL Oo., Ill.

8. b. okurIs, oolcIen, oo., Ill.

L. Rolk, 627 71k ^vs, Oounell blood!", Iowa.

O. 8ek1ueter, 3012 lla^nes 8tr, OkleLAO, IU.

Oso. N. P. 8ekolr, 1331Vlll6 8tr., Nilrvuukee, A7is.

The "Lutheraner" is published twice a month for the small subserip" lioneprints of one dollar for the out-of-town unsubscribers who have to pay for it. Where the same is brought in by carriers, the subscribers have to pay an extra "25 Lenk" carrier's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for kl.25 "er- sandt.

Lnterecl ut tko Bost Otüee ut 8t. Louis, No., L8 soeonck-lass matter.

**A chapter on the removal and transfer of preachers.**

(Conclusion.)

(5) While one of the strongest reasons that a preacher's removal from his congregation to another is of God is if the other congregation in some sense surpasses the former in importance, the greater importance of the new post can also be a strong reason for the opposite.

One congregation is more important than another, in a certain sense, not only if it is more populous, but especially if the care of it is more difficult. In the question of whether the greater importance of a congregation is proof that a preacher should be called away to it, it therefore depends above all on whether the preacher to be called away has the greater gifts, knowledge and skills necessary for the care of a larger congregation with more difficult circumstances, and the greater experience necessary for this. If a preacher lacks this, then the mere calling away to a so-called more important congregation is rather a proof that the received calling to the same is only a temptation than that it is a call of God. But a humble preacher will not easily think of himself as the right man for a more important, more difficult post than the one he already holds. Therefore, he will not easily decide on his own, but will ask others for advice, namely those who are just as conscientious as those who are capable of judgment, and will only accept the appointment in God's name if these others advise him to do so and remove his doubts about his ability. Thus, in 1634, the theological faculty of Wittenberg wrote: "The judgment as to whether and where a preacher in service can create greater benefit is not solely in the judgment of the preacher, who may judge of the audience's quantity and capacity, but not of his capacity, which is nevertheless also required to create greater benefit. (Consil. Witebergens.

II, 59.)



It is therefore of great importance when Luther, with regard to his own judgment in professional matters, cautions: "One should diligently see to it that there is not also a shawl's eye there!" (XI, 2549.) For when a preacher is called away, he does not only look at whether he will be able to work more for the kingdom of God in the new position, as far as men can judge, but he looks especially at it and is especially moved to accept the received appointment by the fact that he receives a higher salary in the new congregation, or that the new position is more honorable before men, or that the new place is otherwise more pleasant for his flesh, because he has moved from the "bush" to a beautiful city, or because he is transferred from a boring to a charming region, or because he comes near relatives, old good friends, or because he is relieved of the trouble of keeping a school or taking care of a troublesome branch, and the like, - then it is not zeal for Christ's honor that drives him, not zeal for the souls entrusted to him, not zeal for the spread of the kingdom of God, but a miserable rent-seeking spirit drives him to accept the profession he has received, in which he can therefore take comfort neither in the divine favor nor in the divine blessing. \*)

Even the fact that a preacher has some members in his congregation who are against him for the sake of the truth and therefore make his ministry sour must not determine him to immediately regard a call to leave as a welcome opportunity and to seize it in order to become free of this cross. For it is not right, for the sake of a few wicked members of the congregation, to punish the whole congregation by his departure, so to speak, and to send the cross, which one does not want to bear oneself, to his successor. In 1527, when the preacher Johann Draco in Waltershausen wanted to leave his congregation for the sake of some ill-wishers in it, Luther wrote to him: "I advise in every way,

Of course, it would be most unkind to consider a preacher as a belly servant who therefore wishes to be transferred to a church that can give him a higher salary, if he no longer has the necessary living for his family in his church as it grows. The statement of Paul 1 Tim. 5, 8 also applies to preachers.

that you do not let evil overcome you to change the place, but that you overcome evil with good according to Paul's counsel. Remember that you are not placed there for the sake of the wicked" (who want to remain there) "but for the sake of the few who are pious. And if you left them because of the wicked, what a sting of death you would have plunged into your conscience! If you were not (yet) there, you would have to run for the sake of the good and disregard the wicked" (if you were called). "Do you want to be alone without persecutors, a rose without thorns, a child of God without Satan, and rather have other wicked than these? You must have confidence that God will also bring forth fruit from this temptation, and that you will finally win those whom you would repent of having forsaken." (XXI, 1028 f.) When Simon Haferitz, pastor in Salza, received a call to the city of Kamenz in 1532, Haferitz was also inclined to accept the call because he had experienced much heartache in Salza, and he agreed under the condition that Luther would give his consent. So the city council of Kamenz turned to Luther. But he answered: "I have received your writing, in which you indicate how, for lack of a preacher with you, he Simon Haferitz is indicated, who however complains without my approval to go to you. Now I know well, said Simon Haferitz also knows well, that I do not intend to be a new priest, to order all parishes and preaching chairs 2c.; although I know myself to be guilty of proving advice and help to whoever needs me. Therefore, I do not know how to advise Simon Haferitz to leave his service in Salza, since the good people need him; and I do not want to burden my conscience that he should leave the people in Salza under my name. But if he wants to do it on his conscience and dare, I will let it happen. And because you nevertheless need a preacher, which moves me, where Simon Haferitz would not or could not come, let me know; I hope to find one who is also pious and learned. (XXI, 352 f.) According to this, Luther respected the flight from the cross.

for a bad reason to desire and follow a vocation if it is not for the advancement of the Kingdom of God.

A necessary sign that a calling away comes from God is finally that the congregation from which the preacher is called away agrees to the calling away of him and lets him go in peace.

As little as a congregation has the right to arbitrarily dismiss its preacher from his office, so little has a preacher the right to arbitrarily leave his congregation. To forbid a congregation to do this, but to allow a preacher to do that, would be a blatant, outrageous injustice. A preacher who, as soon as he receives a call to another congregation that suits him, immediately leaves without the consent, even against the will of his congregation, is an obvious hireling, a belly servant, who considers his office a trade and his congregation members sheep that are entrusted to him, not only for grazing, but rather for shearing. Cf. Ezek. 34, 1—10.

It is true that sometimes it happens that everyone realizes that a call to leave comes from God, since the Kingdom of God would benefit far more from it than if the preacher stayed; only the congregation does not want to hear about it, it thinks only of its own benefit, but it does not ask about the welfare of the church as a whole and therefore obstinately refuses its consent, it has deaf ears for reasons from God's Word and its reasons are Summa Summarum: "We do not want once. In this case, of course, a preacher of God cannot refuse a clearly recognized profession that is obvious to everyone because the congregation forbids him to do so. A preacher must then also "obey God more than men". But even in this case, the preacher must not act on his own. Rather, he must then ask for the testimony of others, especially that of his superiors, that he is obeying the ordination he has received only for the sake of his conscience and to his sorrow, without the consent of the congregation; he must present this testimony to the congregation and, in general, at least on his part, do everything possible to ensure that he finally leaves in peace. If, however, the preacher thinks that his call comes from God, but the matter is not so clear and obvious that he can convince his congregation, which does not want to argue against God, of the divinity of his call, and if the congregation therefore refuses its consent to the transfer only for this reason, then this is an important proof that the call was not from God. For if his calling away were really God's work, God would also convince a congregation submitting to God's word of His will and make their hearts inclined to consent. The certain calling that a preacher already has is always preferable to an uncertain calling away.

Thus, once in 1578, the entire Brunswick College of Preachers, under Martin Chemnitz's chairmanship, wrote in response to the question of whether a preacher who had been expelled from Thuringia and later recalled there should in any case follow this recall and leave his congregation even against its will:

"Although the dear pious God gives reported Mr. N. a glorious testimony of his faithfulness and innocence in suffered persecution by such recall of his former parishioners, and he could also create much fruit in the places before others for many reasons by God's blessing, our simple concern and opinion is nevertheless: that without and against the will of his church commanded to him, he could not leave the same at his discretion and pleasure with a good conscience and without annoyance.... For just as the consent and will of the church and congregation is necessary when one is legally called, so also without the consent and will of the church no abandonment of the church can take place and be carried out. Among us, other vocations have often occurred without our seeking them, even in such places where God could have been served greatly; but because this church has not been able or willing to give its consent and will to the proposed change and abandonment for considerable reasons, those who have been vocated elsewhere have not been able or willing in their conscience to leave this church, to which, as far as official matters are concerned, they can give no considerable blame. So we could also show examples that some, who left their church immediately without their will, have experienced all kinds of inconveniences afterwards, with their consciences being weighed down. And at a faithful time, when the pastor of N. got involved in another vocation without the knowledge and will of his church, there was great annoyance among many good people, that the exiles, if they were taken in by other churches at the time of the persecution and exile, when afterwards other better opportunities came to them, soon untied and jumped away without considerable causes, regardless of whether it was the will of the church or not.... Therefore, we know nothing else to advise here than how we would do it ourselves, if it were up to us: namely, that Mr. N. writes again to Thuringia that his church did not want to dismiss him for good Christian reasons; and because he does not know how to blame them significantly, he cannot take it on his conscience to leave his church without and against their will; but since they have been able to convince the Junkers and the congregation of N. to leave him, they are not able to do so. and wanted it to be done with good will (just as he was sure that his present church would not resist to hinder God's work in other places), then he could sense and hear God's will from this, and either by staying or by leaving show himself that it would be done with a good conscience and without annoyance". (S. Dedekennus' Thesaurus Consiliorum. Tom. II. fol. 543 sq.) -

Herewith we conclude our "Chapter on the Calling Away and Transfer of Preachers. May it be received kindly by preachers and congregations alike, including the punitive part, which the writer in all modesty did not think he had to add to anyone's love or sorrow. May this little work, assigned to us by our Synod itself, contribute by God's blessing something to the fact that in our dear

Synod also in regard to the calling away and transfer of preachers, both from the preachers who are called away and from the congregations concerned, as well as from the official and

I am convinced that I will proceed more and more conscientiously and wisely with the unofficial mediators, free of all humanity, since beyond all doubt the success of the great work which God has entrusted to us in this country of immigration and therefore of the inner mission depends to a great extent on this. W. [Walther]

**How frightening it is that in the papacy they teach that a Christian falls and can be certain neither of his state of grace nor of his blessedness.**

Dr. Luther was right: "It is a terrible blindness and such an error, which is to be cursed in every way, even if there is nothing else wrong in the papal teaching, that they pretend that one must remain doubtful and uncertain whether one has received forgiveness of sins and whether one can be assured of grace and eternal salvation.

Is it possible that such cruel teachings are taught in the papacy? Yes, of course, dear reader!

The honest Catholic Paolo Sarpi reports that at the Trent Council there was a heated argument about this. Dominicus a Soto said that it was intolerable presumption to imagine that one would certainly have mercy on God. Ambrosius Catharinus, on the other hand, claimed that a just man could, indeed must, consider it certain that he is in grace. Andr. Vega, however, did not want to agree with either of them, but meant that one must only hope that it is probable.

Each of these opinions found its supporters.

But what did the so holy Concilium finally decide?

At first, they beat around the bush like cats. But finally they broke out: "Whoever says that a man who has been born again and justified by faith is bound to believe that he is among the number of God's elect, let him be accursed! And that is how it remained, with this terrible saying!

But they wanted to limit the matter by saying that then one could assure himself of it when he would get a special revelation about it from God!

But one may wait a long time for this in vain!

The message is already given by God: They have Moses and the prophets, let them hear them!

Even more, Cardinal Hosius says: There can be no greater abomination in the sight of God than such certainty as the Lutheran heretics take for themselves.

And Panigarola states, "If any man say, I believe that I shall surely be saved by the blood of Christ, he committeth foolishness and grievous sin."

It is also impossible for anything else to flow from their teaching, for they deny that anyone can and should be certain of the testimony and comfort of the Holy Spirit. Thus, for example, Becanus.

They deny that anyone can and should be certain that he has been baptized correctly. Thus the Jesuits at the religious discussion in Regensburg.

They deny that anyone can and should be certain that he has rightly received only one sacrament, of which they make seven. This is what Bellarmine does.

They deny that anyone can and should be certain that he is called by God to the kingdom of God, like Gregorius de Valentia.

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[They deny that anyone can and should be certain that his sins are forgiven, such as Bellarmin.

They deny that anyone can and should be certain that he has been justified by God: this is what the Council of Trent does.

They deny that anyone can and should be certain that he is truly converted to God: so Valentia.

They deny that anyone can and should be certain that he has repented salutary, like the same Gregory de Valentia.

They deny that anyone can and should be certain that he has attained the saving faith, such as Bellarmin.

And so they deny that anyone can and should be certain that he will inherit eternal life, e.g. Becanus.

O, must not such a doctrine be cursed, which disrespects God's love, disgraces Christ's merit, rejects the fellowship of the Holy Spirit, and makes all the fundamental promises of God in the Holy Scriptures shaky!

Therefore, the conscience of a Roman Catholic can never be right and at peace, because he is never assured of standing in God's grace - this is what a papist himself, named Bresser, must confess.

Nor is there a lack of examples of how they fare in the process.

Cornelius a Lapide tells of the king in Spain Philip III that he led a godly life, even that he resolved to have much rather no kingdom than to annoy God with a single sin. Nevertheless, on his deathbed he would have wished: "Oh, that I had never been a king! Oh, that I had spent the time I lived in the kingdom in a desert: then I could die more calmly and stand before God's judgment seat more courageously!

Alops Bertrand was often found bathed in tears. He was asked the cause of his tears, and he said, "Why should I not weep bitterly, since I am not sure, nor assured, that I shall one day go to heaven?

The same thing says Ludw. Bernard, who has been given a place among the saints: I am afraid and cry because I do not know what will happen to me in the future.

The Jesuit Osorius writes quite despairing words about himself: "It is to be thought and wondered about, in what kind of danger we are left in this life. For if one had lived a thousand years as holy as John the Baptist, and had raised the dead every day, and if angels and Christ himself had appeared to him every day, and you had asked him whether he knew that he was in God's grace, he would have answered: I do not know; because, as the wise man says, no one knows love or hate.

Pope Pius V has said more than once: "When I was still a Dominican monk, I still had good hope that I could be blessed. When I was made a Cardinal, I began to doubt. But now that I sit on the papal chair, I must lose almost all hope because of it!

But this is Pius, who was later canonized, i.e. placed in the number of saints, and who was thus given the power, through his merits and intercession, to proclaim others to heaven.

help. Oh, and he himself doubted whether he would get in! And he who knows the word and truth of God must also doubt whether Pius has entered, for the Lord says: "Believe in the Lord Jesus, and you and your household will be saved.

O, how miserably will the poor souls deceive themselves who turn to such new-born saints!

Therefore, dear Christians, let us persevere in the faith which the mercy of God holds out to us in Christ Jesus. Thus we are blessed!

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Blessed are we, blessed indeed, blessed in hope, in such hope as will not be put to shame. Rom. 5, 5. 8,24.

No, nothing can be more certain to faith than this: I am quite sure of blessedness in Christ!

(Evangelical Lutheran Messenger of Peace from Alsace-Lorraine, June 29, 1884.)

(Submitted.)

### **"Come, let us strike Jeremiah dead with the tongue." Jer. 18, 18.**

Thus the enemies of Jeremiah the prophet counselled against him. Because he preached repentance to the apostate people and prophesied to them what would happen to them because they despised God's word and served foreign gods, they became disgusted with him and preferred to follow the false prophets who prophesied peace and good to them and thus strengthened them in their sins. When the Lord of hosts testified to them, "Do not obey the words of the prophets who prophesy to you. They deceive you, for they preach to the face of their heart, and not out of the mouth of the LORD," they would not suffer such judgment, and took it as a disparagement of their priests, and answered, "The priests cannot err in the law, neither can the wise err in counsel, neither can the prophets teach falsely." But against Jeremiah, the true prophet whom God had given them, who told them God's word and meant it faithfully with them, they bear a deadly hatred. If only he were out of the world, they would have peace. If they cannot do anything by force against him, they try to destroy him with false accusations and slander.

This has always been the way of the enemies of God; they persecute the true teachers and pious Christians, sometimes by force, sometimes by malicious lies and slander. The more excellent a servant of God was, the greater his zeal for the spread and preservation of pure doctrine, the purer and more spotless his conduct, the more the devil has always endeavored to give them an evil reputation and persecution of all kinds. Among the Christian teachers of antiquity there is probably none who experienced this in a more abundant measure than the excellent Bishop Athanasius of Alexandria in Egypt, whose clear, decisive and persistent testimony to the true deity of Jesus Christ and his unity of essence with the Father contributed most to the fact that at the general council of Nicaea in 325 the pure doctrine of this highest and most important article of faith was recognized by the whole church and enshrined for all time in the Nicæan sympathy.

bolum, while the godless teaching of Arius, who denied the essential deity of Christ, was condemned and its author, Arius himself, was expelled from the church as an obstinate heretic. Even at that time Athanasius, who was only 29 years old and had come to this council as a deacon of the church at Alexandria in the company of his bishop Alexander, aroused general admiration by his excellent acumen, by his immense eloquence, which by its power and clarity thwarted all the oratory of the Arians. He was all the more persecuted by the hatred of the Arians, especially when he resolutely opposed the reinstatement of Arius to his former office as presbyter at Alexandria. Unfortunately, the pious but fickle Emperor Constantine had allowed himself to be swayed in favor of the Arians by his sister, who was devoted to Arianism. He reinstated the Arian bishops in their offices, and now demanded of Athanasius, who despite his youth and despite his serious refusal had been elected as the successor of the previous bishop Alexander after his death, to accept Arius back into the church community and to reinstate him in his previous office. But he explained to the emperor that for the sake of his episcopal duty he must not allow any unchristian doctrine to spread in his congregation and that neither fear of man nor humanity could move him to do anything against his office and conscience. Now the Arians thought they had to use the right moment to accuse Athanasius before the emperor; they heaped accusation upon accusation and obtained at least so much that the emperor summoned him before him. Athanasius proves his innocence so clearly that the emperor dismisses him again with all honors. Nevertheless, the Arians did not rest, but, by renewed and increased accusations, persuaded the emperor to convene a synod at Caesarea in Palestine. Since Athanasius did not attend this synod, which was composed entirely of Arians, a national synod was called for Tyre in 335, and Athanasius was given special orders to attend by the emperor. This synod, too, at which 60 bishops had gathered, consisted almost entirely of Arians and declared opponents of Athanasius. The more horrible the accusations were, which the holy man of God was accused of, the more gloriously God made his innocence evident. First, they set up against him a woman who was notorious for bad behavior, but who confessed virginity and therefore had a certain appearance of sanctity. This woman accused Athanasius that she had suffered violence from

him, since she was harboring him. But behold, God made this lie manifest on the spot, similarly as there the innocence of Susanna by Daniel. God also provided here a Daniel in the person of Timothy, an Alexandrian presbyter. When Athanasius was asked to answer, Timothy stepped forward instead of him and addressed the woman: So I had to deal with you and needed your hospitality? Then she cries out even more than before and testifies, pointing her finger at Timothy: "Yes, it is you, you have done me violence and shame. This woman had betrayed herself with her false testimony; the presiding imperial governor has her led away; but the biased Conciliar pays no attention to Athanasius' just request that the woman be interrogated as to who instigated her.

How the enemies of Athanasius with this shameful

If they were disgraced by the accusation against him, they were also disgraced by a long-planned accusation of murder. This frightening accusation, which they had already repeatedly brought before the emperor against Athanasius, they now wanted to prove to everyone's eyes at the synod of Tyre. They carried this proof with them in a small box in which the hand of a dead man was kept. This hand, they claimed, had belonged to the bishop Arsenius, whom Athanasius had murdered, then cut off his hand and used it for sorcery and poison mixing. As they now point out this hand as proof for the alleged guilt of Athanasius, a wild noise and shouting arises in the assembly. While his enemies cry out against him, because his guilt, as they think, is now quite obvious, the others are horrified at the malice of his accusers. Athanasius alone remains calm amidst this tumult; but when the noise subsides a little, he asks the assembly if Arsenius is known to any of them face to face? Since many of the assembly answered in the affirmative, he allowed the living Arsenius to enter and asked again: Is this the Arsenius whom Athanasius killed and whose hand he is accused of having cut off? All testify that it is Arsenius. When he opens his cloak and shows his two hands, he says: "No one is looking for a third. For all men are given only two hands by the Creator, one right and one left.

Thus the malice of the enemies came to light. For they had kept Arsenius hidden in order to give credence to their lies and slander. But Athanasius, knowing beforehand that they would bring up this slander again, had diligently searched through his friends for the hiding place of Arsenius, and when they found him, had him secretly brought to Tyre.

In spite of this triumph of the good cause of Athanasius, the Arians enforced his deposition and wrote such a lying report to the emperor that Paphnutius the Confessor, indignant at such violence, took the bishop Marimus of Jerusalem by the arm and said to him that it was not proper to be longer together with such godless people in an assembly.

But is it not strange that the very man to whom the church owes not only of that time, but of all following centuries, the purification of the doctrine in the most important article of the person of our Lord Jesus Christ, was so hated and persecuted that he, as his contemporary Rufus writes, had the whole world against him, the rulers of the earth, the nations, the rich of the world with their armies joined in his persecution. Only by a miracle he often escaped their persecutions. Was nevertheless no place so hidden, where he would have been safe. Once a maid hid him from the pursuing enemy in an empty well; but even here he was not safe, for the same maid allowed herself to be bribed by gifts to betray him; warned by God's Spirit alone, he had already changed his hiding place before his pursuers came. In spite of his fivefold death, his congregation remained devoted to him with steadfast love and loyalty. They had well recognized what a treasure they possessed in their shepherd. Gregory of Nazianzus describes his ministry with the following words: "He lived as he taught, and as he taught, so he tolerated. Everything was right with him, just as on of a harp, together: Life, teaching, struggle, danger. When he was again in possession of his church, he treated even those who had offended him with gentleness. He cleansed the temple of those who desecrated the sanctuary and sold Christ; but he did not resort to the scourge, but only to the power of speech. He reconciled the contending parties in such a way that he needed no mediator."

Athanasius is an example that the purest character, the purest piety, the most spotless conduct, the greatest merits for the church, the most unshakable faithfulness and constancy, the most untiring activity in spreading and preserving the beatific teachings of Jesus Christ do not protect from the poisonous tongues of the slanderers, from hatred and persecution. "Come, let us kill Jeremiah with our tongues" has been the slogan of the enemies of truth at all times.

What venom and slobber the papists have against

Luther's teaching and life were foamed to suppress the truth of the Gospel and to strengthen their godless doctrine! At the Diet of Augsburg, respected Catholic princes, such as Duke William of Brunswick, expressed their astonishment after the Confession was read out, that Luther's teaching was quite different from what had been presented to them. For it had been said that the Lutherans had renounced the old Christian faith, taught and lived worse than the Turks.

There is almost no evil that the papists would not have attributed to Luther and his teachings. He had forbidden good works, had only made people safe with his doctrine of faith. They did not deprive themselves of blaming Luther and his teachings for all the ravings of false spirits puffed up by spiritual arrogance and conceit, such as Carlstadt's iconoclasm and the follies of the Anabaptists at Münster, for the outbreaks of misunderstood evangelical freedom, for the peasants' revolt and the bloodshed it caused.

They also attacked his life. Because he took the mask off the hypocritical fasting and praying of the monks, they called him a drunkard and a glutton. The purest and most beautiful features of his family life they dragged down into the meanest dirt; his marriage with the former nun Katharina von Bora they put on the same level with seduction, because she had been a virgin consecrated to God by her monastic vow.

If, therefore, the most excellent servants of God, whose doctrine and life were like an open book that everyone could read; whom God Himself had sealed in the rich gifts of His grace and His Spirit, in the incalculable blessing that He had placed on their work, have been pelted with dirt and dung before the world, even more so by false brethren and disguised enemies of the truth; then we



must not be surprised if the same still happens today to many a sincere servant of Christ and His church.  
Schieferdecker.

G.

A.

(Submitted.)

### **News from Steeden.**

Since the dear readers of the "Lutheraner" were told last year that I had resumed my old work of training students for the holy ministry in North America here in Steeden, I may well also report to them what

after a year's time the matter has come to an end. To God's praise and glory, I have to report that God's blessing has rested abundantly on my work; God has given me four dear, faithful students whose instruction has given me much joy; In addition, God has also given us everything we needed externally (partly through the contributions of some wealthy students themselves, partly through other gifts of love), and so now, already after the first year of my new work for America, I may already send out 4 young people (3 to Springfield, 1 to Fort Wayne), of whom I may hope that they will one day become righteous preachers. On August 6, our travelers left Bremen, accompanied by 2 others from our Saxon congregations, who also want to attend the high school in Fort Wayne. This will be a blessing for our whole synod here; without a doubt all these young people who are going from us to America to study theology are a new firm bond of fellowship between us and the Missouri Synod, a means of lively intercourse between here and over there, and therefore a source of joy and blessing, which with God's help we do not want to let dry up!

But what will happen in the future with my newly founded institution in Steeden? The General Synod of Delegates in St. Louis in May of this year only approved annual support for me personally, but not for an institution in Steeden. I thank the Synod most sincerely for this great proof of their love, which they have given me personally through this; I agree completely with the position which the Synod has taken on my work at the institution here. For my part, the latter should only be a completely free personal work of love that I have taken on; and the fact that they let my work be and remain such, corresponds completely to the circumstances, as well as to my own wishes, and makes my own whole position in the matter not a little easier. I can now carry on the same work quite freely and unattached, as God's grace, the circumstances, my age and my strength bring with them. God has done everything well, praise and thanks be to Him for it! - One thing, however, my dear friends and brothers in America need not fear, namely, that I will now lie down on my lazy skin for the sake of the Synod in St. Louis, because it has given me personally this annual gift of love. No, on the contrary, gratitude will now drive me all the more to use all my remaining strength for the service of the Lord Jesus and His Church and also for the promotion of the Missouri Synod, and that from the bottom of my heart. The maintenance of students in my house will be so much easier for me from now on, since I no longer need to take my personal livelihood from the students, but in the future it will only be a matter of their own care. So now I have again promised 5 new students to be accepted into my house. At first I did not think that there would be so many; but when I was at our synod in Saxony a few weeks ago, three fifteen-year-old boys were introduced to me there by our dear pastors Willkomm and Kern, admittedly quite poor, but excellently gifted and excellent in Christian-moral respects. And I must confess, they were 3 splendid boys who were introduced to me, who immediately won my whole heart and awakened the decision in me: You must have these 3 boys! Or should I only have them for the sake of their poverty?

What if we turn away talented, capable students, perhaps excellent future preachers? No; the pastors and their congregations also willingly promised their support, - but of course, this support is not enough for so many students; therefore, how now? I will tell the dear "Lutheran" readers one thing, which I also recently told the audience at our mission festival in Saxony, namely, that I do not worry about money, but rather have acquired a large, powerful sack, in order to collect all the incoming love gifts for my poor students, and this sack is so large and long that its end reaches to heaven, where One stands who always fills it, so that the sack can never become empty. Or would the dear readers like to doubt this and perhaps even smile at the long sack? Well, life-long experience has sealed and confirmed it to me that the same never becomes empty. But if someone wants to object that God needs human means and instruments to fulfill his promises, well then, I say: A person like me, who has so many hundreds of close, faithful friends in two parts of the world, Europe and America, should lack 50 or 60 thalers for such a great good purpose as the one in question here? I am well aware of the objections that could be raised, e.g. that there are enough poor students in America who need to be supported 2c. But that is why I do not leave mine, but, in order not to make a lot of unnecessary words, I only want to tell all my dear friends briefly that I do not do it any other way, I have to have my 3 Saxon boys! Help now, whoever can and likes.

Finally, I add the request, in order to avoid all confusion with the support assured me by the Synod for my personal subsistence, that the gifts intended for my poor pupils (or my institution) be accurately designated as such and, where possible, conveyed to me through Mr. Rev. C. C. E. Brandt in St. Louis.

Steeden, beginning of August 1884. Brunn.

(Submitted.)

### **The Evangelical Lutheran Synodal Conference of North America.**

The same held its meetings from August 13 to 19 of this year in the Trinity Church of Mr. Praeses J. H. Niemann in Cleveland, O. The reverend praeses of the same, Mr. Pastor J. Bading, preached the opening sermon on Apost. 20, 28-32. The following 36 delegates were present:

1. from the Minnesota Synod: President C. J. Albrecht and Mr. C. W. Thomas.

From the Missouri Synod: The Presidents: H. C. Schwan, J. H. Niemann, L. Crämer, J. Hilgendorf. - The pastors: J. C. Barth, A. Wagner, T. J. Große, J. A. Hügli, H. Fick, G. Link, O. Clö-ter, C. F. W. Sapper. - Professors: G. Schalter, A. F. Hoppe. - The teachers: F- Hoffmeyer, B. Gotsch, A. F. Mack, H. Ehlen, and the gentlemen: H. C. Zuttermeister, W. Fuchs, W. Buchholz, H. Meyer, C. D. Stmbel, J. Sinlaff, F. Wischmeyer, H. Gerding, L. Volkening, W. Krüger.

From the Wisconsin Synod: President J. Bading. - The pastors: R. Adelberg, Ph. v. Rohr and Mr. R. Hübner.

4. from the Concordia Synod: Pastor F. Kügele and Mr. P. Präger.

The meetings were also attended by Professors Dr. C. F. W. Walther and F. Pieper from the Missouri Synod, 19 pastors, 16 teachers and a number of members of the congregation from Cleveland and the surrounding area, so that approximately 100 people were present each day.

The Conference devoted not only all of the morning session, but also almost an entire afternoon session to the doctrinal negotiations. At the request and urgent plea of the Reverend President Bading, Dr. Walther finally agreed to present a paper to the conference. Unfortunately, Prof. Gräbner, who had also presented a paper, was unable to attend. The conference therefore only took up the theses of Dr. Walther, which not only filled up the time, but for the sake of other business the 3rd thesis could also only be discussed very briefly. Dr. Walther had chosen the following subject:

Preliminary Reminder. The writings of the so-called church fathers as well as the pious teachers of our church are treasures for which we cannot thank God enough, 1 Thess. 5, 20. (cf. Rom. 12, 7.), 1 Cor. 12, 7. (cf. Apost. 16, 24-28.)

### **How reprehensible it is to base matters of faith on the writings of the Fathers and to bind consciences to the doctrinal decisions of the same.**

It is this that is so reprehensible:

I. because it is contrary to Scripture; for it is contrary to the authority due only to the sacred Scriptures,

- a. the only true source of all knowledge of faith,
- b. alone the infallible rule and guide of all teachings and teachers, and
- c. to be the sole legally valid judge in all religious disputes.

Deut. 4, 2. 2 Tim. 3, 15-17. Apost.

26, 22. Luc. 16, 29. (cf. v. 27-31.) Rom. 16, 17. ("besides"). Gal. 1, 8. Rev. 22, 18. 19.

Ps. 119, 105. Isa. 8, 19. 20.

Match. 4, 4. 7. 10. Luc. 10, 26. Joh.

10, 34. (cf. v. 33-36.)

B. contrary to the teaching of Scripture; for it is

- a. against the nature of the faith of Christians, which it has according to Scripture, namely, to be founded on God's Word and therefore to be divinely certain.

Rom. 10, 17. Eph. 2, 20. 1 Thess. 2, 13. 1 Cor. 2, 4. 5. Ebr. 11, 1. Rom. 4, 20-22.

- b. against the warnings contained in Scripture against trusting in men even in matters of faith, and against all doctrines of men, as well as against the exhortations contained therein to test everything.

Ps. 62, 10. Joh. 2, 23-25. Match. 5, 21. 22. Match. 15, 9. (cf. v. 1-14.)

1 Thess. 5, 20. 21. Joh. 4, 39-42. 1 Cor. 10, 15. Apost. 17, 11.

II. because it is a relapse into antichristian pabstry;

III. because it is an apostasy from the main principle of the Church of the Reformation. Unfortunately, the framework of a short report does not permit to bring more details about these highly interesting doctrinal negotiations here. If God gives strength and time, the detailed report will soon reach the press.

leave. Then everyone can read what has been negotiated in these days, God grant, also to him, as to us, for edification and refreshment.

Among the so-called business matters, the negro mission took up most of our time. We tried to encourage each other to continue this mission, which has so far been so visibly blessed by God, and so that it will become more and more a matter for all our congregations, the Commission of the Negro Mission has been obligated to submit an exact and detailed report on the status of this mission to the individual synods within the conference before their meetings each year, so that this matter will also become a subject of discussion for each synod. The "Missionstaube" (Mission Dove), a newspaper founded especially in the interest of this mission, will continue to be published by the Commission; its editor is Pastor O. Hanser. It is desirable that the editor and the commission live in one place, and since the previous editor, Pastor F. Lochner, is sickly and overloaded with work, he was relieved of the editorship, and the conference expressed its heartfelt thanks for his previous work and services. The reader will find other resolutions concerning the negro mission later in the synodal report. Following this, a longer discussion was held about the mission to the Gentiles. The result was briefly this: God has not yet opened a door for us to the distant heathen, but has given us so much and so great missionary work in our country that we have our hands full in carrying out this work well and faithfully. Within the Synodal Conference we have a mission to the Jews and the Negroes and, above all, the extensive field of the Inner Mission. Let us

work faithfully in these. But whatever gifts come in from our dear congregations specifically for Gentile missions should be collected into a fund that will serve us well as soon as God clearly shows us where and through which man we should carry out Gentile missions.

Elected as officers of the Synodal Conference were: Pastor I. Bading, Praeses.

Pastor I. H. Niemann, Vicepräses. Pastor T. I. Große, Secretary.

Mr. H. A. Christiansen, Cassirer. Pastor G. Link, Chaplain.

But enough for this time. Everything else: reports of the committees for the review of the synodal reports of all general and district synods, financial reports, additions to the church agenda, Pastor Döscher's petition 2c. is brought in detail in the synodal report. Only this is to be noted in conclusion: While two years ago we were in a fierce battle for the jewel of pure doctrine in the Synodal Conference, this year we were able to build ourselves up in peace and quiet on our most holy faith. Praise, glory and honor be offered to the Lord for this.

T. Johannes Große, Secretary.

## **To the ecclesiastical chronicle.**

### **I. America.**

"Public Declaration". Under this heading we read just now in the Boston "Lutheran Gazette" of August 1 with great joy the following: "In order to put an end to all previous uncertainty concerning the future of the Dr. Martin Luther Orphanage, the undersigned, widow of the blessed Grün-

The orphanage, that it will not be able to legally do anything in this matter before one year has passed; but that it hereby promises before God and the world, as soon as it is legally able to do so, to donate to the incorporated society, known under the name: "Association of the Evangelical Lutheran Church for Works of Mercy," the present Dr. Martin Luther Orphanage, as much land as is necessary to make it self-sustaining, according to all forms of law.

Squantum, July 23, 1884.

Pauline W. Burkhardt."

**From General Synod.** The „*Lutheran Observer*“ reports the following: Captain J. M. B. of Muncy, Pa. the owner of a small steamboat designed for air travel, invited the preachers of the city to an *excursion*. Besides the preacher of the Episcopal Church, the Presbyterian, Baptist, Methodist, Pastor Leisenring, who belongs to the Lutheran (?) General Synod, was present. After a fine *lunch*, it was recalled that the ship did not yet have a name. The Presbyterian preacher suggested the name Lamoille. The Lutheran (?) pastor, "as the representative of the church bearing the honored name of the prince of the Reformers," was asked to perform the baptism. He did so by pouring a bucket of water on the ship "after a few eloquent and appropriate words," whereupon the whole company said "Amen." The "*Observer*" does not add a word of punishment for such terrible abuse of the divine name, but describes the ceremony performed as one that was "worthy" of communication. Luther, whose name was mentioned, says of similar baptisms of the papists: "Which baptism is a mockery and scorn of holy baptism, that one should not suffer it." (Schmalk. Art. III, 15.)

**Styl- und Lehr-Blüthen aus dem** "Luth. Kirchenfreund". This paper is published in the interest of the German element of the General Synod by Professor Giese, D. D.. What this sheet offers its readers - is straw, empty straw, or else poison, the poison of false doctrine. Not only does this paper make a mockery of the rules of the German language, but apart from several advertisements of a remedy against tapeworms, it also contains "doctrinal articles" which are hardly surpassed by any other paper in their mixture of law and gospel, in false interpretation and turgid nonsense. The following serves as a test: "How many times do we sink, the more we hang on the dear word, the more it sounds to us; oh, our heart is so soft and wide, when the sound of bells and organs sighs out the call of the Lord. "There is no other touchstone than we look for the stigmata of the Lord." . . "He who does not bear in his own body the wounds of JEsu is no redeemer in his name." "We sink down into another's tomb the highest and most sacred thing we have, our souls." "But if they do not learn to love and respect men for the sake of their truth, their faithfulness, their purity, then no intercourse is possible that rests on an association of souls." "For we speak only of the confidence of the soul ; of the confidence of the secrets of our inner being, which live only by mystery and consecration." "What are all social homages without the homely beautiful certainty of being allowed to take confidence!" "For faith in God is love for God. Therefore hope in Him is the consolation of all men. For they are children and He is the Father. Therefore His wonders are no doubt to us. His ways and plans are comforting mysteries. He sent love that we might be free from the mighty dreams of the tyrannical despair of an erring heart." "Thou shalt love thy God with all thy heart is no other commandment than thou shalt believe him." - "Where Bankruptcy does not need art, it is not easy to build a church." "Our number of members is small, but the space and surroundings demand progress. This is 32X54 feet with 8 feet square, in a corner, the beginning to the tower, and a room opposite of 12X24 feet."

L. V. Sch.

**Sermon Against the Sin of Slander.** In Herald and Magazine, August 16, we read: "Fifty dollars is offered by the Esteemed Thomas D. Worrall of Washington in the District of Columbia 'for the best sermon on slander'. He thinks it is timely for preachers to teach their congregations about this national sin. The sermon which receives the award is to be circulated." - We think that a splendid weapon against that sin among us Lutherans would be the interpretation of the 8th commandment as it is found in Luther's so-called large catechism, which is included in our Concordia book. A special print of this interpretation would indeed give an excellent tract.

W. [Walther]

## II. abroad.

**The alleged 1900th anniversary of Mary's birth is** to be celebrated this year by order of the pope in a three-day festival on September 6, 7 and 8 in all so-called Catholic communities. As often as one participates in this celebration with a repentant heart, he will be granted an indulgence of 7 years and 40 days, and a plenary indulgence will be granted to all who attend the celebration on each of the three days, receive the sacraments during this time and perform the prescribed prayers. The Antichrist at Rome, of course, knows as well as we do that it is a poem that the Blessed Virgin was born on September 8, 1900 years ago, but he does not want to miss the good opportunity that this poem gives him for his indulgence fraud. W. [Walther]

**The Jews in the Holy Land.** The "Pilgrim from Saxony" of August 10 writes: "French papers draw attention to the quite rapid increase of the Jewish population in Jerusalem and in the whole holy land. Only a few years ago, Jews were found only in Tiberiadis and Japhet, and in Jerusalem there were a few hundred families who had moved there to die in the land of their fathers. Now the Jewish population in Jerusalem itself is estimated to be at least 50,000, or one-third of the population. At first they settled in the Jewish quarter, but soon they spread to the Christian and Muslim parts of the city. As in Europe, they are also engaged in trade in Palestine. The new settlers came mostly from Bulgaria, Russia and Hungary. The emigration is supported by the *Alliance israelite universelle*, which first provides for the establishment of schools. The growth of the Jewish population has attracted the attention of the Porte, which has forbidden the further settlement of Jews in the Holy Land. The question is whether it will be able to maintain this prohibition." - The poor Jews! Having rejected their Messiah, they have either fallen into unbelief, with which they help poison Christendom, or they wander about, seeking rest, and find it not. Oh, that God would remove the covering from their eyes, who also calls out to them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest, and ye shall find rest for your souls." Matth. 11, 28. 29. Oh, that we Christians would let ourselves be warned by the misery of the poor Jews!

W. [Walther]

To be baptized means nothing else than to be bathed and cleansed in the rose-colored blood of Christ.

Luther.

(Submitted.)

### **Rockford, Ill.**

After the Lutheran congregation of Rockford, Ill., had dismissed the undersigned in March of this year without justification (neither false doctrine, nor godless living, nor wanton misappropriation of the office could be proven against him), it appointed in his place a pastor belonging to the Northern General Synod, named A. W. Reinhard. W. Reinhard, who also accepted the job without further ado with the consciencelessness characteristic of the pastors of the General Synod\*). Recently I was sent a number of the "Luth. Kirchenfreunde" from an unknown source, in which there is a boastful report of Father Reinhard about Rockford, which contradicts the truth. At the request of my Rockford congregation I would like to reply to this as follows:

P. Reinhard does not need to be so mouthy about the fact that he won over the Rockford congregation; for it was only after the latter had asked the Missouri Synod several times in vain that it be given another pastor in place of its rightful pastor that it turned to the General Synod with the same request - successfully, of course.

P. Reinhard scoffs at the fact that I do not leave the families who do not approve of the injustice done to me, do not consent to the ungodly council and keep me as their rightful pastor, but continue to serve them with Word and Sacrament. He calls this "holding on to a straw". Just as he has consciencelessly accepted the profession of a congregation which has proven itself to be in rebellion against divine and human orders, which after my dismissal has elected mockers, liars and God-deniers as leaders and officials, so he would also like me to leave the faithful, albeit small, group and abandon it to him. If such a conscienceless abandonment of a divine profession seems natural to him and his comrades, with us, praise God, such a forgetfulness of duty is unheard of.

Because Father Reinhard has no respect for a divine profession, he calls the few remaining faithful families, whose number he still reduces to half, a corner community, in whose emergence no one believes. Well, we leave our coming up to God and keep his promise Is. 41, 14. Luc. 12, 32. For the rest, Father Reinhard and his congregation continue on the path they have trodden; nothing will open the eyes of the deceived and lead them back to us.

Furthermore, Reinhard wants to explain to the readers of the "Lutheran Church Friend" how it is that despite his blessed effectiveness, despite the festivities that are soon to be arranged, which are made as attractive as possible with dancing and raffles, some families still do not want to know anything about him. He says that in the case of one family this is explained by the fact that I lived with them for rent; another family is under the impression that the Missouri church represents the Prussian national church. One sees: Just as he cannot understand why a shepherd faithfully stays with the sheep entrusted to him when he sees the wolf coming, it is also inexplicable to him why all the sheep do not immediately choose the loving wolf as their shepherd. He tries to explain this striking fact to himself and others by the above-mentioned tasteless lies. Such a judgement of the heart judges itself. I hardly need to mention that my parishioners know well enough that the general synod

\*) Cf. "Witness" vol. I., No. 1, "Lutheraner" Jahrg. 38, 109 ; 39, 1L7. 173. 181.

[135] is as little Lutheran as the Unirte Prussian Landeskirche, although the former, to the detriment of many souls, retains the name "Lutheran" as a sheep's clothing.

When Fr. Reinhard finally closes his report with the words: "Our little group is and will remain a splintered work until it returns to the old home, so that the Lord may bring these families to this understanding", let it serve as an answer that these families, for whom he has such a hunger for wolves, are well aware that the sheepfold is not a good home for sheep, where the wolf dwells, and that our daily prayer is:

"Have mercy on Your Christianity, increase Your army;  
For us, your poor little bunch, fight, that it will be preserved;  
Defend against the ailments;  
What hates you, convert;  
What does not bend, break;  
Finally, make a blessed end to all misery!"

In the name and on behalf of the Lutheran Cross Parish of Rockford, Ill,

L. v. Schenck.

### **About the origin of the feast of the Nativity of Mary**

Valerius Herberger writes the following in the second part of his Evangelische Herzpostille:

The feast of the Nativity of the Virgin Mary is a new holiday in the West. The Parisian theologian John Beleth in the twelfth century and Durandus in the thirteenth century say that a holy and devout man heard the angels singing annually on this day (September 8), and when he asked God for revelation of the cause of this in prayer, he received the answer that Mary was born on this day. When he asked God in prayer to reveal the cause of this, he received the answer that Mary was born on that day. From then on, this festival arose.

If you want to read a good sermon on the Gospel on the day of the Nativity of Mary on September 8, read the magnificent sermon on the veneration of Mary from 1523 found in Luther's Lutheran Church Postilla.

### **Anthony and the cobbler.**

A story is told about Antonius, the exemite (hermit), who first began the monastic life, that he is said to have desired to know what kind of companion he would have for the great honor and glory in eternal life; for he had great pleasure in himself beyond measure for the sake of the solitary life he led. Therefore he heard in a dream that in Alexandria there would be a shoemaker or tanner who would be his journeyman in the same glory. Antonius was surprised by this comparison and went to Alexandria to see the same man who would be like him in holiness, because he thought that the shoemaker must be an excellent and highly gifted man. When he comes to him, he finds him at work, feeding himself and his wife and children, so he says to him: "My dear cobbler, I know that you have God in mind and serve him faithfully and rightly, I beg you, tell me, what do you do, what do you eat, what do you drink, how or when do you pray, do you keep watch and pray all night long? No, says the cobbler, but in the morning and in the evening I thank God for his gracious protection, that he has governed and preserved me, and I ask him to forgive all my sins for Christ's sake; after which I humbly pray that he will also govern me with his Holy Spirit from now on and not lead me into temptation. When I have made such a prayer, I will go to God with my soul.



I look around at the leather and see how I can feed myself and mine. I do nothing more about this, except to take care that I do not act contrary to my conscience. When Antonius hears this, he is astonished and understands so much from it that the self-chosen worship services are not proper worship services and that for this reason one should not rely on them. (Luther on Gen. 21, 17.)

### **Terrible end of a renegade.**

Elias Hasenmüller, in his History of the Jesuit Order, tells of a Jesuit named John, who was formerly a Lutheran, but had denied the recognized truth and had become a Jesuit for the sake of good days, and finally passed away in despair. Hasenmüller was an eye and ear witness at his death. The apostate did not want to accept consolation. The Jesuits brought him the rosary, the consecrated host and the like, promised him that they would pray for him and say mass, and exhorted him to rely on the merit of his brothers and all the saints. But he replied, "Put all this away; for the very reason that I have believed in these things, I must now be damned." Hasenmüller said to him: "Believe in Jesus Christ! The poor man answered: "Yes, I have believed in Him, but I have disgracefully denied Him. I have become a judge of condemnation from Jesus and the Savior; I cannot be saved. And to Peter Hispanus he said: "I beg you, strangle me or give me a knife, so that I may stab myself; for I am completely set on fire with the infernal flames and am already burning with light. Then the Jesuits put the sign of the cross over his eyes and held blessed herbs to his body. But he said, "Take these things away, for you are pouring oil on the fire so that I burn even more fiercely. I see nothing but vain devils waiting with open claws for my soul, to whom I am already delivered; for I have denied God and his word." He stayed with that and so he died in despair.

### **How God provided for one who wanted to study theology.**

Nicolaus Thurmman, born in Freiberg in 1662, son of a clothier, was supposed to learn his father's trade, but then began to study. Although he had no means, he dared to do so with God. As he was about to board the carriage and drive to Leipzig, he was given 60 thalers, which an old woman, to whom he had had to read a sermon every Sunday, had bequeathed to him in her will. He later became a Lutheran pastor at Döhlen near Dresden in Saxony.

### **Ordinations and introductions.**

By order of the Honorable President Niemann, on the 9th Sunday after Trin. Mr. Candidate C. A. Huxhold was ordained in the midst of his congregation at Gundrum and was inducted into his office on the following two days in his two congregations at Winamac and Monterey.

Address: Rev. 6th Uuxbolck,  
Ouncdrum, ?ula8ki Oo., Inck.

H. Jungkuntz.

In the mission of the President O. Clöter on the last Sunday after Trin. Mr. Candidat I. F. Rubel was ordained by the undersigned in the morning in his parish at Delphield, in the afternoon in the parish at Rost and on Monday in his parish at Rose Hill.

C. Nickels.

Address: Rev. ^k. F. Rubel, Daketleick, Jackson Oo., ÜUnn.

On the 10th Sunday after Trinity, on behalf of the Honorable President of the Minnesota and Dakota District, Candidate Karl Metz was ordained and inducted by the undersigned.

T. Hinck.

Address: Rev. 0. 0. Not?, Oroton, Rrorvn Oo., Dakota.

Mr. Candidate W. Rudolph was ordained on the 10th Sunday after Trin. by order of Mr. Praeses Hilgendorf, by the undersigned, in the congregation at Clear Mater, Antelope Co, Nebr. and at the same time introduced as traveling preacher for the northwest of this state. A. HugoCämmerer.

On behalf of President Biltz, Mr. E. Strölin was ordained by the undersigned on the last Sunday "aft Trin. Mr. E. Strolin was ordained by the undersigned and introduced to his congregation at Defiance, Kansas.

I. Matthias.

Address: Rev. R. Ltroelin, Deüianoe, Woo<l8onOo., Laus.

On the 10th Sunday after Trinity, Candidate Hermann Daib was ordained and inducted into his congregation at Wittenberg, Wis.

H. Erck.

Address: Rev. 8th Daib, IVIttenberZ, Lba^vanoOo., IVIs.

On the 10th Sunday after Trin. the undersigned, by order of the Honorable District Praeses, ordained Candidate I. Miller in Clear Point, Ark-, ordained and installed in his office as traveling preacher for the eastern part of Arkansas. I. Switch.

Address: Rev. ck. Lliller, Stuttgart, ^rkansasa Oo., ^rk.

Mr. Candidate Chr. Merkel, of our college at St. Louis, was solemnly ordained and installed on the 10th Sunday after Trin. as called pastor of the congregations of Tavistock and Stratford, by the undersigned, assisted by Mr. R. L. Pfeiffer. F. Dubpernell.

Address: Rev. Obr. Llerkel, Davntoeck, Oxxkorel Oo., Out.

On the 10th Sunday after Trinity, Mr. Candidate H. Dannenfeldt was ordained and inducted by the undersigned on behalf of the Presidency of the Nebraska- District in the midst of his congregation at Stevens Creek, Lancaster Co, Nebr. R. W. Brakhage assisttrte.

H. Frincke.

Address: Rev. 8th Dannenkelät, Lox 584, Dinooln, Nebr.

On the 10th Sunday after Trinity, Candidate Wilhelm Matthes was ordained and inducted by the undersigned in his congregation at Jackson, Cape Girardeau Co, Mo. by order of the Honorable President Biltz. H. Birkner.

Address: Rev. Issm. Llattdws,  
"Jackson, Oape Oirarckean Oo., Llo.

On the 9th Sunday after Trin. Mr. Candidot C. Küff-ner was ordained by the undersigned on behalf of Mr. Praeses Crämer with the assistance of Mr. R. W. T. Strobel and inducted into his office as traveling preacher for western Iowa.

C. A. Bretscher.

Address: Rev. 0. rueMier, Holatein, Icla Oo., lo^va.

On the ninth Sunday after Trinity, Candidate Frederick Schwefel was ordained and inducted by order of the Reverend President H. Wunder in the morning at Evansville, Ill, and inducted in the afternoon at Baldwin, Ill, by the undersigned. C. Schrader.

Address: Rev. Frieckrieb 8ebvvekel,  
Rox 52, Rvansville, Ranckolpb Oo., Ills.

On Sunday, August 24, 1884, Candidate A. Büngr was ordained by the undersigned with the assistance of Pastors A. H. Meyer and G. Erdmann in the midst of his congregation and inducted into his office. Br. Erdmann.

Address: Rev./V. Rnenxer,

LtssIviUs, Ramlopb Oo., Ill.

On behalf of the Presidency Middle District, on the 9th Sunday after Trin. Mr. I. M. Maisch, pastor, was installed in his congregation at Gar Creek, Allen Co., Ind. by

F. Stick.

Address: Rev. .7. IVI. Llaisob, Dar Oreck, ^Hlen Oo., Iack.

On the 10th Sunday after Trinity the previous traveling preacher in northern Wisconsin, Mr. Theodor Büngr, was introduced by the undersigned on behalf of Praeses Wunder, assisted by Pastors B. Burfeind and E. Hieber in his congregation bet New Bremen, Cook Co, Ill.

F. Döderlein.

Address: Rev. Ist. LucuAvr, Nerv Rremen, Oook Oo., Ill.

On the first Sunday after Trinity, Rev. W. Lehr was installed in the midst of his congregation in Franklin County, Nebr-, by the undersigned on behalf of Praeses Hilgendorf.

E. Flat.

Address: Rev. IV. Rebr, IVest Salem, FranklnOo., Nebr.

On behalf of the Reverend President Schmidt, Pastor C. Franke was inducted into his new ministry on the 8th Sunday after Trinity in Monroe by Mr. R. H. Trautmann. Mr. R. I. Krüger and the undersigned assisted.

A. Ch. Bauer.

Address: Rev. 0. Franke, kckkonroe, ilieb.

### Church dedications.

On the first Sunday after Trinity, the Lutheran congregation of St. John's in Stones Prairie, Barry Co., Mo., dedicated their newly built church to the service of the Triune God. German and English were preached. Joh. Roschke.

The Lutheran Immanuel congregation at Williamsburgh, N. U., consecrated its large, magnificently located church, adorned with two 115-foot towers, to the service of the Triune God on the 8th Sunday after Trinity. The festival preachers were the pastors: I. P. Beyer, I. H. Sieker and C. Frincke jr. Frincke Jr. The first two preached in German, the latter in English. The consecration was performed by the pastor loei, F. T. Körner.

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### Discord festivals.

On August 17, the Lutheran congregations of Houghton County, Lake Superior, Mich. celebrated their annual mission festival at Lake Linden Grove to Lake Linden. Because of the rainy weather, only two services could be held in the afternoon. The collecte was -38.25.

I. Wambsganß, jr.

On the 10th Sunday after Trinity, the congregation in Concord, Wis. celebrated its mission festival this year. Pastors Grüber and Schütz were the festival speakers. Collecte -35.26.

G. A. Feustel.

On August 17, the congregations at Wilton and Davenport, Iowa, celebrated their usual mission feast. Festival preachers: ?? G. Reisinger and D. Greif. Collecte: -41.00.

G. Reisinger.

On the 2nd Sunday after Trin, June 22, the congregation at Willow Sprngs, Ill, in fellowship with the congregations of Pastors Uffcnbeck at Lemont, Bohlen at Summit, and Strikter at Proviso, celebrated a mission feast, at which ? Strikter preached on Isa. 52,7. The collection amounted to -36.27. To this was added the surplus from the boat trip of the Lemont congregation -14.75.; in total: -51.02. Of this for inner mission -20.00; for Negro and Jewish mission -10.00 each; for immigrant mission -11.02. " F. W. Brüggemann.

On August 17 and 18, the congregations of Messrs. ?? Biltz, Rohlfing and Wille celebrated their annual mission feast in the congregation of the undersigned (Concordia, Mo.). Festival speakers were: Mr. ? F. G. Walther, Prof. E. A. W. Krauß and Messrs. ?? Jehn and Heyne. The Collecte collected for missionary purposes amounted to -77.80. H. P h. Wille.

On the 8th Sunday after Trin. the congregations in and around Fort Wayne celebrated their annual mission feast. The main sermon was preached by Mr. 1'. Dreyer; in the afternoon there were speeches by? Kähler, Dir. Bischofs and?. Sauer. The collection was -568.00.

C. Large.

The churches at Dulaney's Valley and Kingsville, Md., celebrated their annual mission feast at the former place on August 10. Mr.? I. Her preached in the morning on 1 Cor. 15, 57. 58. undersigned gave a lecture on inner mission in the afternoon. Collecte -43.00.

A. T. Pechtold.

On the 9th Sunday after Trinity, the congregation at Geneseo, Ill, with participation from the congregations of ? Mennicke, Winter, Löschen and Hohenstein, a mission festival. L. Winter preached in the morning, ? in the afternoon. Otto Hohenstein. Collecte: -134.00, intended for inner mission. E. Heine man.

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### Conference - Displays.

The Texas Districtconference will meet, s. G. w., September 21-24, at the home of Mr.?. Kaspar. Stopping place: Giddings. - Subject of discussions: Hermeneutics. Speaker:?. G. Kühn. Conference speaker:?. H. Wischmeyer.

A. Wilder.

kl8. Teachers must also attend this conference.

The Dentson Spectalconference is meeting, s. G. w., at the church of Mr.?. A. C. Dörffler at Council Bluffs, Iowa, on September 24 and 25. - Registration 8 days in advance with the pastor loel, stating the railroad by which to travel, is requested. L. A. Muller.

The Southern Michigan Conference will meet on September 30 at the home of Mr.? G. Markworth in Wyandotte.

H. Gose.

The Fort Wayne Preachers' and Teachers' Conference will meet, s. G. w., from Tuesday morning, the 21st, to Thursday afternoon, the 23rd of October, at St. Paul's parish, Fort Wayne. I. H. lo x.

The Southeast Missouri (resp. Missouri) Pastoral Conference will meet Oct. 9-13 at the church of the Lord? Graves at St. Charles, Mo. - subject of doctrinal negotiations: The meaning of the word "grace" in the article of justification and beatification.

I. A. Mayer, Secr.

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### Entered the caste of Illinois - District:

For the synodal treasury: From the congregations of the??: Lenk in Millstadt (Dreteinigk.-Gcm.) -10.00, Zahn in Nokomis 14.00, Traub in Peoria 12.10, Müller in Echester 7.55, Lochner in Chicago (from the synodical box) 3.40, Hiebei in Town Rich 5.31. (S. 52.36.) -.

On new construction in Addison: By Director Krauß of E. Kunder in Detroit, Mich. 10.00.

For the new building in St. Louis: By Mr. Sporleder collectirt in Schaumburg 10.00.

For mission in Kansas City, Mo.:?. Schieferdeckers Gem. in Neu-Gehlenbeck 7.75. From Chicago: 'By?. Succop from Joh. Behm 1.00, by?. Hölter from F. Arndt 1.00. (p. -9.75.)

For inner mission: By 1'. Wagner in Chicago by W. Walk 5.00. By?. Detzer in Niles Centrc by Mrs. C. Högler 2.00. By?. Schmidt in Crystal Lake, Theil. of Mission Festcoll., 60.00. By F. Rastede, Mission Festcoll. of Concordia Gem. in Geneseo, 133.60. From Chicago: by?. Succops Gem. 19.05;

by 1'. Lochner by H. Brinkmann sr- 3.00, Mrs. Therese Stenzel .50; by ? Engelbrecht by Mrs. Helms .50; by ? Bartling by Mrs. L. Meltzer .50. by ? Hiebei in Town Rich by H. Kämpe 2.00. (p. -226.15.)

For Judenmtssion: From Chicago: by?. Succop from F. Schröder 1.00; by?. Hölter from S. M. & Mother Teß- mann 1.00 each; by?. Bartling from Mrs. A. Heiden 1.00. By ? Schmidt in Crystal Lake, part of the Mission Festival Collect, 26.57. Fr. Kühn in Belleville 5.00. (S. -35.57.)

For Negro mission: From Chicago: by?. Hölter from Mother Teßmann 1.00; by?. Wunder from N. N. 2.50, A. Mascher 2.00. By?. Merbitz in Beardstown from N. N. 2.00. By?. Schmidt in Crystal Lake, Theil of Misfions- festcoll. 26.56. By?. Hiebei in Town Rich from s. Schüler 2.75. from H. Kämpe 2.00. (p. -38.81.)

To the household in Springfield:?. Nuoffers Gem. in Eagle Lake 11.43.

For poor students in Springfield: By?. Hölter in Chicago for O. Maas of the Women's Association 14.50 and Mrs. K. Thiele 2.00. By I". Mennicke in Rock Island for A. Men nicke, F. Kröger & F. Möller from the Missionary Society 15.00, from the Women's Society 15.00, from women of the congregation 13.20, from the Virgins of the congregation 13.80. By?. Müller in Ehester for G. M., H. K. & W. F. Eoll. at K. Welge's wedding 4.70, for G. M. from the Women's Society 5.00 & half of the Collecte at Teacher Wüllner's wedding 2.07. By 1". Engelbrecht in Chicago from lungfr.-Verein for Bendin 21.00. (p. -106.27.)

For the laundry fund in Springfield: By?. Heumann in Farina from the Women's Club 3.65. By?. Lochner in Chicago from the Women's Club 10.00. (p. -13.6EK)

For poor students in Fort Wayne: By?. Hölter in Chicago for Stark from the Gem. 20.50, N. N. 2.00, E. Fock 1.00. By?. Mennicke in Rock Island for G. Möller from the Misfionsverein 5.00, from the Frauenverein 5.00, from the Frauen from the Gem. 4.40, from the Jungfrauen from the Gem. 4.60. (S. -42.54.)

For the progymnasium in Milwaukee:?. Grupc's congregation in Rodenberg 17.73. By?. Steegr in Dundce: surplus from the R. R. Fare for the mission feast in Crystal Lake 74.60 and from the congregation, 1st Ihlg., 40.00. By?. Norden near Hinckley from Chr. Hartmann 5.00, C. Temme, I. Ott each 3.00, M. Rupprecht, N. N., H. Ilsemann each 2.00, I. Schmidt u. W. Wtelert each 1.50, A. Hartmann, D. Baie, H. Hartmann, W. Burmester, A. Leifheit, E. Peckmann u. W. Lampe each 1.00, M. Reißmann, F. Burmester u. Straußberger each .50. (Summa -160.83.)

For poor students in Milwaukee: By?. Mennicke in Rock Island for E. Mennicke from the Misfionsverein 5.00, from the Frauenverein 5.00, from the Frauen aus der Gem. 4.40, from the Jungfrauen der Gem. 4.60. By?. Müller in Ehester for E. D., half of the Coll. at teacher Wüllner's wedding, Aug. 2 (S. - Aug. 21).

For the Milwaukee building fund: From Chicago: by ? Wagner by H. Bruns 1.00; by?. Wunder by C. Koch 20.00, F. Washausen 16.00, L. Nitschkowsky 5.00, W. Kriede- mann 3.00, Ch. Schwartz 2.00, W. Steffen, Eh. Schumm 1.00 each; by?. Lochner from I. Guderjahn 10.00; by?. Engelbrecht from Mrs. Ehrmann 5.00; by?. Bartling from Mrs. Bornhöft 3.00. P. Hieber in Town Rich 20.00. (S. 87.00.)

For the widow's fund:?. Great Township in Addison 51.38. I". Hieber in Town Rich 8.00. (p.-59.38.)

For the orphanage near St. Louis : By?. Love in Wine Hill 1.00 (found in the bell bag).

For studtrende Waisenknaben aus Addison: Durch?. Succop in Chicago von Frau Borstedt .25.

For the congregation in Rochester, N. U.: By?. Engelbrecht in Chicago from L. U. 5.00.

For the Gem. in Schönborn bei Steeden:?. Hiebers Gem. in Town Rich 2.00.

For the Lutheran Hospital in St. Louis: By?. Karth in Staunton from Mrs. N. N. 1.00.

Addison, Ill, Aug. 15, 1884. H. Bartling, Cassir.

#### **Entered the caste of the Western District:**

For the synodal treasury: By Mr. Umbach of the Jm- manuels Distr. in St. Louis -38.50, by Mother Huning 1.00. By?. Zimmermann's congregation 13.30. P. Keller's congregation in & at Palmer 3.05. (S. -55.85.)

For the building fund:?. Heyne's Gem. in Lake Creek 8.00.

For college construction: Mr. Kiesling in Buenos Ayres in South America 20.00. Mr. Jungkuntz tm Kreuzdistr. in St. Louis 25.00. Fr. Kogler's Gem. in Orange, Cal. 3.75. (p. -48.75.)'

For the seminary building in Addison: Mr. Jungkuntz at Kreuzdistr. in St. Louis 25.00.  
 For inner mission in the West: I'. Drees'Gem. in Breslau, R. K., 3.60. From -r in St. Louis 5.00. From all-. Kassirer, Mr. E. F. W. Meier, 500.00. (p. - 508.60.)  
 For Jewish mission: H. Bormann in Danbury, O., .75. k. Stemmermann's Gem. in Onaga, 5.25. By P. Senne, one-fourth of Mission Festcoll. in Alma, 12.50. (S. -18.50.)  
 For Negro mission: By 1'. Meyer in Cole Camp, ges. on Brun's infant baptism, 4.00. By -r in St. Louis 5.00. By k. Senne, one-fourth of Mission Festival Collecte in Alma, 12.50. (S. -21.50.)  
 For the Gem. in Dresden: 1'. Herrmann 3.00.  
 For the Gem. in Chemnitz: I'. Seuel 2.00.  
 For Emigr. Mission in New Dort: I'. Brandts Gem. in N. St. Louis 10.00.  
 For emigr. mission in Baltimore: 4'. Brandt's Gem. in N. St. Louis 3.75.  
 For the widow's fund: 1'. Heyne's Gem. in Lake Creek

8.00.

For P. Lochner's Wasch lasse: P. Lehmann's Gem. in Pe-

vely 3.00.

For Kansas City: From -r in St. Louis 5.00.

St. Louis, Aug. 22, 1884. H. H. Meyer, Cassirer.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Illinois District)

have been received: Coll. at the silver wedding of M. Küver by P. Sapper -4.00. By 1'. Döderlein: Collecte at the wedding of Ch. Hibbing 7.00; by I. Sickmann 5.00. By the Gem. of P. Zahn 10.00. By teacher F. Fathauer 4.00. By the kk.: Th. Pissel 5.00, G. S. Löber, H. W. Wehrs 4.00 each, L. v. Schenck, C. H. G. Schliepsiek 2.00 each. From the Chicago Teachers' Conference 12.00. Through Kassirer H. Bartling 96.28 were delivered. (S. - 155.28.)

Chicago, Ill, August 15, 1884. H. Wunder, Kassirer.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(of Iowa District)

have been received: From denkk. C. Weber, E. Wiegner each -4.00, Th. Brauer, Ch. F. Herrmann each 2.00, C. Bretscher 5.00, A. Lohr 1.00. Teacher W. Hild 4.00. By P. Maaß from Mrs. Dr. 1.00. Mrs. P. Dörfler 5.00. By P. Zürrer, Coll. sr. Gemeinde, 15.00. By Fr. Reinhardt of sr. Gemeinde 8.25. By Fr. Weber of Mrs. M. Hasstedt, thank offering for gracious preservation, 5.00. By Fr. Heinicke of sr. Gem. at Dillon 4.00. By Fr. Herrmann, Easter feast - Collecte sr. Gem., 5.00. By Fr. Bretscher from his Gem. 5.00. By Fr. Bräuer, Coll. sr. Gem., 9.00. (p. -79.25.)

Monticello, August 8, 1884. v. Strohe, Cassirer.

For the construction of a "prayer hall" for the branch of the pastor Brunn in Schönborn, Nassau, I have received the following gifts: From the pastors Sitzmann, Hanewinkel, Maack, Jben, Sandvoß, Lenk, G. I. Müller, Andres, M. St., Barth, Steyer, G. A. Müller, Rehwinkel, Krüger, Stemmermann. Heyner, Michael, Schock, Burmeister, Prof. Hamann 1.00 each, W. K. 1.20, Wartens, Mähr 2.00 each, H. W. 2.50, Sckütz 3.00, Behrens 5.00; Stud. Hagen 1.00. - By kk.: M. Cämmerer (with own contribution), Kindtaufcoll. at Rudolph Eickenauer, 3.60, by H. & W. Crone each .50, Henkel 1.00, P. Voümers & N. N. each .25; Fackler by Frauenverein in Adrian 5.65; Burmeister, by H. G. Agena 2.00; Stemmermann, by sr. Gem. 3.00. (Summa - 53.45.)

For Rev. Brunn: Fr. Jben 1.00, Fr. Heyner 2.00.

I intend to send the above sum in the next few days. To those who answered my circular so promptly, many thanks!

Springfield, Aug. 20, 1884.

H. Wyneken.

For poor pupils received with heartfelt thanks from k. Querl's parish. Querl's parish -6.50. Fr. Hassold's parish 13.95. From some members of the parish Fr. Husmann's 16.50. Fr. Fischer's parish 1.50. Fr. Seemeier's parish 37.00. C. Herpolsheimer in Carlisle, Ind. 1.00. I. F. Niethammer.

### Get

for poor pupils of Mrs. Conrad -2.00; by Mr. P. Berg

for H. L. 7.50, collected at the wedding of W. Reinking u.

A. Scharpenberg; by Mr. P. Daib 3.50; by Mr. k.

Dröge of Mrs. Ruck 4.00 as a thank offering for gracious recovery.

R. A. Bishops.

For poor students received with heartfelt thanks from Mrs. A. R. in St. Paul, Minn., -2.50. From Mr. G. Baker in Paducah, Ky-, 1.75. From Mr. Mich. Friedrich, Hepler, Kansas, .75. by Mr. P. Gräbner in St. Charles, Eo. from whose parish 13.93. C. F. W. Walther.

## Changed addresses:

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# **Volume 40, St. Louis, Mon. 15 September 1884, No. 18.**

## **Mission Song.**

Arise, you comfort of the Gentiles, JEsu! Bright morning star;  
Let your word, the word of joy, resound near and far, that it may bring peace to all whom the enemy holds captive, and praise and glory to you  
throughout all the heathen world.

See the plight of the spiritually blind, who do not see your splendor, and as long as they do not find you, they walk desolately astray.  
See the misery of all the heathen: Darkness covers them, and in the darkness of their suffering hope never refreshes them.

Alas! in these darkneses we would also lie altogether, If the Beneficent God did not pull us out wonderfully. Kindly he has appeared to us In  
grace's lofty splendor, That we now with joy serve Him Who makes us so blessed.

Now that we have experienced your salvation, love must never rest in revealing it to the world, as you have commanded us to do: to proclaim  
God's word of eternal salvation to all creatures, so that the forgiveness of their sins may be granted to all people.

More' in us your fire of love, O Lord! to stand by the Gentiles, that we pray ever more faithfully for mercy for them, that we gladly donate gifts for  
your Gospel, and send many pious messengers to proclaim your glory.

Now let thy light, O God, appear to the nations far and near; From the streets, from the fences Call them by thy star. Lead them whom thou hast  
chosen, Out of the kingdom of death; For for all who are lost, There is yet room in the Father's house.  
H. Fick.

## Can even the underage children believe?

### Interview.

A. You really don't want to hold on to the teaching that the underage children can believe?

B. Only a few people still believe it these days.

A. So you want to keep it with the big pile?

B. One is almost laughed at if one still holds on to such old-fashioned teachings.

A. Well, you have a big crowd on your side: the big crowd of the Antichrist, all reformed, all Anabaptist communities, the big crowd of rationalists, all those who deny the Holy Trinity, the deity of Christ and his redemption. 2c. All these do not admit that underage children can believe. What a society you have fallen into!

B. But if they now have their reasons!

A. They don't have a single reason.

B. I'll put them out for you.

A. I know all their so-called reasons; they are sham reasons; they cannot mislead me for a moment. They are pleas of blind reason. But reason has nothing to say in matters of faith. God's word alone is valid there. I stick to God's word.

B. Where does it say in the Bible that little children can believe?

A. You know that quite well. You have learned the sayings in school and confirmation classes. For everyone who is serious about God's word, one saying is enough, Matth. 18, 6: "Whoever offends **one of the least of these who believe in me**, it would be better for him if a millstone were hung around his neck and he were drowned in the deepest part of the sea. Here the Lord explicitly says that children believe in him. The Anabaptists and others say they do not believe. Who knows better, Christ or the Anabaptists?

B. The saying only needs to be interpreted correctly; it is not about little children, but about adults who turn around and become like children.

A. Where did you end up? The words are quite clear and need no explanation. The passage Matth. 18,1-14. is a sermon of our Lord to children. In it he speaks of children: "Jesus called a child to him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. He therefore that humbleth himself, as this child, is the greatest in the kingdom of heaven. And whoever receives such a child in my name receives me. But whoever annoys one of these least (little) ones who believe in me" 2c. "Take heed that ye despise not one of these little ones" 2c. There is spoken throughout of small children. To assume that not little children but adults are meant here is just as nonsensical as to assume that the children who were brought to Christ according to Marc. 10 and whom he blessed were not children but humble adults.

B. But many believe that the Lord means adults who are childlike and humble.

A. Not only do many people believe this, but it is also a very old delusion. Luther already wrote against this delusion of the Anabaptists: "But it does not sound, because the text says quite clearly that they brought him little children, not the humble; and Christ does not say, 'Let the humble come to me, but the little children;' and did not rebuke the disciples for weeping the humble, but the little children; nor did he hug or bless the humble, but the little children. Therefore when he says: 'Such is the kingdom of heaven' and Matth. 18, 10: 'Their angels see my Father's face' must also be understood of the same little children." (Of the rebaptism E. A. 26, 271.)

B. But Christ says, "Who shall offend the least of these that believe on me?" For little children cannot be offended.

A. Are you really serious? Then you do not know what the Scriptures mean by arousing. If a mother does not see to it that her child is brought to the Lord, if she does not teach it to pray, if she does not ward off the child's naughtiness, if she does evil in front of the child's eyes, and if she does not teach the child to pray from his youth, then you know what it means according to the Scriptures.

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If she sees only evil, imitates only evil, does she not give her child trouble and offence? Does she not put stones in his way so that he falls? Doesn't she cause him to get worse? I think the world would be full of such annoyances.

B. But the little ones do not yet have reason and therefore cannot believe.

A. They have a rational soul, but there is still no use of reason in them. But what has reason to do with faith? Is it not rather always a hindrance to our faith? Does it not always object when it is necessary to believe a word of the Lord, and say: Yes, God should have said? Does it not always raise doubts? Look at yourself. If you were not guided by your reason, you would believe the word of the Lord about the faith of the children. I say further: Precisely because reason does not stand in the way of children, they can believe better than adults. Luther writes beautifully about this: "Dear, what good does reason do for faith and God's word? Is it not reason that resists faith and God's word to the highest degree, so that no one can come to faith before it, nor wants to suffer God's word, because it is blinded and defiled, so that man must die to it and become like a fool, and so unreasonable and without understanding, as no young child, shall believe otherwise and receive God's grace, as Christ says in Match. 18, 3.: Unless you repent and become like young children, you will not enter the kingdom of heaven. How often Christ reproaches us for becoming children and fools, and condemns reason! Item, tell me, what kind of reason did the little children have, whom Christ hugged and blessed, and gave to heaven? Were they not still without reason? Why then did he call them to him and bless them? Where did they get such faith that makes them children of the kingdom of heaven? Yes, because they are without reason and foolish, they are better qualified to believe than the old and reasonable, for whom reason is always in the way and does not want to push their big head through the narrow door. - Tell me, where is the reason of the believer in Christ when he is asleep and his faith and God's grace never leave him? Can faith remain here without the help of reason, so that it does not become aware of it, why should it not begin in the children before reason knows something about it? (Kirchenpost. 3. Sonnt, after Epiph. E. A. 11, 65ff.)

B. But you don't see anything of faith in them?

A. Do you see faith in adults? Can you see into the heart?

B. You can see the effects and expressions of faith in adults, but not in children.

A. I have two answers to this: first, you do not always see the effects of faith in a believing adult, for example, when he is asleep. Do you want to deny him faith there? Secondly, there is no lack of effects and expressions of faith in children.

B. I would like to know.

A. I remind you of their babbling, praying and praising and the beautiful childlike words they often speak of JEsu at the tenderest age. In the 8th Psalm it is written: "Out of the mouth of young children and babes, thou hast prepared a power for the sake of thine enemies, to destroy the enemy, and the

Vengeful." And when the Pharisees were indignant that Christ allowed the children in the temple to cry out and say, "Hosanna to the son of David!" the Lord pointed them to this Psalm word, Match. 21, 16.

B. But they were already older children!

A. They may have been present, but because the Lord cites the Psalm word, we are certain that infants and sucklings were also present. And no doubt the babbling of the little ones pleased Him above all. This pleasing babbling, praying and praising is after all an effect of their faith; for it is said in the epistle to the Hebrews (Cap. 11, 6.): "Without faith it is impossible to please God." - I remind you of John the Baptist, of whom the angel of God, when he announced his birth to the father Zacharias, said: "He will be filled with the Holy Spirit while still in his mother's womb," Luc. 1:15. This is what happened, as we read in the same chapter, v. 41 and 44.

B. Yes, but that was something extraordinary.

A. Well, but you will have to admit that this example shows that children can believe. Shall I tell you another child who believed?

B. Well?

A. Little David; for thus he speaks Ps. 71:5, 6: "Thou art my confidence, O Lord, my hope from my youth. In thee have I trusted from my mother's womb; thou hast drawn me out of my mother's womb; my glory is ever before thee." - I can name you another child.

B. Which one?

A. The child whom the Lord placed in the midst of His disciples when He spoke the words, "Who shall offend the least of these who believe in Me? Matth. 18, 6.

B. How are you going to prove that?

A. First, that the Lord includes this little child in the number of the little ones who believe in him, saying, "one of these least of all"; second, that the Lord, as is told in Marc. 9:36, caressed it; thus he was pleased with it, it was in faith; third, that the Lord



presented it to his disciples as a model of humility and childlike simplicity. Luther says: "But if such little children were not holy, he would indeed have given us an evil example to be like; and should not say: You must become like the little children; but rather: You must become different from the little children. (26,271.) - But I will give you another strong proof. This is the lovely story that Marci tells on the 10th and that is read at every baptism: "And they brought little children to him, that he might touch them. And the disciples touched them that bare them. And when Jesus saw it, he was displeased, and said unto them: Let the little children come to me, and do not hinder them; for such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein. And he drew them near, and laid his hands upon them, and blessed them."

B. How will you prove from this that little children can believe?

A. That is not difficult. You won't be so mad and foolish as to think that children are to be understood as humble adults?

B. No, I believe that they were children who were brought to Christ.

A. Well, behold, he embraced them and laid his hands on them and blessed them? Can one without faith

will be pleased with him without faith to receive his blessing? He said, "Let the little children come to me; theirs is the kingdom of God. Can one have a part in Christ and the kingdom of God without faith? Never; these children must necessarily have believed. I must now say to you with Luther: "Now you also bring a certain saying, which proves that the children cannot believe in baptism, because I raise so much that they can believe, and (that) it is reasonable to hold that they believe." (26, 271.)

B. I cannot cite sayings that children cannot believe. I have raised all the objections that I know. I can't oppose your proofs, but the doubt still plagues me. I cannot imagine how children can come to believe. They cannot hear the word through which God works faith.

A. We do not know how the children believe. This is not necessary. It is enough for us that the Lord Jesus, the mouth of truth, tells us that they believe. How it happens when God works faith in them, we do not know either. For the work of regeneration, when God works faith, is a great and mysterious work. The Lord Christ says John 3:8: "The wind blows where it will, and you hear the sound of it, but you do not know where it comes from or where it leads. Certainly the faith of children is not in every respect of the same nature as the faith of adults. Chemnitz writes, referring to the articles of the Wittenberg Concordia of 1536: When we say that the children believe, it is not necessary to mean that the children understand or feel the movements of faith; but the error of those is rejected who think that the baptized children please God and become blessed without a special effect of the Holy Spirit in them. - Since it is certain that the baptized children are members of the church and please God, it is also certain that the Holy Spirit is active in them in such a way that they can receive the kingdom of heaven, that is, God's grace and forgiveness of sins. For Christ expressly testifies to this in Marc. 10. And although we cannot sufficiently understand nor explain in words of what nature this effect of the Holy Spirit is in the children who are baptized, yet it is certain from God's Word that it is there and takes place. But this effect of the Holy Spirit in the children we call faith, and say that the children believe." (Examen. P. II. Of Baptism.)

B. Talk about it in more detail.

A. Faith is worked through the Word, that is certain. In baptism is the word of God. For "without the word of God the water is bad water and no baptism, but with the word of God it is a baptism, that is, a gracious water of life and a bath of new birth in the Holy Spirit." Infants attain faith through the Word in Holy Baptism. Christ has caressed and blessed the infants who were once brought to Him. The Lord spoke to them; he had a kind word even for the smallest ones, who could not yet hear fine words. What he once did to these infants, he repeats in every baptismal ceremony when one is offered to him. He speaks to it through the word of baptism, he caresses it and blesses it. When we ask at the baptism that he

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[139] "May he also accept this present little child with grace, and may he hear it, and bless it, and lay his giving hand upon it, and grace it with the Holy Spirit, true faith, and eternal life," we give him the honor with such a prayer, and confess that he does so. Tell me, when does a mother begin to speak to her child? Immediately after birth. She speaks to the child, although she knows that it does not understand the words. And what an impression the human word of the mother makes on the heart of the child! How soon the child learns to distinguish the mother from others and to trust her! Doesn't it usually become restless when a stranger wants to take it? Nowhere does it feel so safe as in its mother's arms and bosom! And what shall we say of the word of God? Should it have less effect if the Holy Spirit speaks it to the child? Luther says very beautifully: "How if all children could not only believe at baptism, but also believe as well as John in the womb? For we cannot deny that the same Christ is at baptism and in baptism, yes, he is the Baptist himself, who came to John in his mother's womb; so he speaks at baptism through the mouth of the priest as well as through the mouth of his mother. Since he is present, speaks and baptizes himself, why should not faith and the Spirit come into the child through his speaking and baptizing as well as he came into John there? He is the same speaker and doer, there and here; and in advance, because he speaks through Isaiah (55,11.): His word shall not return void" (26, 270 f.) Luther also often draws attention to the faithful intercession of the parents, the godparents 2c., He writes: "Therefore we say here and conclude that the children in baptism believe themselves and have their own faith, which God Himself works in them, through the intercession and bringing of the godparents in the faith of the Christian church; and this we call the power of the foreign faith; not that someone may become blessed through it, but that through it, as through His intercession and help, he may obtain his own faith from God Himself, through which he becomes blessed. - So also here we say that the little children are brought to baptism through strange faith and works; but when they have come there, and the priest or baptist acts with them in Christ's stead, he blesses them and gives them faith and the kingdom of heaven; for the priest's word and deed are Christ's own word and deed". (11, 62 f.)

And now another question: Is the word of Christ, your Savior, not enough for you when he says of the little ones that they believe in him? Do you want to believe the wretched Anabaptists more than Christ? Give glory to the Lord and believe his words.

B. Yes, I will believe his words. G.

### **Some praise sayings from Dr. Martin Luther's translation of the Bible.**

Thus Johannes Mathesius writes of Luther's Bible translation in his biography of Luther:

This is one of the greatest miracles that our God has accomplished through Dr. Martin Luther before the end of the world. (S. 238.)

Thus writes Dr. Tilemann Heshusius, who died as professor of theology at Helmstedt in 1588:

I, Tilemannus Heshusius, consider the German Biblia Martini Lutheri to be a noble and precious treasure that cannot be compared or paid for with the wealth of the world, even if it had as much money as it has in all kingdoms. If all the commentaries in Greek and Latin on the entire Bible, of which there are a great many and which weigh many cents, are read through with great diligence, they still do not give the Christian reader as much light and understanding as Luther's clear, splendid interpretation. Help God! How often have the most learned Fathers so interfered in the explanation of some sayings, since Luther has given completely and actually the understanding of the prophets. No nation on earth, as far as one can see from the books, has the writings of the prophets and apostles so well, so roundly and clearly, so comprehensibly, so actually, so certainly in its language, as we Germans have by the grace of Almighty God, and through the interpretation of Luther. Thus, Luther had great help from many scholars who knew the holy language, as he himself was experienced in it, and often sought advice from foreign theologians for the sake of a word. But God from heaven has shown the last world, and especially us Germans, this great benefit through his instrument Lutherum and wanted to prove that we, after the Jewish people, which has the advantage over all peoples, can boast and praise God that no nation hears God speak so actually in the Bible in their language as we Germans. To all the interpreters of the Bible who have ever been, as there were many in the Greek language, but many more in the Latin, the man of God, Luther, has gone before.

That the French, Spaniards, English, Poles have also come close to the text, as some scholars testify, they have to thank Luther, as their master, who broke the ice before them. Even to the seventy interpreters, as they are called, whose translations the apostles held so dear that they often used them in quoting their version, how irreconcilable, nevertheless, Martinus Luther, by special inspiration of God, did it far before, and illustrated and explained many glorious parts of Scripture, in which he was noticeably interested. With a single word, Luther often gives a richer understanding than ten translators with their great books, so that one sees how the Holy Spirit was especially pleased to speak to us Germans in our mother tongue. This can be seen in the rich prophets, in the comforting Psalms, in the whole New Testament. Therefore, no pious heart should doubt that whoever reads Luther in the German Bible hears the eternal and almighty God himself speaking. Whoever believes the testimonies and sayings in the German Bible of Luther believes the Almighty God Himself, and becomes alive through the Word of God.

The Bible is the only thing that can bring comfort and eternal bliss to this last world. Among the highest blessings that the almighty, kind and faithful God has bestowed on this last world, not the least nor the last is the glorious and German Biblia.

Thus writes Melchior Sylvester Eckhard, who died as pastor in Stetten im Remsthal (Württemberg) in 1650:

I call Luther's translation a golden one, because it presents the heavenly gold without the dross of the human spirit to us Germans in the sweetest glow.

The translation is presented in such a way that even the most simple, if they can only read, can collect and accumulate a great treasure for their souls. We gladly confess that no human translation could be so happy that it would be completely perfect in all parts, that nothing concerning the sublime and the emphasis of the speech would be missed. And if there were such a translation (which is not to be hoped for in this mortality), it would not have the same standing as the canonical and authentic text, because the latter has God, while the latter (translation) has a man as its author. Be that as it may, of Luther's German translation (the papists may gnash their teeth) we boldly assert that it deserves the palm and that in these last times none has come out (as in different languages, indeed almost in all, different ones have come out) which has so clearly, so powerfully and emphatically expressed the opinion and the meaning of the Holy Spirit. It is true that there was no lack of restless people (whom Luther aptly calls Master Klügel), who, in order to show their imagined erudition, barked at it (Luther's translation), but not without serious damage to their honor. For to belittle other people's works and not to be able to put better things in their place is ridiculous and worthy of a slanderer. "If we cannot write poetry, we can judge." Therefore, all pious Christians, especially those studying theology, should have this translation recommended to them and be thoroughly familiar with it, also with regard to its form, through daily reading,

1. because of the extraordinary diligence he has applied to this translation. It is the work of not one, but many years, which cost a lot of effort and sweat. He himself confesses that he and his assistants (for he did not dare to do something so great alone) often spent 14 days on one line or one word in order to render it in German. In the preface to the prophet Isaiah, he speaks about his immense work: "We have taken all possible pains to ensure that Isaiah speaks German clearly, even though he has made it difficult and has almost resisted it. As those who know German and Hebrew well will see, but mostly those who think they know everything. For he has been almost eloquent in Hebrew, that the awkward German tongue has almost soured him." In his letter on interpreting, written in 1530, he writes: "I have been very careful in interpreting, so that I would be able to give pure and clear German. And we have often encountered that we have searched and asked for a single word for fourteen days, three, four weeks, and still have not found it at times. In Job we worked so, M. Philippus, Aurogallus and I, that in four days we could sometimes hardly finish three lines.

Rather, now that it is translated and ready, anyone can read and master it, if one now runs with his eyes through three or four leaves and does not even bump into them, but does not become aware of the jags and blocks that have been placed there, since he now walks over them as over a bumpy board, since we had to sweat and worry before we cleared such jags and blocks out of the way, so that one could walk along so finely. If Germany had received nothing from Luther except the German Bible, which it now enjoys (but it received a great deal from him), it would owe him infinite gratitude.

2. because of the very special way of translating. For Luther was at his glorious

In the first place, the translator was not a bad translator who reproduced word for word, but in many cases a paraphrasing translator who had set out to express the original and true meaning in a very real way and to give a gloss with the text and thus to speak German to the Germans. Compare the passages: Job 19, 25. Ps. 73, 25. 2 Cor. 4, 17. Phil. 3, 21.

3. because of its admirable clarity. He has truly expressed and explained the meaning and will of God expressed in the basic language in such a way that a simple-minded person, who knows none but the German language, can become completely certain about the meaning, especially in matters concerning eternal bliss. One knows from experience how much theological knowledge many ignorant people have drawn from the German Bible. They are always ready to answer to anyone who demands the reason for the hope and faith that are in them, 1 Petr. 3, 15, and sometimes even women shut the mouths of the missal monkeys who are not at home in the Scriptures.

4. because of the highest necessity. Whoever wants to teach others in a public assembly must keep the form of this translation when quoting scriptural testimonies, if he wants to teach his listeners rightly and fruitfully; for hardly anyone will be so ignorant in divine things to whom the often occurring sayings (which are taken from this translation) would be unknown and strange; now if one would reproduce these (sayings), where they occur, with his words, he would confuse the simple and would not build rightly.

5. because of the proven faithfulness; for he (Luther) was completely and utterly far from all falsification; he did not fraudulently insert anything into the text, nor did he eradicate anything from it, but was solely, anxiously and conscientiously concerned that he express the meaning intended by the Holy Spirit and flowing from the sources themselves completely, emphatically and clearly, so that it can also be understood by children, and instill it in the hearts, as it were. And the more he seems to deviate from the sources in words, the closer he comes to the meaning. It is true that the papists scream to the point of hoarseness that Luther has laid his wicked hands on the sacred Scriptures, in that he has sometimes inserted extraneous things at will, and has sometimes cunningly put aside and discarded original things; but not one of the great multitude of monks has appeared who would have proved it. To their crowing concerning the little word "alone", Rom. 3, 28, which Luther inserted in the manner of the German language in order to express the emphasis of the opposition of faith and works, has already been answered sufficiently by many, most thoroughly among all by Luther himself.

6. because of the daintiness and fineness of the language. Just as the blessed Luther wonderfully and happily formed the German language and was, as it were, the restorer of it, as is openly shown by the extremely delicate and pure language in his writings, so he also proved himself to be the most eloquent German speaker in his translation. Those who previously wanted to promote God's glory by translating the Holy Scriptures into the mother tongue should not be deprived of their praise, but these translators, if they only followed the authentic text, have in many cases so violated their language.

Luther, however, received general applause and grasped the meaning of the Holy Spirit and spoke German to the Germans.

Thus writes the great linguist M. Johannes Clajus, Rector in Goldberg, last pastor at Bendeleben in Thuringia, in his Grammar of the German Language published in 1578:

I believe that the Holy Spirit, who spoke pure Hebrew through Moses and the other prophets and Greek through the apostles, also spoke German through his chosen instrument Martin Luther. Otherwise, it would not have been possible for a man to speak so purely, so idiosyncratically, and so finely without anyone's guidance and help, since our German language is considered so difficult and contrary to all grammatical rules.

Thus writes F. A. Cuntz in his Geschichte des deutschen Kirchenlieds published in 1855:

The German Bible is still an unsurpassed and unsurpassable work of our Luther. He would have translated many things more accurately and correctly if he had had access to the rich sources of help and means of interpretation of our time, but even his errors and blunders are biblical, i.e., where he did not translate words and phrases correctly here and there, they never have a meaning contrary to Scripture. Where he has not translated words and sentences correctly here and there, they never have a meaning contrary to Scripture, but are in perfect harmony with the character and spirit of the Bible, which he has translated so truly and loudly, so vernacularly and powerfully, in sacred dignity and consecration, as no one before him or after him, whereby it has become a model and masterpiece of the sacred church and vernacular language for all times.

Thus K. A. Weidemann writes in his Geschichte der deutschen Bibelübersetzung p. 3, published in 1834:

Before and after Luther, other German translations of the Bible appeared, some of them works of great art and scholarship; but in none of them is the form and language merged with the divine content and spirit of the Holy Scriptures in such a wonderful way as in the Lutheran translation; in none of them is the entire glory and power of the divine Word revealed as in the Lutheran translation.

Thus writes the well-known poet Wolfgang von Goethe in his writing: Aus meinem Leben, p. 112:

The fact that this excellent man (Luther) handed down to us a work written in the most diverse style and its poetic, historical,

commanding, teaching tone in the native language as if from a single mold, has promoted religion more than if he had wanted to reproduce the peculiarities of the original in detail. In vain were later efforts made with the Book of Job, the Psalms and other hymns to make them enjoyable for us in their poetic form. For the crowd that is to be affected, a simple translation always remains the best.

Thus Dr. Philipp Marheinecke, who died as a professor in Berlin in 1846, wrote in a treatise on the religious value of Luther's German translation of the Bible in 1815:

However highly he (Luther) valued all other means and ways, and however indispensable he considered them to his purpose, he was nevertheless far removed from the superstition that the whole art of translating a holy scripture rested solely in the knowledge of the basic languages and that this alone was enough. For if we must consider every translation of a human book to be erroneous and unsuccessful, which does not provide us with the most correct translation, we must also consider it to be a translation of a human book.

How much more would we not have to reject the translation of a holy book, if it were stripped of the holy spirit of the same and if it were to compensate us for this deficiency only by a correct and elegant style and even by a faithful translation of all individual passages? If there is anything that is a credit to the German nation in the face of such manifold humiliations, it is the faithfulness with which it has clung to Luther's German translation of the Bible until now, and the righteous, efficient zeal with which the people has resisted where they have wanted to impose a new German Bible on it instead of the old one. For what has not been done to suppress it completely, where possible, and to snatch from the people themselves this only, precious and sacred possession and to make it unpleasant? After all, since such a beautiful beginning was made with the hymnals and catechisms, one would have liked to go even further with time. They have already been put to work and cut and trimmed in the most miserable way. Nothing would have been more suitable than this, if the repeated attempts had succeeded, to suppress and eradicate even the last remnant of German sense, German manner, strength and religiosity. Thus, however, through all dangers and times of misery, which have swallowed up so much that is precious and ancient, we have fortunately saved the nucleus around which the fragmented German life can gather again.... For almost three centuries this venerable oak has stood on German soil, and we could be degenerate enough to dishonor, desecrate and injure it in any way?

Finally, Dr. Heinrich Schott writes in his "History of the German Bible Translation of Dr. M. Luther" published in 1835:

I know that Luther began to interpret the Bible only because of this love, and only for the honor of his Lord and for the salvation of his brethren he endeavored to spread the brightly recognized and seen truth through writing and speech, and was even willing to seal it with his blood. Where do I get such a guarantee for the faithfulness of another German Bible interpretation? Where do I get the assurance that all the learned men who reprove Luther's work and prepare a new translation, however pious they may be, are just as free from all scholarly conceit and pride in their own wisdom, just as free in general from all earthly desire, devote themselves to the word of God with just as unconditional humility and self-denial, and take up the pure, free impression of the same in themselves without hindrance, and express the same again just as freely and purely in their translation? And where do they have the courage to vouch for the correctness of the same with their good and blood, as Luther was able to do?

(Submitted.)

### Dedication of the Evangelical Lutheran Progymnasium at Concordia, Missouri.

But once again, the good Lord has allowed us to experience a day of joy, in that on August 31 - as previously determined - we were able to dedicate the Progymnasium of the Western District of the Synod of Missouri, Ohio and other states, at Concordia, Missouri. Well is



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[141] This is not an event like, for example, the dedication of the new seminary in St. Louis; but who among the children of God would not rejoice at the fact that once again a new advertising institution for the army of Christ has been established? - On this condition I find it justified to add a few words to the above report.

For years, some members of St. Paul's parish in Concordia had been desirous of having a grammar school in this region, which was so richly blessed by God. Twice, therefore, petitions were made to the assembled synod for this purpose; but both times in vain. Our district could not decide both times, because the new building in St. Louis would take up too much of our strength, since the district, outside of St. Louis, has only a few wealthy congregations within its borders. But the courage of these people did not sink because of that. The matter was made a municipal matter in the community of Concordia and the neighboring communities were asked to also take an active part, so that the institution - if necessary - could be established as a private enterprise. - With this offer, the application was presented for the third time to the district synod, this time assembled in Altenburg, Mo. Only the synod was asked to recognize the Progymnasium as one of its synodal institutions, since only under this condition the neighboring communities would agree to support it. The synod agreed to this and only made the condition that the synod, as such, should not incur any further expenses at least for the next two years and that it should remain a progymnasium. Since the congregation of Concordia also agreed to this and the neighboring congregations promised their support, the establishment of the institution was a done deal.

The next thing that happened was the appointment of Pastor A. Bähler - then a missionary among the English-speaking Lutherans - as professor. He accepted the appointment, and in January of that year the teaching began freshly and cheerfully in the name of God. The beginning was unsightly. One had to make do in rented locales, with old school desks, in a narrow room, until the planned construction could be carried out. But God's works always begin small and have no great standing before the world. This was also our consolation. After all, the main thing was there, teachers and students, who worked hard and cheerfully and overcame all obstacles with confidence.

As soon as the weather permitted, the construction was started. In spite of bad roads, snow and rain, the farmers of the surroundings of Concordia drove quarry stones for the foundation walls, so that they were already finished in May by the master builder, Mr. Christian Rathert, and the cornerstone could be solemnly inserted in the name of the Triune God. The construction progressed unhindered. No accident occurred and on August 31st the inauguration could take place. During the week, some people were anxiously looking up to the sky, wondering if the good Lord would not soon command the clouds to close, so that this celebration would not be half rained out, as at the mission celebration held two weeks earlier, or even be prevented. But lo and behold, two days before the appointed time, the dear sun burst forth again in its full clarity and beauty, so that the paths dried up.

and on the fairground everything could be prepared for the better comfort of the guests. - The morning of August 31 dawned sweetly and beautifully, and all flocked to Concordia from the surrounding area. Even from Kansas dear fellow Christians had appeared, as well as a number from the churches in Benton, Morgan and Carroll Counties with their pastors, to rejoice with us over the work that had been done. At 10 o'clock in the morning trombone bugles called for quiet, whereupon Pastor Achenbach of South St. Louis ascended the temporarily erected pulpit, and after singing and reading an appropriate biblical passage, explained in a purposeful, well-placed speech the purpose and benefit of this and similar institutions, exhorting the audience to also carry this institution on a praying heart, to fill it with their disciples and to support it with gifts of love. - At 1/2-3 o'clock in the afternoon, Professor Bähler first gave an address to the guests of English tongue in their native language, in order to explain to them the purpose of this institution on the basis of a scriptural word. The conclusion was an address by Pastor Janzow of St. Louis, which sought to capture the hearts of the audience. A collection was taken in the morning and afternoon, the proceeds of which amounted to \$163.00. - The whole celebration was as beautiful as the sky above us from the beginning to the end. The accompaniment of the Concordia music choir under the direction of teacher Wilk contributed not a little to this. Thanks be to the Lord for His grace!

But about the building itself, furnishings, costs, etc. finally a few words. The ground on which the institution building stands is a gentle hill at the north end of the small town of Concordia, a quarter of a mile from St. Paul's Church of President Biltz. The site is four acres in size, donated by a member of the community for this purpose. Likewise, the same man has given the promise to sell within three years 5 more acres, which are just next to it, to the Synod at \$100.00 per acre, if the same deems it desirable. The building has been erected on a solid wall of sandstone bricks according to a plan designed by Dr. med. H. Bartens and improved and specified by architect Sutermeister in Kansas City. The shape of this is that of an L with the front to the south, so arranged that this could one day, God willing, give the western wing to a larger building. The space in it is distributed as follows: On the 1st floor at the east end a teaching hall, 32 feet long, 18 feet wide, 12 feet high. The benches in it are from a St. Louis firm, each for 2 students. At the north end of the room, a tasteful lectern has been erected for the professor, above which a beautiful clock constantly reminds both students and teachers to conscientiously spend the time. Around the walls there is a blackboard about 4 feet wide, painted with oil paint on a white plaster wall. The room is light and airy and it is a pleasure to be in it. Next to the teaching hall, facing west, is the hall, 8 feet wide and 32 feet long. There is also a staircase leading up from here, which is used by the students. At the west end of the main building is a hall of the same size as the teaching hall and can also be used as such. Currently, it serves as a study for the students. At the north end of this hall is a spacious kitchen, 18 X 24 feet, also 12 feet high. Below the kitchen is the basement of the same size with the

Kitchen, to which the entrance is located on the porch at the back of the house. This porch also contains the facilities for washing for the students, as well as a staircase leading to the 2nd floor for use by the housekeeper. The 2nd floor contains at the east end a hall of the same size as the teaching hall, and about 10 feet high. It may very well be used as a study; at present it serves as a bedroom. A small room is cut off from the hall on the second floor and a staircase leads to the floor room, which is arranged so that all students could sleep on it if necessary. The western part of the upper floor is furnished for the apartment of Professor Bähler and the caretaker. - There is nothing about the whole building that could be considered *lurus*. But very solid, purposeful and nice it is listed. The costs, including the outbuildings and two cifters, amount to about P5400.00. This is a sum that exceeds the estimates, however, significantly, because at the synod in Altenburg one had not thought of such a large building. But since the school was opened, it turned out that a larger building would be necessary, if the space should not be lacking again in two years. About half of the money has been paid for it. In addition to the 3 communities in and around Concordia, 17 other communities have contributed more or less through charitable donations. However, the dear reader can see from this that such gifts are still desired and are gladly accepted with thanks to God and the dear givers. The dear congregation in Concordia is willing to do what it can, but in the long run it alone cannot bear the whole burden, since the professor, as well as everything else, must be maintained by it for the time being. It is true that the neighboring communities also contribute to the best of their ability, but not in such a way that gifts of love from outside would no longer be in place.

At present, the school is in full swing again, and both teachers and students make happy faces that they are now externally in such a comfortable position, because not only the school is bright and healthy, but also the place on which it stands and the whole environment is a cheerful one. From the windows of the 2nd floor one has a magnificent panorama in front of him. For miles around, you can overlook the area and feast your eyes on the magnificent scenery. - —

In the last school year 17 boys attended the institution and in the new one 17 have registered again, but not all have arrived yet.

May the faithful God grant that His blessing may continue to rest on our dear institution as before, and that many hearts may turn to it in love, not only with their prayers, but also with godly, gifted boys and other gifts of love. God be with you!

Concordia, Mo., September 8, 1884.

H. Ph. Will.

**Znr ecclesiastical chronicle.**  
**I. America.**

**Securing church property.** A certain Dr. Richard Füller, a Baptist, had stipulated in his will that his not insignificant estate, when his direct descendants would have died, would go to a Baptist congregation in Baltimore and be used by them for the construction of a new church.

In this way, the word of God can be proclaimed according to the confession of this congregation and the orthodox Baptist congregations. Now, however, there is a great deal of one another in many doctrines of different Baptist congregations. Therefore, the executors appealed to the court for an explanation of this clause and received this ruling from the county court judge Stewart: "This clause is invalid. In a country where there is no state church, it is not for a court to decide what is orthodox and what is not. Orthodoxy is a relative term" (that is, orthodox or orthodox means one thing and another, depending on the circumstances); "for if this congregation were to differ from other Baptist congregations on one point of doctrine or worship, each part would claim that its way was the right way, and such entanglements would arise that no court would be able to decide. Therefore the executors are directed to assign the property to the direct or indirect descendants." - This is a very reasonable decision. For the possession of temporal property, there is now no incontrovertible security. Nor can the church or a congregation procure such security through any paragraphs in its constitution. The Lutheran congregations here have only included the following provision on this point in their constitution: "Should, which God may mercifully prevent, a separation arise in the congregation for the sake of doctrine, then the property and all associated advantages of the congregation remain with those members of the same who insist on the confession of the unaltered Augsburg Confession and accordingly want the preachers and school teachers of the congregation to be committed to the entire symbols of the Evangelical Lutheran Church and to be judged accordingly. Of course, this does not prevent the part that has fallen away from the pure doctrine from fulfilling the stipulated condition for the sake of appearances and thus claiming and possibly receiving the church property; but then at least it is achieved that such apostates possess it with an evil conscience. But it is better to lose the church property and keep the pure doctrine than, conversely, to keep the church property and lose the pure doctrine. Experience also teaches that the part which must sacrifice its church property for the sake of truth is then blessed all the more abundantly by God, and that those who keep it with an evil conscience experience the truth of that proverb: "Unjust property does not prosper

**Purgatory Society.** This is the name of a new society founded by members of the kingdom of Antichrist in Ohio, whose purpose is to save the poor souls from Purgatory. The members pledge to pray a number of Hail Marys daily for those tormented in Purgatory. Poor, deceived people!

## II. abroad.

**An important anniversary**, namely a 350-year anniversary, is also to be celebrated this year. In August of the year 1534 it was namely when the all-German Luther Bible appeared for the first time, therefore now just 350 years have passed since the first appearance of the same. Since one does not know the day on which Luther completed his translation of the entire Bible, the "Lutherische Kirchenblatt" suggests that one celebrate the anniversary on September 21, on which day in 1522 Luther, as we know, completed the New Testament, or that one connect the anniversary with this year's Reformation festival. The one is as acceptable as the other. May only this jubilee year not pass without, on whatever day it may be, God being thanked in our circle for the unspeakably great goodness of Luther.

that we Germans have such a magnificent Bible in our mother tongue, would also be thanked publicly and collectively! Mathesius writes of this: "This great work would require its own sermon; as the pious Doctor Johann Pommer (Bugenhagen), pastor at Wittenberg, decreed and annually held his own festival, *Translationis Bibliorum* (the festival of Bible translation), at which he thanked his God with his children and friends for this precious and blessed treasure of the translated Bible. (See: Mathesius' Life of Luther. St. Louis edition of 1583. page 238.) \*) Now in Germany one goes about "revidiren", as one expresses it, the old Luther Bible, that is, to enforce, to change and to improve it. Now we admit that the work of Luther's Bible translation is as little perfect as any human work is perfect. But where something could be translated even more precisely according to the basic text, we Lutherans already have that in many great works of the Bible, e.g. in the so-called Weimar Bible; therefore we do not need a so-called "revised" Bible, even if it were as good as it is; on the other hand, however, we want a "revised" Bible least of all from the new-fangled believing theologians of our time, none of whom, as is well known, believes any longer that the entire Holy Scriptures are inspired from word to word by the Holy Spirit. Such theologians are truly the last ones who have the profession to improve our Luther Bible. It is a good old proverb: "Resist the beginnings!" when one starts something that can easily have evil consequences. According to this proverb we want to act and - keep our old Luther Bible! W. [Walther]

### Luther vs. false union.

Some foolish spirits pretend to be deceived by the devil about the sacraments or other errors: "Let us not quarrel so hard about one article and break up Christian love, nor give each other over to the devil about it, but even if we are mistaken in one small thing, as we are otherwise in others, let us give way and let something go, and still have brotherly and Christian unity or fellowship.

No, dear man, I do not want peace and unity by losing God's word, for that would mean the loss of eternal life and everything. Here it is not a matter of giving way or conceding something for the love of you or some people, but all things are to give way to the word, whether it be enemy or friend. For it is not given for the sake of outward or worldly unity and peace, but for the sake of eternal life. The word and the doctrine are to make Christian unity or fellowship; where the one is equal and united, the other will well follow; where not, there remains no unity. Therefore tell me of no love nor friendship, where one wants to break off from the word or faith; for it is not said: love, but: the word brings eternal life, God's grace and all heavenly treasures.

This we will gladly do, that we keep outward peace with them, as we must do in the world with everyone, even with the worst enemies; that go its way, in this life and worldly being, about which we have nothing to fight; but for the sake of doctrine and Christian fellowship we will have nothing to do with them, nor consider them brethren, but enemies, because they stand on their error.

Our local Lutheran Central Bible Society has celebrated its own Bible Festival every year since its 37th anniversary on September 22nd for the reason stated above.

knowingly persist, and fight against them through our spiritual warfare. Therefore it is a devilish and deceitful, cunning attempt, which pretends and demands that one should give way a little and hold an error too good for the sake of unity, so that he seeks to lead us cunningly away from the word. For if we accept such a thing and become one, he has already gained space, and soon he has taken a whole cubit, since a finger's breadth would have given way to him, and as soon as he has even torn it down. Erl. Vol. 19, 269 f.

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### **J. M. Moscherosch,**

d. 1669 as president of the Hanau chamber, wrote a booklet for his children in 1641, to which he gave the title: "Christliches Vermächtniß oder schuldige Fürsorge eines treuen Vaters bei jetzigen hochbetrübtesten und gefährtesten Zeiten. "God is my witness," he says in it, "that the greatest care I have for you is not to get you great goods and riches; whoever has such thoughts is a foolish father. My heart is much differently minded. That which is necessary, that which is eternally good, that which gives you right courage, that is what I would like to acquire for you with God. With the following words he exhorts them to faithful adherence to the pure doctrine: "The Protestant Augsburg Confession, which is called the Lutheran religion from Dr. Luther, is the most certain to salvation. You shall adhere to it, not pointedly, not rudely, - simple-mindedly, badly and rightly, as your salvation is dear to you. I hereby want to warn you faithfully as a father and testify before God that I will not restrain you from this for your salvation. If you go against it - God does not want that - the damage will be yours alone; my fatherly instruction shall not be lacking, as long as God grants me life." - God had blessed him with temporal goods. He writes about it: "Giving alms has been my best treasure. I have given gladly, God has given it to me much more gladly again - I say tangibly, evidently, tenfold. I cannot marvel enough at the grace of God. The more I have given, the more I have had; the fruit has grown, with the amazement of my servants, in the storehouse, the flour in the box, the bread in the oven, and so to speak, in my mouth. The blessing of God has made me see unspeakable things."

**thank you that you humble me and help me. Ps. 118, 21.**

So this verse is joyful and sings with all delight: "Are you not a wonderful, lovely God, who governs us so wonderfully and so kindly? Thou exaltest us when thou bringest us low. You make us righteous when you make us sinners. You lead us to heaven when you push us into hell. You give us victory when you make us fall. You make us alive when you let us die. You comfort us when you make us mourn. You make us joyful when you make us weep. You make us sing when you make us weep. You make us strong when you make us suffer. You make us wise when you make us fools. You make us rich when you send us poverty. You make us masters when you let us serve. And the like innumerable wonders more, which are all comprehended in this verse and are praised in Christianity in a heap with these short words: I thank thee that thou hast humbled me, but also help me again. Luther, 41, 76.

## [143] Pope Leo X.

was an opulent, splendor-loving, unbelieving worldling. In order to beautify Rome and complete St. Peter's, he needed a lot of money. Therefore, he had forgiveness of sins sold for money and indulgences offered by dawdling monks who hawked their wares like barkers and even sold forgiveness of future sins. In view of the large sums brought to Rome for indulgences, he said to the likewise completely unbelieving Cardinal Bembo: "The whole world knows how profitable this fable of Christ has been for us." Luther writes to Gen. 19, 14: "A story is told about Pope Leo, that he once invited two philosophers to the table, one of whom argued that the soul was immortal, the other that it was mortal. And when they had argued and disputed a long time against each other, and the pope had to conclude who had spoken best of the matter, it is said that he said to the one who had argued that the soul was immortal: "It seems that you speak right and true; but your opponent's opinion and speech makes a happy face. For this is what the Epicureans do: what is pleasing to the flesh and according to reason, they accept contrary to revealed truth." Leo added the pagan words: "What originated from nothing also returns to its nothingness." Luther further writes: "Just as in our time the pope together with his cardinals and bishops, and the worldly wise together with their highly intelligent and sharply rational sages, think nothing of the article that there is a resurrection of the flesh and an eternal life, and know how to laugh and mock at us that we believe such things." (19, 106.) - Erasmus reports that Leo X, in a sermon on Char Friday, glorified his predecessor Pope Julius II as Jupiter (supreme god of ancient paganism) and other pagan heroes instead of Christ.

### **A princely letter.**

Prince Joachim Ernst of Anhalt, d. 1586, addressed the following letter of admonition to one of his courtiers who sought to become rich through illicit means: "Dear faithful, We have received your most humble letter and would not like you to lay yourself on these trades, to put your hope in them, nor to let this persuasion hinder your welfare; For since God, out of his fatherly and gracious providence, wants to provide you with wealth, happiness and welfare, his omnipotence will certainly know the way, even if it is not exactly the way you have planned; for God's goodness is unfathomable, but he does not want to have a goal or measure prescribed for his help. We remind you of this out of grace, so that you will turn away from your delusion and not hinder yourself in your welfare; for we mean it with you faithfully in grace and would like to see your accident prevented.

### **The mocker of religion Voltaire**

once pleased himself to put into verse a penitential psalm, the 51st. All went well except for the 12th verse: "Create in me, God, a clean heart." He strained to translate this verse poetically as well. But suddenly the terrors of hell assailed him. The pen froze in his hand, which had written down so many blasphemies. He fell half fainting on his couch and afterwards repeatedly confessed to his friends that he had never been able to think of this terrible incident without fear.

## Obituary.

On Sunday morning, August 31, at 10 minutes past twelve o'clock, the Lord called his servant, our dear Lord Pastor F. W. M. Arendt, by a gentle death from this valley of tears to himself in his eternal hall of joy. W. Burhop.

## Ordinations and introductions.

On the 9th Sunday after Trinity, on behalf of President L. Crämer, Candidate Wilh. Lauer was ordained and inducted by the undersigned in his congregation near Newell, Iowa.

Ph. I. Dornseif.

Address: Uev. ^rn. I-aner,

Lox 49, Nervelt, Luona Vista Oo., Io>va.

By order of the Presidium of the Southern District, Cust. dosiZ. Friedrich Wunderlich was ordained by the undersigned on the 12th Sunday after Trinity in the midst of the newly formed congregation at Perry, Falls Co, Texas, and solemnly installed in his office.

May the Lord bless our dear brother, so that he may bear much fruit for eternal life. I. Trin small.

Address: Usv. Prisdrielr Wonder Song,

Lox 30, corrx, I'ulls 6o., lex.

On the last Sunday after Trinity, Candidate Adolf T. Hanser was ordained and inducted into office by the undersigned on behalf of President Beyer of Lockport, N. N-. I. W. Weinbach.

Address: Usv. Ist Uan8er, Lox 898, I-oelrport, N. V.

On the 12th Sunday after Trinity, Candidate Aug. F. Ude was ordained and introduced to his congregation at Meridian, Jefferson Co, Nebraska, by order of Praeses Hilgendorf. S. Meeske.

Address : Rev. ^nZ. Id Ude, Alexandria, Ida^er Oo., Nebr.

On August 25, Candidate A. H. Kuntz was ordained and inducted by the undersigned in the midst of his congregation at Uorktown, Dak. by order of the President.

A. Muller.

Address. Rev. U. Lunt?, Wdite I-alre, Aurora 6o., Dak.

According to the order, Mr.? I. List was inducted into his new office on the 12th Sunday after Trin. with the participation of P. H. Evers byl . L. D aib.

Address: Rev. "I. Idst, kreb1e!?, 0., ^dums Oo., Ind.

On behalf of Praeses Schmidt, on the 10th Sunday after Trin. Mr. G. Spiegel was introduced to his congregation in Jackson, Mich. by C . Franke.

Address: Uev. 6. mirror,

118 IV. We8le^ 8tr., daek8on, LIied.

## Church consecration.

The Trinity congregation at Sarcouxie, Jasper Co., Mo., dedicated their new church, a nice brick building (30X50) with steeple, to the service of God on the 12th Sunday after Trinity. - Festive preachers were the undersigned in German and P. P. Germann in English. Joh. Roschke.

## Mission Festivals.

On the 12th Sunday after Trin. the Rev. E. A. Frese's congregations in Washington County and the undersigned's congregation in Marshall County, Kansas, celebrated their annual mission feast. Pastors Polack and Stemmermann were the festival speakers. The collecte was -80.00. G. Polack 8en.

On the 10th Sunday after Trinity, the two Buffalo congregations celebrated a mission feast with the West Seneca, Eden and Boston congregations at the Hamburg Fair Grounds. The festival preachers were ck. Schröder of Eden and Dorn of Johannisburg. The collection with surplus for the railroad train etc. amounted to about 325 dollars. I. Sieck.

On the Tenth Sunday after Trin. my local congregation at Caldwell, Gage Co. nebr. celebrated their annual mission feast at Joh. Scheve's Busch. Mr. Student I. Barthel and undersigned local pastor gave the talks; because of rainy weather few people were present; nevertheless the collecte was- 81.59. Tr. Häßler.

On the 12th Sunday after Trin. the churches in Franklin County, Mo. held a mission feast in the parish of the undersigned. Speakers at the feast were Messrs. kk. O. Hanser and A. G. Grimm. Collecte -86.50. A. W. Frese.

On August 31, the congregations of Messrs. kk. Richter, Winkler and Th. Mießler celebrated their annual mission festival in the congregation of the undersigned at Des Per es, Mo. Festival preachers were kk. G. Wangerin and C. C. E. Brandt. Collecte -117.00. Theodor Mießler.

Sunday, August 31, the Lutheran congregation in Ellsworth County, Kansas, celebrated Missionfest. The Lutheran congregations at Silvan Grove, on Bullfood Creek, and on Plum Creek were invited to attend. Mr. I?. W. Flach preached on mission in general; Mr. P. G. Tönjes on inner mission. Undersigned gave a lecture on mission history. Morning collection for negro mission -11.09, afternoon collection for inner misston -13.00. E. Mähr.

On August 31, the congregation in Atchison, Kansas, celebrated a mission feast, which was attended by many guests from Leavenworth, St. Joseph, Farley, and others. etc. took part. Festival preachers were Mr. K. E. Zehn of Kansas City and Mr. P. C. H. Lentzsch of Craig, Mo.- Collecte - 118.08. C. Cousin.

On August 31, the Lutheran congregations atHo- bart, Crown Point, and Valparaiso, Ind. celebrated a mission feast at the former place. Speakers at the festival were Prof. H. Wyneken of Springfield and P. I. Niethammer of La Porte. Collecte -86.50. W.J.B. Lange.

The congregations of Elmira, Floradale, Berlin and Petersburg celebrated their annual mission feast on the 12th Sunday after Trinity in the very spacious and suitable so-called "8katinA Uink" in Berlin, Ont. The festival preachers were Messrs. kU. Bente, Pfeiffer and Frosch. The Collecte resulted in -84.60. P. Andres.

On the Uth Sunday after Trin. the congregations of Pilot Knob, Farmington, and Jron Mountain, Mo., celebrated this year's community mission feast at Pilot Knob. In the morning MrJben preached in German, in the afternoon Signer in English. The collecte was -40.85. R. Smukal.

On the IOth Sunday after Trinity, the congregations of ck. Dicke, Ebert and Hudtloff in Washington, Sha- wano Co. celebrated their mission feast. In the morning Father Ebert preached on inner mission, in the afternoon Father Dicke on outer mission. Afterwards a message on conversion of the Pomeranians - by the undersigned. W. Hudtloff.

On the 12th Sunday after Trin. the congregations of kk. Busztn and Drögemüller celebrated their joint mission feast in the congregation of the former (Indian Creek, Ill.). Festival preachers were kk. Mertner and Hallerberg. The collecte amounted to -100.16. I. H. Haake.

On the Uth Sunday after Trin. the Zion congregation near Jefferson City, Mo. celebrated a mission feast in fellowship with the congregations at Jefferson City, Honey Creek and String- town. The festival preachers were Bro. Holls of Honey Creek and undersigned. The collecte was -73.28. H. Wesche.

On August 31, the congregation of the undersigned, with the Bear Creek congregation and some members of the Aurora congregation, celebrated a mission feast at Farmers Retreat, Ind. at which the ck. C. C. Schmidt and Henkel preached in German and the latter also in English. Collecte -74.00. C. Kretzmann.

On the Tenth Sunday after Trinity, the Trinity and Immanuel congregations in Cleveland, and the congregation in Dover, celebrated a mission feast. The collection for the mission in Cleveland, with the surplus from the trip, amounted to -317.00. H. Weselsh.

The congregation in Denison, Iowa, celebrated its mission feast on the 13th Sunday after Trinity. The festival preachers were cU. C. A. Bretscher and G. Haas. The collection was -20.05, half of which was for the Misston in Iowa, one fourth for Negro and the rest for Jewish mission. G. Haa s.

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### Conference - Displays.

Conference of Northern and Western Michigan at Frankenmuth, October 9-13. F. Sievers, Jr.

The Buffalo Pastoral Conference will meet, w. G., on September 23 and 24 in North East, Pa. - Please kindly register in advance. E. Leemhuis.

To the members of the Cincinnati District Conference for notice that they will be picked up on Monday, September 29, in the evening at 5 o'clock from Father Schmidt's and Father Seuel's church. All who either do not come at all or come at a different time are asked to report this immediately to C. G. Hiller, 247.L. WassdinAon 8tr., Indianapolis, Ind.



**Entered the coffee of the Illinois - District:**

For the synodal treasury: communion collection from?. Schröder's congregation in South Litchfield -8.70. Part of the communion collection from?... Hallerberg and Willner in Quincy 10.00. Contribution of Prof. E. Hamann 2.00. (p. -20.70.)  
 To the new building in St. Louis: By I. Fasse in Schaumburg collectirt 30.00.  
 To the new building at Addison: By Gustav Heinecke at Sheboygan, Wis. 2.00. By?. north at Hinckley by H. Jlseman 1.00. By?. miller at Lake View by N. N. 1.00. (S.-4.00.)  
 For inner mission: From Chicago: by?. miracles of Mrs. N. N. 2.00; by T. C. Diener, part of the income at the mission festival in Des Plaines from the Lutheran congregations in Chicago and surrounding area, 604.33; by?. Succop of N. N. 1.00. Part of the Miss. - Coll. of the Gemm. of the??. Hallerberg and Willner in Quincy 20.00. (p. 627.33.)  
 For Jewish mission: From Cbicago: by T. C. Diener, part of the income at the mission festival in Des Plaines from the Lutheran congregations in Cbicago and the surrounding area, 151.08; by?. Hölder from E. Fock 1.00, N. N. .35. part of the mission coll. of the congregations of the? Hallerberg & Willner in Quincy 5.00. (p. -157.43.)  
 For the Negro Mission: From Chicago: through T. C. Diener, part of the income from the mission feast in Des Plaines from the Lutheran congregations in Ch'cago and the surrounding area, 151.08; through? Barling from little Willie Bornhöft's piggy bank, 2.00. P. Heinemann's comm. at Okawville, 10.50. Part of the Miss. coll. of the comm. of the??. Hallerberg and Willner at Quincy 5.00. (p. -168.58.)  
 For emigrant mission in Baltimore: part of the Miss. Coll. of the Gemm. of the ?? Hallerberg and Willner in Quincy 5.00.  
 For poor students in St. Louis: Ges. auf?. Theo. Kohn's Hockzeit in Cbicago 10.10. By?. Bartling there for E. Albrecht of the Jüngl. Verein 15.00, of the Jungfr.-Verein 15.00, for W. Kohn of the Jüngl.-Verein 15.00, of the Jungfr.-Verein 15.00. (S. -70.10.)  
 To the household in Springfield:?. Schröder's gem. in South Litchfield 9.25. Tbeil of Miss. Coll. of the gem. of the??. Hallerberg & Willner in Quincy 5.00. (p. -14.25.)  
 For poor students in Springfield: By?. Miracles in Chicago by Young Fr. Association for W. Light 10.00.  
 For poor students in Fort Wayne: Durck? Hölder in Chicago from some of his members. Gem. for Starck 17.00.  
 For poor students in Addison:?. Brauer's comm. in Bee-cker 14.00. P. Bergen's comm. in Prairie Town 6.00. (S. -20.00.)  
 To the household in Addison: part of the Miss. coll. of the Gemm. of the ?? Hallerberg & Willner in Qmncy 5.00.  
 For poor students in Milwaukee: Through?. miracles in Cbicago by the Young Friars Association for A. Leutheußer 10.00.  
 For the building fund of the Progymnasium in Milwaukee:?. Hahn's Gem. in Staunton 20.75. By?. Schüßler in Jo-liet, Coll. at Herm. Affeldt's wedding, 7.48. From Chicago: by?. miracles of F. Nix 5.00, I. Nütz 1.00, F. Baben-dererde 1.00; durck? Bartling by Joh. Bohnhoff 5.00. P. Great Gem. in Harlem 53.35. (p. -93.58.)  
 For sick pastors and teachers: part of the Miss. coll. of the Gemm. of? Hallerberg & Willner in Quincy 5.00.  
 For the widow's fund: Tbeil der Miss.-Coll. der Gemm. der??. Hallerberg & Willner in Quincy 8.64.  
 For the deaf and dumb: By?. Schroeder in South Litchfield, Child Aufcoll. at H. Whitehouse, 11.10. By?. Hallerberg in Quincy, Theil. of the Dung. coll., 40.00, by?. M. Cämmerer 1.00, S. Arend 1.00, K. Altenhein .25, by the Virgins' Association 5.00. (L>. -58.35.)  
 For Studying Orphans from Addison: By?. Miracle in Chicago by Louise Ahrens 5.00. Thank offering by Mrs.?. Sckaaf in Claremont, Minn. 2.00. (S. -7.00.)  
 Addison, Ill, Sept. 1, 1884. H. Bartling, Kassirer.

**Incoming to the Middle District Coffee:**

To the seminary building: From F. Schmidt in La Porte -2.00. ?. Heid's parish in Mishawaka 38.75. P. Ernst's parish in Euclid 5.00. (S. -45.75.)  
 For the Gem. in Rochester, N. U-- Out?. Henkels Gem. in Aurora 4.00.  
 For the Kansas City comm.: Ch. Wollpert at Hilliard 2.00. From?. Henkel's comm. in Aurora 4.00. Fr. Franke's comm. near Fort Wayne 15.75. (S. -21.75.)  
 For the English college:?. Daib in Friedheim 1.00.  
 For the community in Dresden, Saxony:?. Daib u. Gem. in Friedheim 27.66.  
 For the congregation in Columbus, O.:?. Kolbe's Gem. in Jndependence 12.00. P. Henkel's Gem. in Aurora 12.50. (p. -24.50.)  
 For?. M. W.:?. Henkel's Gem. in Cold Springs 3.50.  
 For emigrant mission in New York: Aus?. Henkel's congregation at Aurora 4.00. F. König at Fort Wayne, thank offering, 5.00. P. Husmann's congregation at Arcadia 3.40, at Tipton 1.85. ?.. Schlesselmann's comm. at Bremen 11.50. P. Franke's comm. at Fort Wayne 10.00. (S. -35.75.)  
 For emigrant mission in Baltimore:?. Kunschick's Gem. in Leslie 4.25.  
 To the household in Fort Wayne: Mrs. Chr. Lay in La Porte 2.00.  
 For the student W. Deppert in Fort Wayne: From the Young Fr. club in Seymour 12.00, from the young men the. 10.00, from single. Parishioners the. 11.00. (p. 33.00.)  
 For English mission:?. Daib in Friedheim 1.00.  
 For inner mission:?. Weselob's congreg. at Cleveland 14.25. Fr. Wesel's congreg. at Pomeroy 13.00. Fr. Rauh's tri-unity Gcm. at Sugar Grove 2.75, St. James' congreg. 3.25. (p. -33.25.)  
 For Jewish mission: Marie Krems in La Porte 1.00. Aus?. Henkel's Gem. in Aurora 4.00. P. Spiegel's Gem. in Adams Co. 8.11. P. Zage's Gem. in Van Wert 2.50. (S. -15.61.)  
 For Negro Mission:?. Weselohs Gem. in Cleveland 14.00.  
 For Stud. Hackmann in St. Louis: Jungfr.-Verein in Seymour 5.00.  
 For the synod treasury:?. Niethammer's congreg. in La Porte 19.37. Fr. Spiegel's congreg. in Adams Co. 7.85. Fr. Dankworth's congreg. in Cleveland 19.50. Fr. Husmann's congreg. bet Arcadia 5.00. Fr. Michael's congreg. at Fort Wayne 15.66. ?. Ernst's Gem. at Euclid 6.62. (p. -74.00.)  
 For the deaf and dumb: Mrs. Rieske in Cleveland 1.00. From?. Henkel's congregation in Aurora 3.00. Bequest from Wittwe L. B. from?. Frankes Gem. at Fort Wayne 25.00. (S. -29.00.)  
 For the orphanage in Addison: Off?. Henkel's congregation in Aurora 4.20. Mrs. Begemann at Clifty 15.00. (p. -19.20.)  
 For the orphanage near St. Louis: Mrs. Begemann at Clifty 15.00. C. Ruprecht at Van Wert, Thank Offering, 5.00. (S. -20.00.)  
 For the support fund: for widows and orphans: ?. Spiegel's parish in Adams Co. 9.15. Fr. Dankworth's parish in Cleveland 17.10. Fr. Dreyer's parish in Fort Wayne 4.00. Fr. Schlesselmann's parish in Wootland 3.60. Mrs. Begemann's parish in Clifty 10.00. Fr. Ernst's parish in Euclid 13.88. (Total -57.73.)  
 Fort Wayne, August 31, 1884. c. Grahl, Kassirer.

**Entered the Coffee of the Nebraska District:**

For the synod treasury: By?. Weller from sr. Zion congregation to Lincoln Creek -12.00. By?. Meyer from sr. Bethlehem congregation 3.83. By?. Adam from sr. Immanuel-Gemeinde. 10.00. Durck?. Bergt sen. from s. Gem. 6.00. By ?. Oetting desgl. 7.50. (p. -39.33.)  
 For iLoeminarbau: By?. Müller from Wm. Lorbeer 6.00, Wm. Schröwer 5.00. By?. Bergt from his Gem. 44.00. By?. Biedermann desgl. 42.00. (S. -97.00.)  
 For poor students in Springfield: By?. Cämmerer, Abendm.-Coll. sr. Gem., 4.50.  
 For the widow's fund: By ?. Leuthäuser 2.00, Coll. at I. Degner's birthday party 3.65. P. Bürger 3.00. By ?. Bremer from sr. Johannismem. 6.30. By ?. H. Cämmerer from G. Heuermann, thank offering, 1.00. By ?. Hoffmann from Fr. H. 5.00. (p. -20.95.)

For negro mission: By?. Adam from N. N. 5.00.

For mission to the Jews: By Fr. Harms from the Health Insurance Fund 9.00. By?.. Müller from sr. Trinity. - Gem. 7.00. By?. Bürger from Jak. Tröster 10.00. By?. Burmeister, Kirchwehcoll., 12.00. By?. Adam from N. N. 4.00, Mrs. Sckierloh 1.00. Durck?. Hofius from sr. Gem. 6.50. Durck?. H. Cämmerer of A. Sckott 1.00. By?. Hoffmann of s. Joh.-Gem. 5.30. (S. -55.80.)

For the community in Omaha: By?. Müller from W. Lorbeer u. W. Wegener 2.00 each, Gottl. Wegener 5.00, W. Schröder 3.00. (S. -12.00.)

For internal dissonance: By?. Harms from sr. Zionsgem. 8.50. By?. Meyer from sr. Bethl.-Gem. 3.25. By?. Frese from Mrs. A. S. 5.00, M. Lang .10. By?. Schulte from sr. Gem. 4.90. By?. H. Cämmerer from the bell bag sr. Gem. 15.00. By?. Becker from sr. Paulusgem. 15.50. By?. Iahn from sr. Bode, Coll. on W. Müller's baptism of a child, 4.00. Durck?. Bergt sen. from sr. Gem. 7.00. Durck?- Leutbäußer desgl. 5.00. By ? . Meeske desgl. 7.50. By?. Burmeister, Kirchweihcoll., 7.00. By?. Endres of sr. Joh.-Gem. 17.00. Durck?. Bode, Coll. on Chr. Gades Kinvtaufe, 4.15. By Mr. Vogler, Coll. of the Gem. in Lomsville, 5.25. Durck?. Meyer of sr. Bethlebemsgem. 3.00. Durck?. Hofius of sr. Gem. 8.00. By?. Flach, mission festival coll. s. Zionsgem., 18.50. By?. Biedermann of sr. Becker, communion coll. s. Paulsgem. 7.00. Hoffmann of sr. Johannismgem. 5.30. By?. Oetting of sr. Gem. 3.35. By?. Hilgendorf desgl. 7.75. By?. Meyer of H. Redeker 1-00. By E. F. W. Meier, Allg. Kassirer, 20.00. (p. -200.63.)

For the deaf and dumb: By?. Bergt sen. v. s. Gem. 3.00.

For Addison: By?. Endres von sr. Paulsgem. 8.87. Durck?. Biedermann von sr. Gem. 5.62. (p. -14.49.)

For Fort Wahne: By?. Biedermann from s. Gem. 3.05.

For emigrant mission: By?. Grüber from Unnamed 2.00.

. For the Gem. tn Kansas Cith: By?. Burmeister v. N. N. 1.00.  
Omaha. F. C. Festner, Cassirer.

#### **Incoming in vie Kaffe of the Western District:**

' For the synod treasury: Bon?. Krämers congregation in Humboldt -4.00.

For inner mission in the West: By?. Wille, part of mission festival coll. in Concordia, 30.00. Mrs. A. R. in St. Paul, Minn. 2.50. By?. Michels, aes. at Father Scheer's funeral, 4.40. By?. Polack Sr. part of mission festival coll. in Herkimer, 46.00. By?. O. Hanser by Mr. G. Hasecoster 5.00. (p. -87.90.)

For Jewish mission: By?. Wille, Tbeil der Missions- festeoll. in Concordia, 7.80. By?. A. W. Frese, Theil der Missionsfestcoll. in Port Hudson, 17.25. By?. Polack sen., Theil der Missionsfestcoll. in Herkimer, 17.00. By?. Hanser von Wittwe N. N. 2.00. (S. -44.05.)

For Negro Mission: By?. Wille, part of theMtssionsfestcoll. in Concordia, 10.00. By?. Krämer of Mrs. Ch. Mießner in Jndependence 1.00. By?. A. W. Frese, part of theMissionsfestcoll. in Port Hudson, 17.25. By?. Polacksen. part of the Missionsfestcoll. in Herkimer, 17.00. (p. -45.25.)

For the widow's fund: Dr. C. F. W. Walther 5.00. St. Louis Teachers' Conference 8.50.

For poor students in St. Louis :?. Heyne's Gem. in Lake Creek 6.00.

For the orphanage near St. Louis: From the parish bell bag Fr. Meyrs tn Friedheim 5.00.

For Kansas City: By?. Wille, part of the Mission festcoll. in Concordia, 30.00. By?. O. Hanser from Fräulein Julie Schramm 5.00, from family N. N. 15.00, from two gentlemen N. N. 10.00. By?. A. W. Frese, Theil der Mls- sionsfestcoll. tn Port Hudson, 50.00. (S. -110.00.)

St. Louis, Sept. 7, 1884. H. H. Meyer, Cassirer.

### Get

by Mr. L. Wesel for Stud. C. Morhart K6.00 by A. Reuter as a thank offering for gracious protection from fire; by Mr. L. W. Weber for Stud. H. Müller 8.66 coll. at a wedding, 1.66 by Mr. I. Rauh sen. Günther.

With heartfelt thanks is hereby certified to have received for the church building in South Bend, Ind: By the congregation of Mr. L. Eirich H10.00; by the congregation of Mr. L. Jungkuntz 8.23; by Mr. Kassirer Bartling 26.66; by the congregation of Mr. L. Lange 8.75; by Mr. Kassirer Birkner 55.66; by Mr. Kassirer Grahl 116.29. God richly bless the bountiful givers. P. Heid.

Received with thanks for Hintz and Jaap students: from Mr. L. Lochner's Dreieinigk. congregation in Chicago 16.66, from the Women's Association 16.66, from the Young Friars' Association 16.66; in all 36.66.

Milwaukee, Aug. 28, 1884. G. W. Muller.

For poor students received with heartfelt thanks from Mr. C. Volkmann in Clinton, Henry Co, Mo, \$3.85.

K. F. W. Walther.

With heartfelt thanks for the local household received through Mr. L. Baumgärtner in Huntly, Ill, from Mrs. Wille tzt.60, from Mrs. L. Baumgärtner K1.66. F. Pieper.

Received for poor students from Monroe: from the Young Fr. Association K.00 each for K., L. and R.; from the Women's Association K3.80. Collecte K13.63. C. Franke.

### New printed matter.

## Nineteenth Synodal Report of the General German Lutheran Synod of Missouri, Ohio and Other States. 1884.

The synodal report has just left the press and all those who want to grow in the knowledge of heavenly truth and who have the welfare of our synod and our church at heart will hurry to study it. In addition to the important doctrinal discussions, the dear reader will find the synodal address, the presidential report, the annual reports of the reverend district presidents, parochial reports, financial reports, the resolutions concerning all our synodal institutions and the various missions, the list of newly elected officials and much more. The report contains 189 pages and costs 40 cts. It should be addressed to: Dutk. Oonoorkia-VerlLK, 8t. Doui8, Klo.

## Popular Illumination of the "Opinion of the Theological Faculty at Rostock on the Wisconsin Synod's Doctrine of the Election of Grace." By A. L. Gräbner. Milwaukee, Wis. 1884.

Professor Gräbner's little paper is related to the following. After the venerable Synod of Wisconsin had publicly professed the old pure doctrine of election by grace, a certain agitation arose in a congregation belonging to the Synod as a result of outside agitation, as a result of which a member of this congregation turned to the theological faculty at Rostock with the request to give its opinion in writing as to whether or not the Wisconsin Synod stood firm in the doctrine of election by grace. The aforementioned faculty willingly complied with this request and issued a so-called "opinion" on the question posed to them, in which the faculty admitted that the doctrine of the Wisconsin Synod on the election of grace is not, as our opponents mendaciously say, Calvinistic, but that it is false, for God has by no means chosen the elect out of mere free grace, as Wisconsin teaches, before others, but in view of their better conduct. Such a verdict was to be expected from any German theological faculty, but the reasoning of the Rostock theologians is so lamentable that one can only wonder how it was possible that the Rostock theologians dared to make such a statement in public. Professor Gräbner has therefore served them so well in his "popular illumination" of their "opinion" that this dispute can probably be regarded as settled forever. We have now taken the liberty of including this "illumination" in our "Lehre und Wehre" as an important document in the present doctrinal controversy over the election of grace; but we also recommend the little book to all those who do not read our "Lehre und Wehre", since it is so clear and explicit, with all its thoroughness, that every simple Christian can understand it quite well and can strengthen himself in his faith from it. W.

[Walther]

### Changed addresses:

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## Volume 40, St. Louis, Mo., October 1, 1884. No. 19.

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(Submitted.)

My dear John!

So, to continue from my last letter, we are sinners. And God is angry at our sin. And he punishes us. He punishes us not only here temporally, but also there eternally.

Many do not want to believe that God also punishes eternally.

Some say that with death all sorrow ceases, because then we cease to be at all. There is no survival of the soul, and there is no talk of a resurrection at all. - John, if once such a man strikes you, ask him whether he knows that for certain. Then he will make all kinds of speeches, talk quite a lot, but stammer a little. Then give him a good blow with the hammer of the law just in front of the head and turn around and go away.

Others say: not everything ends with death, there is a survival of the soul, but there is no eternal damnation. Why not? Oh, they say, to condemn us weak people eternally, God cannot bring that over his heart, he cannot be so cruel; here in life one is already punished enough; when one dies, one becomes blessed, or at least - hm! - not damned. - Where do these people get their wisdom from? The Bible says the opposite. It says: "and they will go into eternal torment." And even our poor, miserable reason, on serious reflection, does not seem to understand the matter. What thing? That just in death, when we have to enter the darkest abyss of all God's punishments that are inflicted on sinners here on earth, that just then the wheel should turn to beatitude. Reason, however unreasonable it has become through sin, does not quite understand this. Is it reasonable to think that freedom beckons when one is bound with the heaviest chains and thrown into the darkest dungeon?

Is such groundless drivel supposed to be our consolation in the midst of our misery? Is this a consolation against eternal damnation, if one puts it out of one's mind for a while? No! Just the opposite

is the case; such drivel only gets us into it. For this is the matter: eternal damnation lies upon us. And no one and nothing can save us from it. No one, neither in heaven nor on earth. Only One can. And he does it. God does it through him. But the world does not want to know about this One and about God's help through him. Notice, John: The world despises the real and true help of God out of eternal damnation and seeks help in the delusion that God cannot be so cruel as to condemn. It sits on this talk, which is contrary to Scripture and reason, as on a high horse, thus riding past God's true salvation and the Savior into - eternal damnation.

What is this salvation and who is the Savior? Oh, John, you know that. I do not need to write that. So the apostle John writes in his first letter: "And the life appeared, and we have seen, and testify, and declare unto you the life that is eternal, which was with the Father, and appeared unto us. What we have seen and heard we proclaim to you, so that you also may have fellowship with us, and that our fellowship may be with the Father and with His Son, Jesus Christ. - The same is the propitiation for our sins; not only for ours, but also for the whole world. - The blood of JESU Christ, the Son of God, makes us clean from all sin. - He who believes in the Son of God has this testimony with him. - And this is the testimony that God has given us eternal life, and such life is in his Son. He who has the Son of God has life; he who does not have the Son of God does not have life. - This is the true God and the eternal life."

That is salvation and the Savior. That is joy and comfort in living and dying.

**"But how can I know if the gospel of Christ is true and rely on it?"**

This is how the serious pagan asks when the gospel is preached to him. So ask, with a mixture of throwing away and despairing of the matter, our so-called Christians who have gone astray in the faith. So often flesh and blood asks also in us true Christians, and we tremble and quake at such a question, for Satan then lays his hand on our heart.

It is a wicked question, my dear John.

Why? Because the thing itself is questionable and not quite certain? No, not because of that. Jesus Christ is the truthful one and his word is the truth. Or because we are not quite sure about the matter? Oh no! Not even because of that. We are sure about it and our faith is a certain confidence and not doubting, despite - do you hear? - in spite of the temptation that flesh and blood causes us.

Why, then, is the above question a "wicked question"?

Therefore, beloved, because we human beings can neither with our senses, nor with our reason, nor with some other power, nor even with our hearts, certainly recognize and confidently grasp Jesus Christ as the Son of God and our Savior. Because we cannot prove and bring him near to others in this way, this is an evil question.

Make that quite clear to yourself, my dear!

There is the appearance. It cannot give you and others the knowledge of Jesus Christ. You do not see him. Neither do others. And those who once saw him, did not come to his knowledge by their sight, thus not by sight. For just while he was visible on earth, only very few believed in him. And those who believed in Him did not believe because they saw Him, but because it was given to them from the Father (Joh. 6, 65.), not because flesh and blood revealed it to them, but because the Father in heaven revealed it to them (Matth. 16, 17.).

And so it is with all outward and external perception of Jesus Christ: through it we never come to a certain and confident knowledge of the Lord. It is indeed a historical fact that he was there. It is also testified in an unsuspecting way and therefore very credible that he did many miracles and especially rose from the dead and thus proved himself to be the Son of God, thus in general.

than the one he claimed to be. But help, dear Lord God, who respects all this? And if someone really pays attention to it and thereby wants to believe in Jesus Christ and come to him, what powers rise up against faith! First the doubt. One says: What I do not see, I do not want to believe. For, they say, this question is not a simple statement of an interesting fact in the history of the world. It is a question of death and life, of eternal bliss and eternal damnation. I want to be quite sure about that. I doubt and must doubt until I have complete certainty. That Napoleon the First wore a triangular hat and a gray surcoat, I believe those who testify to it, and I do not doubt it. Because it is terribly indifferent to me and I don't care. But when I hear that 1800 years ago a man lived in Asia, who said of himself and of whom his disciples said that he alone is the way, the truth and the life, that no one comes to the Father except through him, and that there is salvation in no other, that no other name is given to men, by which they shall be saved; if I am therefore to be bound body and soul to this man for time and eternity; if my salvation or damnation is to depend solely on this man and my position in relation to him: then I am truly not gullible and not quick to believe, but ask with the utmost seriousness and caution whether what I am being told about this man and what is supposed to certify him as the Savior of God is also quite certainly true. The matter is too important. Too much depends on it. - So this doubt arises first of all against the effectiveness of the historical testimony of Jesus. And then these things, the miracles and the resurrection from the dead, by which Jesus Christ, as the Son of God, is authenticated, are so completely against nature, against everything that has ever been experienced, so completely unheard of and unique, that one cannot easily believe them. Now I must say: if they were not unheard of and unique, they would prove nothing for Jesus; and yet, because they are unheard of and unique, one cannot, cannot, cannot believe that old and unsuspecting testimony, not believe it with complete confidence and rely on it in life and death. - And then so many false Christs and false prophets have appeared and performed pretended signs and wonders and deceived many! And there are also so terribly many and dazzling deceptions in the world, that one can hardly

knows what to believe to be true! And so few men believe in Jesus Christ, who are all cast upon him alone. O wretched man! How can I know whether all this is true, and whether I can rely on it? - This, John, and a thousand similar things, rise against the historical testimony of Christ, or, what is the same, against our external perception of Christ through this historical testimony. I say this because we cannot come to a certain knowledge of Christ through it. And the devil from hell still blows and that very carefully.

But there is still reason. Perhaps it will help. Perhaps Christ and his gospel are so inescapably in accordance with reason that all deficiencies in the conclusiveness and persuasiveness of that historical testimony are made up for, and Christ becomes as certain to us as he is certain to be and from

of reason is certain that there is a God in heaven. How is that? John, we know that this is vain nothing. Christ and his apostles do not appeal to our reason at all. And of course they would if they could. No, on the contrary. They say that our reason is against Christ and his gospel. "The natural man," they say, "hears nothing of the Spirit of God." And not only that. It goes on to say, "It is foolishness to him, and he cannot discern it." (1 Cor. 2, 14.) The only thing that can happen to our reason in this case is that it is taken captive like a wild animal under the obedience of Christ. 2 Cor. 10, 5. I do not want to make a big argument about our reason here and about its inability to bring us to a certain knowledge of Christ. We are in agreement on this point, my old friend, as we are on all points of salvific doctrine. I only wanted to have it mentioned here as one that does not help us but hinders us from knowing Christ, so that the subject we are discussing may become quite clear to us. And if you want to experience the matter for yourself quite clearly, try it once with your reason. If you approach Jesus with your reason, try to grasp Him as your Savior with certainty and confidence. You will find that you are in danger of losing him. Therefore say no to such beginnings!

No, sight and all external perception and reason cannot give us the knowledge of Jesus Christ. And these are probably the only ways in which a knowledge can come into the heart and become effective in it. Or do you know of others? But if there were a thousand others, they would also be closed to the knowledge of Christ. And in any case, our heart would ultimately refuse to be based on Christ. For, John, our heart and all the ways that lead to it are human, earthly, carnal, sinful. But Christ is divine, heavenly, spiritual, holy. We are corrupted for recognizing and grasping that which is from above. There is no way and no way that we can know Christ, believe the testimonies of Him, believe in Him, come to Him. Explain to a color-blind person what the difference is between red and green. Will he understand you? He will hear the sound and outward meaning of your words, but he will not understand the matter, much less the meaning.

to take advantage of this. Why not? There is no faculty in him that is related to the thing, so that he could grasp and comprehend it. Much less can we grasp and grasp the spiritual, Christ, because we are turned away from him, indeed we are by nature opposed to him. This is our evil nature. Therefore our catechism - God be praised for it! - quite rightly: "I believe that I cannot by my own reason or strength" - please, understand by "strength" everything and every faculty that can exist apart from reason - "believe in Jesus Christ, my Lord, or come to Him.

Yes, it is a wicked question, the question: - How can I know if all this is true, and rely on it? An evil question, because we are purely incapable of letting a right conviction and confidence stick in us. Everything in us resists it.

And yet we must truly believe in Jesus Christ in order to be saved. If we do not believe, we are damned.

In order to become blessed, something shall be found in us, which we do not have the slightest ability to do! I shall believe, and I cannot but disbelieve! I should take hold of Christ, and I have neither hand nor heart for it! I should rely on something that I cannot possibly recognize as the truth!

Yes, "how can, can I know if the gospel of Christ is true and rely on it?"

Can God help there?

With God, no thing is impossible.

Does God want to help?

He wants to help. He has already helped you and me, because we believe in Jesus Christ, we believe in our highly praised Savior. Perhaps, or rather certainly, our faith is weak, but there is nothing in us that is so strong as our faith in Jesus Christ. We cling to him. And we would rather have all our limbs torn from our bodies and our hearts torn from our bodies than be torn from Christ. Isn't that so, John? Yes, truly, God, that is how it is. And God will also help us to continue in the faith until the end, and to depart blessed, and to become heirs in the kingdom of heaven. And as he will help us, so will he help others, all.

Therefore, let us now visualize **how** God helps, so that we can remain with such help and lead others to such help. You will allow me to use the most simple and unadorned speech, more than ever. Because the more serious the matter is, the less splendid words are in place.

Here:

### How can I know if the gospel of Christ is true and rely on it?

1) God wants to help. - But you must seek God's help in the right place first and foremost. You must look for it where it can be found. It can only be found in one place. And this place is **the Bible**. Only and only through the Bible does God give you faith in Jesus Christ and the joyful and invincible certainty that the gospel of Him is truth.

Let this be said to you for the time being without any further explanation. But hold on to it! Keep all your thoughts strictly within these limits: only in the Bible, in God's Word, is God's effect on faith to be found. Look for it nowhere else. It is nowhere else.

2) In the Bible, you will find the **law**. What does that mean? That means: in the Bible you will find such a word, which shows you, shows you sharply, clearly and powerfully, yes, through which God the Holy Spirit shows you with powerful effect in your innermost heart - what? what you are, namely a sinner through and through; and how you stand with God, namely bad, very bad, so bad that he curses you eternally because of your sin. - First of all, you must read this law, have it interpreted to you, publicly and especially, look at it, consider it, reflect yourself in it. Recognize yourself in it, press it into your heart like nails and skewers. For you must first of all become a poor, crushed, humiliated sinner who completely despairs of you and recognize your death and hell plight alive. Otherwise you cannot be helped. Otherwise you will not want to know anything about a -salvation. And with such

[You must continue to use the law all your life, for all your life you must remain a poor, shattered, humiliated sinner who completely despairs of you, and all your life you must recognize your death and hell misery alive. Otherwise you cannot be helped. Otherwise you will not want to stay with the Savior. Have you understood this? Use the law!

From the law you will still recognize something besides your sin and damnation. You will still recognize that you have lost all reason and power through sin. What reason and power? The reason and power to hear and understand and grasp and comprehend divine things. - If you don't see that, then again you can't be helped. For if you do not see this, you will want to rely on your own judgment in divine things, and this will always lead you away from the truth, precisely because it is inept and wrong.

So again: Use the law! And realize that everything, everything is over with you.

3) And now, O John, know that in the Bible is also the **gospel**. What does it mean? It means: the word of Christ, of the grace of God in Christ. "Which no eye hath seen, nor ear heard, neither have entered into the heart of man." Which no man knew, no man foreknew, no man could judge, no man understand, and no man can believe by his own reason and strength. The word, John, read it, learn it, let it be interpreted to you, publicly and especially, contemplate and consider it. Put it on your heart, on your sinful, corrupt heart, on your broken, frightened heart. Move it in your heart. It is the word of Christ. Christ is preached to you, shown to you, revealed to you, painted to you, described to you. You get to know Christ through it; you hear and see him in his words better than if you saw and heard him in the flesh. So Christ - pay attention, John! - Look at Christ, examine him, study him in his word. Get to know him from his word, more and more, better and better, more and more precisely. Listen to him in his word, listen to his voice in his word, listen to what he says to you in his word. Learn who he is, what he has done, what he does and wants to do, in his word. See him in his word, as he was before he became man, as he walked as man on earth. See him in his divinity, see him in his humanity. See him in the manger, among the people, on the cross; see him die and come to life again and sit at the right hand of God. Listen how he speaks to you in a friendly and consoling way; notice the words of love that came from his lips: And then -

"Yes, what then?" you say. "I cannot know whether he is the truthful one and whether the word of him is the truth? My mind is darkened, I am alienated from the life that is of God by the ignorance that is in me, by the blindness of my heart. Shall I judge, who have no power to judge?"

It is right, John, it is quite right, completely right. You can judge nothing of Christ, even if you studied and learned him for a thousand years. But with this word of Christ - do you also hear, John? - with this word of Christ **the Holy Spirit comes and will enlighten you with his gifts**. That is, the Holy Spirit will give you what you do not have: faith,



faith in this word and in the one whom this word preaches, in Christ. If you look into the word of Christ, you look into the light, into the true eternal light, and from this light a bright shine will fall into your heart, and there will be the illumination of the knowledge of Jesus Christ in your heart, that he is the true one, the Son of God, your dear Savior and Beatificator. And this from the Holy Spirit just through the Word and always through the Word. Oh, cling to the Word, stay with the Word of Christ, never depart from the Word, then it will become bright in you, always brighter, and the light will always go out again in the darkness. You will believe, become strong in faith, become firm and certain in faith, and when the curses of temptation and natural doubt fall upon you, yet you will always be preserved in faith, yet you will always see the light in its light, and you will die in faith and inherit eternal life.

Whether it is all like that?

You will experience it, experience it.

How you will experience and know it?

Of course, not in such a way that you always stand in the blissful joy of certain faith. Oh no! What sinner is destined for that? We have our corrupt and unbelieving flesh and blood in us. But you will experience that you will be bound to **Christ inwardly**; that you will not miss him; that you will mourn and tremble and hesitate, bend and stoop when you realize that you are in danger of losing him; that you will not curse Jesus, but heartily desire him and bless his name.

"Love that bound me to her yoke With body and mind; Love that overcame me And made my heart whole: Love, to thee I surrender, Thine to keep forever."

This is faith, John, and this is certainty and great power. For that which is not overcome by anything, not even by one's own flesh and blood, not by one's whole nature, not even by the world and the devil; that which has accepted us in such a way that we cry out with unspeakable pain when powers within us revolt against it: that is power, and that is certainty, and that is faith. - This is faith in spite of all challenges, in spite of hostile doubts, in spite of the fact that we often do not feel its consolation in our hearts.

"I believe what JEsu's word promises, I feel it or don't feel it."

So how can you know if the gospel of Christ is truth and rely on it?

Answer: The Holy Spirit will teach you through the Word of Christ. He will bind you to Christ with strong, strong, strong bonds. This is faith. Faith is stronger, your faith and mine, John, is stronger than all, even in its weakness, which is our weakness.

Stay only with the Word! Abide by the Holy Spirit, abiding by the word of Christ! Do not deceive him and do not tempt him with willful sin. He will keep you in the faith until the end. And also your Carl .

There is no heresy so insipid that it has not found its audience. (Luther IX, 1019.)

(Submitted.)

### Brief report from the Addison Board of Supervisors.

With regard to the request of the Venerable General Praeses, which recently appeared in this newspaper, for donations for, among other things, a new building for the school teachers' seminary in Addison, the supervisory authority of this institution would like to report the following: As much as we would have liked to build the new building immediately, we did not consider it right and proper after a longer and conscientious consideration, firstly because no express resolution of the Synod has been passed that it should be built immediately, and secondly because the assembled Synod is only a consultative body and not a body that legislates and imposes taxes on the congregations. Only when the congregations give their consent to such buildings (and this they do most clearly by giving money for them), we will start the new building.

However, we built the two professors' apartments on our own responsibility, since they do not fall into the category of larger buildings, and we hope that all the communities will say: You have done that right, yes, if you had not done it, we would have reproached you. It is well known that due to the living of two professors and the caretaker in the institution buildings, the space of the students was shortened to such an extent that they had to live and especially sleep in a way that was detrimental to their health. Now the synod appointed a seventh professor. It would have been irresponsible for the students to give him an apartment in the institution. What was to be done? We dared in God's name and built the two houses, so that now one more professor can move out of the institution. Of course, there was no money in the hands of the General Treasurer. On his behalf we borrowed money without interest. A single appeal in several congregations of Northern Illinois brought us the sum of P5120.00 without interest partly for half a year, partly for a whole year. The Synod had approved H5000.00 for the two apartments. However, with the necessary additions of fence and sidewalks, they will only come a few dollars over \$4500.00, so that here the synod is saved P400.00 - H500.00.

But the need for the students has not only not been relieved, but it has become even greater. As much as we must rejoice and thank God for the rich increase in new students, we are sometimes frightened by how they must now live a whole year crammed

together; we hope to God, however, that he will hold his protective hand over the institution and prevent illness. There were 80 new students registered, of whom 59 have already entered and 8 more will certainly arrive, so that there will be a total of 194 students in the institution. I found our dear director in those first days of school mostly adding: "There must be more in this room, in this dormitory I must have more beds put up. So now 10 or 11 students live in one room, since 6 or 7 would be plenty enough. In the southern dormitory, the smallest, there are 20 beds, in the middle 70 and in the northern 80 beds. One can squeeze one's legs between the beds here and there. A rumpus room close under the roof, which of course is not "plastered" (unpleasantly hot at this time, quite decently cool in the winter time!), had just 15 beds piled up and the rest we have to sleep in the

We put the former old orphanage, which now houses pianos, under the roof. So far, we have not had to put any students in the barn.

For the dining of this large crowd, we had to add a larger study room, one floor above the kitchen, to the dining room, so that it remains a living and study room, but at mealtime the study tables are the dining tables. It is said, "Patient sheep go much into a stable." Patience also makes the students eat. One turns one's shoulder out to the right or left and everyone sees to it that he happily comes to his mouth with the spoon without knocking the soup out of his neighbor's spoon.

Are these not, dear congregations, indications enough for a speedy remedy? Now do not forget that we live in a country where building is more difficult, and it will therefore be urgently necessary to know by New Year's Day whether we will be allowed to build next year. However, we will only know if two thirds of the \$26,000.00 granted have been raised by the communities by then. Then we will be able to bring in the materials before the bad spring weather sets in, start construction right away in the spring, and the new school year in September 1885 will, God willing, give the students the space they so desperately need.

But, does anyone think that H500 00 is still available? Answer: We don't need them at all. Addison is about to become an incorporated city. In a few years there will be paved roads and good "*sidewalks*" and the stretch of road for which the H500.00 was granted will be better provided for than we could have done. The township has already made a praiseworthy start by paving the worst part between the two bridges with stones and sand. We will now improve the rest of the road to the church to the extent that we will cover all the ditches with a few boards, but this will only cost a small amount.

On behalf of the supervisory authority

Addison, September 9, 1884.

T. John Great.

### **An appeal concerning our Negro mission.**

The Synodal Conference, which met at Cleveland, O., from August 13 to 19 of this year, dealt in detail in its afternoon sessions with the negro mission which it has undertaken, and has instructed the Commission for Negro Mission to publish an appeal concerning the negro mission in the papers appearing within the Synodal Conference. The purpose of this appeal is to draw attention to the status and prospects of the Negro Mission and possibly to cause all our dear Christians to give this mission the attention which, in the opinion of the Conference, it deserves.

It is an obvious fact that the negro mission, although it was started by decision of the synodal conference some years ago, is met with mistrust by many individuals and congregations. In many cases, it was thought that the negro mission would hardly ever result in anything right because of the prevailing conditions, and that it would therefore be better to devote xxx time to other work. The supposed reasons for this opinion are to be explained in

We will not go into more detail here. At its last meeting, the Synodal Conference was convinced that our Negro mission is by no means hopeless, even before the eyes of men, but rather enjoys a strong and healthy prosperity on the whole. The young mission counts 80 communicating members, has 3-400 children in the mission schools and a number of adults in special instruction. Work has been done in the church and school in silence, without making a fuss, and by God's grace the work has not been in vain. In particular, it can be said of our main station, New Orleans, that there, as far as people can judge, the Lutheran church has gained a firm foothold among the Negroes. Here the mission has 60 communicating members in two stations, who are organized into two small congregations, in which God's Word prevails in doctrine and practice. Here the mission also has two weekly mission schools, in which about 200 Negro children are taught Lutheran catechism, biblical history, etc. year in and year out. Here the parishioners have also begun to give contributions for church purposes, in order, God willing, to be able to sustain themselves later on.

The Synodal Conference not only took note of this state of affairs with joy and thanksgiving to God, but also decided, possibly, to put double and triple strength into the negro mission. There is still much room for our mission in the South. In New Orleans, a number of Negro children who have crowded into our Lutheran schools have repeatedly had to be turned away because the schools were already filled. Furthermore, according to the report of our missionary, there are still parts of the city in which the mission could and should be started, just as in the already occupied area. Thus, the Commission has been instructed to open a third preaching station and mission school in New Orleans as soon as the forces and means are available. Furthermore, reports indicate that there are still many thousands of heathen Negroes living in the rural districts of Louisiana. Here, too, preaching stations and Lutheran mission schools should be established. If we occupy the still free area in this way, the Lutheran Church could, by God's grace, soon gain a firm foothold among the Negroes in the South. Especially through our weekly schools, we could gain an entrance for the Lutheran church in the present conditions among the Negroes in the South. In the South, the schools are generally very deficient,

but there is a complete lack of Christian weekly schools. Thus we find a free area for our mission schools in many places, and through them we would first bring the whole youth under the influence of the Word of God. And our congregations know how the church is built through such schools through their own congregational schools, and we have already been able to experience this in our Negro mission schools.

The synodal conference was of the opinion that if our congregations were made aware of the state of the Negro mission and the prospects for it, all hearts would certainly turn to it. God grant it! The Negro Mission needs more workers first. So let our dear Christians pray to the Lord of the harvest that among the workers who are now being trained in increasing numbers for service in the church and school, He will also always provide

make some willing to devote not just a few years but their entire lives to the service of the Negro Mission. Then the Negro Mission needs more money. Up to now, a relatively small number of congregations have accepted this mission with gifts, and the love of these congregations has ensured that the work could be carried out up to now. Now, however, the work should be extended further, as has just been explained. For this, more earthly means are needed. So all our Christians should help so that the necessary means are soon provided.

The Synodal Conference did not conceal from itself that the individual synods belonging to it have their main task in the so-called inner mission, that the next good work of the individual synods is this, to introduce the immigrating Germans into the Lutheran Church, which by God's grace is blossoming so wonderfully here. The Synodal Conference therefore did not want the negro mission to be pushed to the fore by this appeal, perhaps at the expense of the inner mission. However, it was of the opinion that our dear Christians would be willing to introduce at the same time also the poor abandoned Negroes, whom God has laid at our door, into the blessed home of the church of the Reformation. We have long been debtors of the poor negroes as well. God has given us the earthly means to carry out this work as well. The Synodal Conference felt that it would perhaps be best if, in addition to regular giving for the inner mission, we would also regularly give small gifts to the Negro mission. In this way, since God has made us a numerous Lutheran people, there would be no lack of funds to operate the Negro Mission.

As experience has shown, there is a lack of acquaintance with the Negro Mission in our congregations. The Synodal Conference therefore asks the pastors, as much as they can, to make the congregations acquainted with the Negro Mission and to make it their business to distribute the "Mission Dove" and the "*Pioneer*", *which* regularly report about the Negro Mission. If our Christians know about the Negro Mission, they will certainly have a heart and gifts for it.

There was one more point that the synodal conference wanted to have mentioned in this "appeal". The request was addressed to them to immediately start an actual heathen mission, for example in China or Japan. This subject was also discussed in detail. The result of the discussion was approximately the following: We are keeping the Gentile mission in mind; for we recognize the obligation to bring the Gospel to the Gentiles as long as there is still a Gentile. But at the moment we still have our hands full in our own country. We have within the Synodal Conference not only the vast field of internal missions, as well as the mission to the Jews, but before our eyes in the Southern States are hundreds of thousands of heathen Negroes. Shall we go past these into the heathen lands? Shall we leave the Negroes in our own country to the pope, who is making great efforts to introduce them into his anti-Christian kingdom, or to the sects which are now making up their minds to conquer the South with their missions? No, we must first do the work that God has laid before us in our own country. And if we do what we are supposed to do here, then God will also continue to open the way for us in the heathen countries.

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[149] of the show. Therefore, the Synodal Conference is of the opinion that our Christians should give to the Negro Mission the gifts that they would give to the Gentile Mission under other circumstances. However, if someone wants to give gifts for the heathen mission already now, so that a larger sum of money is immediately available for the start of the same, he is not prevented from doing so. The gifts sent specifically for "heathen mission" will be kept and not used for the negro mission.

Now, to Him, the Lord of the Church, be also the work of the negro mission commanded. May He abundantly give His grace and blessing to our work, and let us not be sluggish to do what we ought to do. Amen.

On behalf of the Commission for Negro Mission

St. Louis, Mo. in September 1884.

F. Beeper.

## To the ecclesiastical chronicle. I. America.

In the **Buffalo Synod**, as reported in "Herold und Zeitschrift", the board of directors of the "Martin Luther College" has decided to close it for the time being, because "there are no students". Mr. A. Lange, who was last professor at that institution, has thus found himself compelled to accept a pastorate again, and since the Buffalo Synod itself has no vacant congregations at present, he has accepted a congregation of the Michigan Synod. Originally a pastor of the united fellowship, he once sought and found acceptance for some time in the Missouri Synod, later joining, as far as we know, the Wisconsin Synod and finally the Buffalo Synod. Now he reappears in that of Michigan, which is part of the Church-Council. The man, therefore, is now pretty much through all the so-called "evangelical" synods. Whether he will finally be able to stay in the latter synod, the future will teach. W.

[Walther]

**Mormonism.** From the Australian "Church Messenger" we learn the following, which happened in our own vicinity. The "Kirchenbote" writes: The Mormon David Whitmer, one of the three false witnesses, who in 1830 publicly testified by their signature that they saw with their eyes how an angel came down from heaven with the book which Joseph Smith had translated, and which is still today the religion book of the Mormons, has recently recanted his earlier testimony and declares the whole story for what it is, namely for fraud and deceit. Finally the conscience of the old sinner has awakened; he lives in the state of Missouri and is 80 years old. May he be sincerely converted before his end!" W. [Walther]

## II. foreign countries.

**Burial of suicides.** The Unirte Prussian Oberkirchenrath has recently given its preachers rules of conduct for the burial of suicides and recommended them not to bury the suicides with church attendance if they have not gone insane, but to offer the comfort of the Word of God privately to the family members. This is very gratifying. Church burial of a suicide is not only an abuse of sacred things against the second commandment, but also a promotion of the horrible sin of suicide against the fifth commandment. Shame on a preacher who even calls himself Lutheran and yet stoops to this out of fear of man or complacency for man! W.

[Walther]

**Church discipline**, which has almost completely disappeared in the German regional churches, seems to be still practiced at least in Mecklenburg. Several parents in Waren took their children, who were about to be confirmed, to the masquerade ball despite the prohibition of their pastor. The Schweriner Oberkirchenrath has therefore made a decision, according to which one of these fathers has already received a letter in which he is informed that he is not entitled to stand at the altar as a baptismal witness, from absolution and admission to Holy Communion, from public church intercessions and thanksgivings of any kind, from participation in ecclesiastical elections and from admission to ecclesiastical offices, and finally, at any funerals, from the right to participate in the church by accompanying the clergy and ringing the bells, until he has expressly withdrawn his refusal to fulfill the duties of a Christian member of the congregation. The man's wife also falls victim to the same fate if she does not express disapproval of her husband's behavior. - Thus reports the Australian "Luth. Kirchenbote" of the month of August. As pleasing as this example of practiced discipline is in a national church, the question arises: What does one do with parents who not only attend masquerade balls themselves, but also with their confirmed children? **W. [Walther]**

**A Clean School Teachers' Conference.** How boldly the so-called elementary school teachers in Germany dare to resign is reported in an editorial in the Neue Wests. Volkszeitung" reports the following in an editorial under the headline "Das neue Heidenthum" (The new paganism): "In the Palatinate, the teachers' conference of a confessionally mixed district recently dealt with "Muhammed" as a historical topic. The debate made a mockery of every Christian feeling. One member touched upon the area of Christian mysticism and asceticism (the godly exercises) and said that the mortifications and long fasts, as the latter also occurred with Christ in the desert, then the inspirations through visions of gods (gods - appearances) etc. had to be considered as higher nonsense and presented as such to the children. Muhammad would then appear to them as a deceiving hero, which he had been. Another member said that Christ, Moses and Muhammad should be placed side by side in the school as equals, not one above the other, if only to preserve tolerance." If such devilish apostles teach the youth in the school of a congregation, then it is certainly in vain if angels were also standing in the pulpit in the church. But woe to the parents who hand over the children, whom God has given them and entrusted to them, to such soul murderers for instruction! They act more ungodly than those who once placed their children in the glowing arms of Moloch's idol. **W. [Walther]**

The **Fijian islanders** were once known to be man-eaters, so it was dangerous to be driven to the shores of their island. However, after God's Word has been preached among them, a great change has taken place with them. An example of this is given in the Australian "Kirchenbote" of August. Under the heading "Else and Now" it reports the following: "When a few weeks ago a ship carrying hundreds of Indian workers sank near Fiji, the natives rushed to the rescue and succeeded, at the risk of their own lives, in saving 60-70 shipwrecked people, whom they took into their homes and fed most lovingly, while others buried the dead who had been washed ashore. - What would have been the fate of these rescued people a few years ago, before the Christian mission under had gained a foothold among the Fiji Islanders? They would have escaped only your death in the waves of the sea, to find under the hands of the islanders a much more terrible death, namely to have been slaughtered and consumed."

**Low German Bible.** In the course of this year, the bookstore "Eben-Ezer" in Kropp will publish a new edition of the Bible of the Old and New Testaments, including the Apocrypha, in Low German, based on the Bugenhagen edition published in Lüneburg in 1623. The work is to be published in 20 deliveries of 6 sheets each for 50 Pf. per delivery, the whole Bible thus for 10 Marks. The New Testament with Psalms can also be purchased separately and costs 60 Pf. per issue for those who do not want the Old Testament, i.e., 3 M. in total.

**Bible reading in school.** Recently, the Prussian Minister of Education decreed that of the hours previously spent on teaching the German language in the middle and upper classes, one should be spent on Bible reading. Also a commendable step backward for the better! **W. [Walther]**

## Death News.

The undersigned hereby communicates the distressing news that it has pleased God, on the morning of September 12, to call away Mr. I. Kilian, pastor emeritus in Serbin, Texas, quite unexpectedly and suddenly from this temporality and, as we hope to God's grace in Christ JEsu, to bring him to eternal rest, at an age of over 73 years. He is mourned by five deeply grieved children. **L. Geyer.**

Serb, Texas.

Once again it has pleased God in his unsearchable counsel to call to eternal rest a worker from the vineyard of his church who is still spry and endowed with excellent gifts. C. Samuel Kleppisch, last pastor at Troy, Madison Co, Ill, died at Indianapolis, Ind, after about 14 days' sickness of nervous fever blessed in faith in his Savior, as we confidently hope, at the age of 45 years. The survivors are the bereaved widow and 8 children, the youngest of whom is 6 weeks old. "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD." Isa. 55:8. **G. W.**

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## Ordinations and introductions.

By order of Praeses Crämer, Candidate H. F. W. Brandes was ordained on the 13th Sunday after Trinity and inducted into his office as a traveling preacher by

I. Seßler.

Address: Rov. II. I'. Lrunclos,

Oooper, Oreene Oo., Iorva

By order of the Reverend President Schmidt, Candidate Ferdinand Bauer was ordained and inducted in his parish at Greenville, Montcalm Co, Mich, by the undersigned on the 3rd Sunday after Trinity. Mr. P. I. G. Schliepsick assisted. **A. Ch. Bauer.**

Address: Uov. I'rslluanä Lauer,

Lox 144, Oreeuvlle, ülouteulnr Oo., Nieli

On the 3rd Sunday after Trinity, Candidate C. Dietz was ordained and inducted by the Unwrzeichncten, assisted by Pastors Noack and Keller, into his congregations in and around Lansing by order of President Wunder.

E. A. Brewer.

Address: Uov. 0. vietr, Lansing, Ooolr Oo., III.

On the 12th Sunday after Trinity, Candidate H. Weking was ordained and inducted by the undersigned on behalf of Praeses Hilgendorf in his congregation at Wayne, Wayne Co, Nebr. Bullinger.

Address: Lev. II. HVekwZ, IVa^ue, ^VÜMe Oo., dledr.



By order of the Presidency of the Western District, Mr. Candidate I. H. Ehlers was ordained and installed by the undersigned in the congregation at Mulvane, Kansas, on the 15th Sunday after Trin. A. Ehlers.

Address: Uev. üdlors,

Box 23, LlulvLne, 8umoor 60th, Xa "8N8.

On the 13th Sunday after Trinity, Candidate Fr. Kühnert was ordained and inducted in the midst of his congregation at West Point. W. Harms.

Address: Uev. P. Luednort, ^68t Uoint, ^br.

On the 15th Sunday after Trinity, Father I. Seidel was installed as assistant preacher at the Immanuel congregation in Chicago, Ill, by the undersigned with the assistance of Pastors I. Strikter and L. Hölter. H. Wunder.

Address: Uov. ck. Leickl,

316 W. Nestor 8tr., 6liionZo, IU.

### Church dedications.

On Sunday Exaudi the Lutheran congregation at Fre- mont, Dodge Co., Nebr. dedicated their church, a handsome frame building (26X50 feet), to the service of the Triune God. German, Danish and English were preached.

I. Hilgendorf.

On the 13th Sunday after Trinity, the Lutheran St. Stephen's congregation at Benona, Occana Co., Mich. dedicated their newly built church (a frame building, 60X32) to the service of the Triune God. Mr. U. H. F. Jüngel preached in German, Mr.? E. G. Franck in English.

R. v. Niebelschütz.

On the 14th Sunday after Trinity, the Lutheran congregation of St. John's in Guthrie County, Iowa, dedicated their newly built church (34X68 with altar niche and spire) to the service of the Triune God. Celebrant preachers were the UU. I. Horn, F. Heinke and I. Deckmann. The latter preached in English and undersigned said the Weth prayer.

Ms. Ehlers.

### Mission Festivals.

On the 13th Sunday after Trin. the congregations of Perry County, Mo., and New Wells, Cape Girardeau Co., Mo-, celebrated their mission feast of this year at the latter place. Festive preachers! were the Revs. Köstering and Demetro. The collecte was-175.00. F. W. Pennekamp.

On Sunday, September 7, the Lutheran congregation of Wausau, Ill, celebrated a mission festival with the participation of the neighboring congregations. The sermons were preached by Messrs. Wolf and Hallerberg. The collection resulted in -82.00. H. W. Rabe.

On the 13th Sunday after Trin. the congregation of the undersigned at Lincoln Creek, Seward Co., Nebr. celebrated its first mission feast in fellowship with the congregations of Pastors Weller and Endres. In the morning preached?. I. Seidel, in the afternoon?. G. Endres. Collecte -84.16, intended for inner mission in Nebraska. G. Grüber.

The Lutheran Immanuel congregation in Danbury, Conn. had the pleasure of celebrating a lovely first mission festival in their church on the 14th Sunday after Trinity. Pastors Fr. Stutz of Albany and F. W. Rthmann of East New York were present as festival preachers. The charge was 16.00. W. A. Fischer.

On August 24 and 25, the congregations in Benton County, Mo-, celebrated their community mission festival. The festival preachers were Professor Böppler and Messrs. Th. Mieß- ler, Bartels and Mencke. The Collecte, after expenses, amounted to-88.00. C. E. Günther.

On the 13th Sunday after Trinity, the congregations of Elkhart, South Bend and Mishawaka celebrated a joint mission festival. The festival preachers were Schlesselmann, Fischer and Heinze. The latter spoke in English. The undersigned gave a short historical talk. The collection was - 71.00; it was divided equally between the Negro, emigrant and inner missions. P. Hetd.

On September 14, the congregation at Johnsburch, Somerset Co., Pa. again celebrated a mission feast, which was attended by many guests from Cumberland and Accident, Md. and my branch congregations. The festival preachers were Mr.? W. Hane- winckel and undersigned. Collecte: -39.00.

Carl Lauterbach.

On August 17, the St. Jacobi and St. John's congregations in Quincy, Ill, celebrated their annual mission festival, which was also attended by neighboring congregations, especially Burton,

Warsaw and La Grange. - The celebration was further enhanced by the confirmation of a deaf-mute in St. John's Church on the afternoon of the same day. Mr. Uhlig, Director of the Deaf and Dumb Institute in Norris, Mich., examined and Mr. U. Willner performed the confirmation. - This part of the celebration was uplifting and moving. This was evidenced by the silence and attention that prevailed for almost three hours in the crowded church. Loudly and clearly, admittedly without any modulation, he answered all questions. So he can speak without being able to hear; he can and does understand the Lutheran catechism together with the proofs. By this act our institution for the deaf and dumb has gained interest among us in Quincy and vicinity. May this also happen elsewhere. - The festival preachers were Pastors M. Cämmerer, W. Meyer, F. P. Merbitz and I. Drögemüller. The collection amounted to -125.44.

W. Hallerberg.

On the 12th Sunday after Trinity, the congregations at Town Sumner and Grant Park, Kankakee Co, Ill, celebrated their mission feast of this year. Festival sermon! were the ?!?. G. G. Bruegmann and C. Brauer. The collecte was -32.50.

P. Count.

On the 12th Sunday after Trin. the St. Paul's Lutheran congregation at Woodworth, Jroquois Co, Ill, celebrated their mission feast this year. The collecte was -60.36.

C. F. Hartmann.

On the 14th Sunday after Trinity, my congregation in Bremer County, Iowa, celebrated a mission feast in fellowship with the two neighboring congregations of Pastors I. Horn and Herm. Gläß. The festival preachers were Pastors H. Gläß and G. Mezger. The collection was -60.21, of which two thirds were earmarked for inner mission, the rest for poor students from Iowa. Th. Händschke.

On the last Sunday after Trinity, the congregation of Mr. ? I. Nachtigall and the congregation of the undersigned in Wartburg, Monroe Co, Ill, celebrated their annual mission feast. Pastors Lenk and Schalter preached on missions; ?. Engel gave a talk on our negro mission. The Collecte was -43.00, of which two-thirds was for inner mission, the rest for negro mission. H. Schäfer.

The congregations at Jda and Lake Ridge, Mich. celebrated a joint mission feast with the Petersburg congregation on the 12th Sunday after Trin. Received -40.00 and a few cents designated for inner mission, Jewish and emigrant mission. Preached by Bro. I. Kruger and undersigned. Ch. A. Weisel.

On August 31, the Lutheran Zion congregation near Pittsburg, Kans. in fellowship with the Lutheran Imman uels congregation at Hepler, Kans. celebrated its first mission feast here. Mr.?. C. H. Lüker preached in the morning and the undersigned in the afternoon. The attendance was -20.25. H. Lüker.

On the 14th Sunday after Trinity, the congregations of Danville and Champaign, Jlls. celebrated their joint mission festival in Danville. Festival sermon! waien die??. E. Richte: and H. Keause. The Collecte was-78.45. E. Waits.

On the 14th Sunday after Trinity, my St. Paul's congregation near Bethel, Morgan Co, Jlls-, celebrated its mission feast. The festival preachers were Pastors Merbitz and Willner. The collecte was -56.50. I. H. Haake.

On August 24, the Lutheran congregation at Freeport, Ill, celebrated its first mission festival, which was also attended by participants from Nockford and Pecatonica. In the morning C. Schmidt preached, in the afternoon U. W. v. Schenck. The collecte was -51.00. H.. G. Schmidt.

On the 14th Sunday after Trinity, the congregation at Pella, Shawano Co, Wis, celebrated a mission feast. The festival preachers were Bro. G. Wildermuth of Edgerton and undersigned. ?. I. Diehl of Grant gave a mission history lecture. The collecte was-42.53. C. I. Swan.

On the 14th Sunday after Trinity the Lutheran St. John's congregation at Fall Creek, Eau Claire Co., Wis. celebrated a mission feast in fellowship with the Trinity congregation and the congregations at Bearsgrass Creek and Augusta, Eau Claire Co., Wis-. The preachers were Pastors Rohlack, Barth and Pröhl. The collecte was -76.75.

W. I. Friedrich, Pastor.

On the 12th Sunday after Trinity, the four Lutheran congregations in Jefferson County, Mo. celebrated a community mission feast in the midst of the Pevely congregation. Festival preachers were? M. Meyer, P. Weseloh and M. Wartens. The collecte, after expenses, was -60.12. E. Lehman".

On the 14th Sunday after Trinity, the congregations of Pastors Schwartz, Düver and Schöch celebrated a mission festival at Sand Beach, Mich. Mr. P. Zorn of Cleveland preached the festival sermon in the morning, and in the afternoon he told of his experiences in the mission among the Tamuls. The collecte, after deduction of traveling expenses, amounted to H63.33. Th. Schöch.

On the 14th Sunday after Trinity, the congregation of the undersigned at Friedensau, Nebr. celebrated a mission festival in fellowship with their sister congregation in Kiowa. The festival preachers were Pastors Bürger, Frincke and I. Meyer. The total cost, after deduction of travel expenses, was K43.80.

R. H. Biedermann.

On the 14th Sunday after Trinity the congregations of pastors Franke, Weisel, Krüger, Fackler, Speckhard celebrated with the ? Spiegels in Jackson their common mission feast, k. Spiegel preached about outer, U. Franke about inner discord. The total collection, including the surplus, amounted to K281.32. This sum is earmarked for inner missions and for emigrant and Jewish missions. Weisel.

On the 15th Sunday after Trinity, the two congregations in Washington County, Nebr. celebrated their annual mission festival. The festival preachers were A. Hosius and P. Müller. The collection was K76.50. I. Hilgendorf.

On the first Sunday after Trinity my congregation in Beardstown, Jlls. celebrated its mission feast. The festival sermons were preached by Mr.? F. Lochner, Prof. Pieper and Mr.?. M. Cämmerer. Collecte: K112.21. F.. P. Merbitz.

On September 7, the congregation at Mason City, Mason Co, Ill, in union with neighboring congregations, celebrated their second mission feast. Festival preachers were: in the morning Mr.? Böt- ticher of Mount Pulaski, in the afternoon Prof. Wyneken of Springfield. The collecte raised that day was K70.16. C. G. Hähnel.

On the 14th Sunday after Trinity, the congregation at Hannibal, Mo., celebrated this year's mission feast with the congregations of Palmyra and West Ely. In the morning preached ?. Wolf of La Orange, in the afternoon ?. Schülke of Palmyra. The collecte was K49.10. C. E. Bode.

On the 14th Sunday after Trinity the congregations of South Chicago, Colehour, Washington Heights, Roseland, Hammond, Lansing, Thornton and Dalton celebrated a community mission feast at Ri verdate, Cook Co, Ill. In the morning L. Lochner preached, in the afternoon the k?l\*. Feiertag and Eißfeldt. Fr. Feiten said the closing prayer. The collection with surplus of sold food amounted to tzl 53.55.

C. Noack.

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### **The Widows' and Orphans' Coffee**

has received only scant support over the past six months and has therefore fallen very far behind. The support monies due could not be paid out. The time for renewed payment is approaching and the caste is empty. So good advice is expensive. The treasurer is inundated with requests and complaints from poor widows who turn to him in their distress, and yet he is unable to help, and knows no other way out than to appeal to the love of our Christians. The world has its coffers and associations based on the principle of reciprocity, into which it pays in order to take out again. That is where self-interest and selfishness come in handy. Our poor pastors' and teachers' widows and orphans are dependent on the love of their fellow Christians or actually on the mercy of God, which helps them through the love and charity of his Christians, who give without wanting to take anything in return, because love urges them on. These are fruits of faith that please the Lord.

The holy martyr Laurentius presented the treasures of the church in the poor, sick, widows and orphans to the gold-hungry governor of Rome who was looking for treasures, and was roasted alive on a red-hot grate. Let us, dear Christians, not despise these treasures of the church, but hold them dear and precious for the sake of Christ, who says, "Inasmuch as ye have done it unto these least of these, ye have done it unto me." But quick and powerful help is needed to raise the still missing sum of about 2500 dollars.

Let us go, dear Christians! Shall the widows and orphans of those who have told us the word of God, and therefore have scorned the goodness of this world, go without? Shall they ask for help in vain? No, this shall never be said of us! We want to help, all of us: pastors, teachers and congregations. But the Lord, who sees in secret, will repay publicly.

Request that all gifts to Messrs. District Treasurers be pocketed by our treasurer.

C. F. W. Sapper,

. general cashier of the widows and orphans Kaff".

## Display.

The candidate of theology Paul Causse, born in Sohrenbohm in Pomerania, who has finished his studies in Greifswald and is provided with good certificates from there, is looking for an examination in order to join our synod.

I. P. Beyer.

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## Conference - Displays.

The North Illin ois Pastoral Conference will hold, s. G. iv. its sessions at Addison, October 7-9.

Those leaving Chicago at 9:15 a.m., along with those arriving from the west at 10 a.m., will find cars ready at Elmhurst. Those arriving later should inquire of Vorsteher Graue at the store opposite the station for transportation. L. v. Schenck.

The Northern Districts Conference of Iowa will meet, w. G., from October 21 to 23 at? G. Mezger's church at Watcrloo, Iowa - registrations desired at the local pastor.

A. C. Dörffler.

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### Proceeds to the Illinois - District treasury:

For the synod treasury: Communion collection from? Heumann's congregation in Farina -5.24. From? Hansen's congregation in Worden 12.85. Contribution from teacher Riemer in Chicago 2.00. (Summa -20.09.)

To the new building in St. Louis: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 25.00.

To the new building in Addison: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 25.00. By? Schmidt in Crystal Lake, Coll. sr. Gem. on introduction of teacher, 10.50. (p. -35.50.)

For English Mission: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 10.00.

For inner mission: By? Buszin in Meredosia, part of the Miss. coll. of his and P. Drögemüller's congregation, 15.00. By F. Holzmann, part of the Mist. - Coll. of the Gemm. in Grant Park & Sumner, 16.25. By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 10.00. By I\*. Loßner in Lake Zurich by Bro. Völling 2.00, Bro. Klipp 1.50. Part of Mist. Coll. in Freeport 20.00. By? Rabe in Warsaw, Theil der Mist. Coll., 20.00. John Martin in Smethport, Pa. 2.50. (p. -87.25.)

For Jewish mission: Coll. in a mission lesson of ? Heumann's parish in Farina 6.18. By? Buszin in Meredosia, part of the Miss. coll. of his and I\*. Drögemüllers Gem., 15.00. By F. Holzmann, part of the Miss. coll. of the Gem. in Grant Park & Sumner, 8.12. By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 10.00. By ? Hansen in Worden of Mr. N.M. 2.00, Mrs. N. N. 1.00. Part of the Miss.Coll. in Freeport 10.00. By? Rabe in Warsaw, part of the Miss. coll. 20.00. (p. -72.30.)

For Negro mission: By? Buszin in Meredosia, part of the Miss. Coll. of his and P. Drögemüller's congregations, 6.00. By F. Holzmann, part of the Miss. Coll. of the congregations in Grant Park and Sumner, 8.13. By Chr. Zum Malln in Chicago, bequest of the late Wilh. Coll. in Freeport 10.00. P. Strieter's Gem. in Proviso 15.00. Teacher Rocker in Pork Centre 1.00. By? Rabe in Warsaw, part of the Miss. Coll. 20.00. By? Reinke in Chicago from Mrs. N. N. 2.00. (p. -72.13.)

For emigration: By? Buszin in Meredosia, part of the Miss. coll. of his and I\*. Drögemüller's community, 6.00. By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 10.00. (p. -16.00.)

For poor students in St. Louis: By? Buszin in Meredosia, Theil. of Miss.-Coll. from his u. P. Drögemüller's Gem., for F. C. Drögemüller 10.00.

For poor students in Springfield: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 25.00. By? C. Noack, ges. bei?. Dictz' introduction in Lansing, 10.00. By? Buszin in Meredosia, part of the Miss. coll. from his and P. Drögemüller's congregation, for A. Trapp 10.00. Part of the Miss. coll. from? Sippel's congregation in La Rose, for G. Traub 10.00. (S. -55.00.)

For the laundry fund in Springfield: By Buszin in Meredosia, part of the Miss. bill from his and P. Drögemüller's congregation, 5.25. By Holiday in Colehour from the Women's Association, 2.50. By I'. Weisbrodt in Mount Olive, collected in mission hour, 4.10. (p. -11.85.)

To the budget in Fort Wayne:?. Nuoffers Gem. in Eagle Lake 9.32.

For poor students in Fort Wayne: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 25.00. By? Buszin in Meredosia, part of the Miss. coll. from his and P. Drögemüller's congregation, for Chr. Drögemüller and G. Büscher each 10.00. By? Reinke in Chicago from the Women's Association for W. Schönfeldt and H. Bohl each 10.00. (p. -65.00.)

For poor students in Addison: by? Müller in Schaumburg, wedding coll. at H. Nerge, 20.00. From Chicago : by? Wagner from the Women's Association for E. Rischow u. R. Erdmann 21.00; by? Engelbrecht from the Women's Association for Joh. Ewert 15.00. (S.-56.00.)

For the Progymnasium in Milwaukee: By? Rabe in Warsaw, Theil. of Miss.-Coll., 15.00.

For poor students in Milwaukee: part of the Miss. coll. of the Gemm. in Meredosia and Arenzville, for Franz Buszin 10.00. ?.. Hansen's gem. in Worden for A. Merz 16.55. By I'. Röder in Arlington Heights, s. at?. Lücke's wedding, for Markworth 15.77. Part of Miss.-Coll. of P. Sippel's Gem. in La Rose 10.00. (p. -52.32.)

For the Milwaukee Building Fund: From Chicago: by ? Miracles by Ch. Dorenmühle 20.00, F. Koplien 20.00, C. F. Wohlhüter 15.00, F. Rossow, C. Boseck, W. Puscheck, W.

Fuchs, Lehrer Steinkrauß u. Lehrer Baumgart je 5.00, G. Müller 4.00, A. Boseck 3.00, W. Loitz 1.00 u. H. Krüger 1.00; by Chr. Zum Malln, Vermächtniß des sel. Wilh. Müller, 25.00; by? Wagner from Wittwe Wölfel and Jul. Klinger each .25, C. Koschmieder, I. Gräse, I. Dittbörner, A. Gaster each .50, A. Pophal, C. Bock, Ch. Flägel, Wittwe Diener, N. N., H. Laatz, F. Teike, C. Hoppenratk, H. Brunn Jr, F. Block, F. Pausch, H. Klöckling, Wittwe Sckmidt, I. Küster, W. Eick- städt, H. Millies, F. G., C. Möller, W. Pitann, Cb. Schmidt, A. Diener, F. Häfke, W. Matthey, Wittwe Arndt, H. Kusch, G. Kosche, G. Löber, C. Zarth, F. Kosche, I. Bönsch, F. Korn, W. Korn, G. Bockmann 1.00 each, Ch. Schönmann 1.50, Joh. Köppe 1.75, I. Schwarz, I. Brackmann, C. Osenberg Sr, I. Israel, Wittwe Meier, G. Budach, Lina Erdmann, W. Mar- quardt, H. Herlick, Dr. Micßler, C. Eggert, L. Stubbe, H. Fricke each 2.00, L. Millies, F. Topel, G. Raithe, W. Burhenn, H. Ruhland, F. Themann each 3.00, G. Behnke u. Töchter 4.00, Mrs. N. N., A. Zenke, Sarah Hiller, Ferd. Korn, Ch. Wett- städt 5.00 each, F. Wilken 5.25, A. Beduhn, W. Walk, F. Zutter- meister, N. N. 10.00 each, H. Zuttermeister 50.00. D. Lübrs in Arlington Heights 5.00. (S. G331.00.)

For Sick Pastors and Teachers: Through?. Miracles in Chicago by M. Hacker 1.00.

For the deaf and dumb: By Chr. Zum Malln in Chicago, bequest of the late Wilh. Müller, 25.00. By k. Rcinke there from Mrs. N. N. 1.00. John Martin in Smethport, Pa. 2.50. (p. \$28.50.)

For studying orphan boys from Addison: Through P. Bartling in Chicago from Mrs. Marie Schuknecht 1.00. W. Heuer in Addison 5.00. (S. H6.00.)

For the Gem. W Rochester, N. A.: I'. Schieferdeckers Gem. in Neu-Gchlenbeck 5.25.

Addison, Ill, Sept. 15, 1884. H. Bartling, Cassirer.

### **Incorporated into the Iowa District Caste:**

For the synodical treasury: By I'. Lohr, Pentecostal coll. of the congregation at Sherrills Mount H7.05. By?. Aron of sr. Gem. at Atkins 9.12. (Summa K16.17.)

For the new building in St. Louis: Through Fr. Günther in Boone by Johann Haßstedt n. Heinrich Uhrbrock 2.00 each.

For inner mission: By Mr. F. L. Weiß of St. Pauls-Gem. in Fort Dodge 14.80, by N. N. 1.20. By ? Heinkc from sr. By ? Th. Händschke, Pentecostal coll. of St. Paul's congreg. in Warren Township near Waverly 7.50. By U. Zürrer from H. Klünder 1.00. By ? Weiß from St. Paul's congreg. in Fort Dodge 10.10. By ? Aron, s. at the wedding at Karl Rammelsberg, 1.60. By ? Riedel from sr. Gem. at Charlotte 5.00. By ? Bretschcr by Wittwe A. Vetter 5.00, U. Runge Gem. at Sioux City 15.00. By U. Dornseif by Mrs. Pclster 1.00, W. Zwemke at Galva, Iowa, 2.00. By U. Bünger at Le Mars by sr. Christus- u. Joh.-Gem. 11.25. By U. Bret- scher of Fr. Greif's congregation in Davenport 4.30. By U. Zürrer: two-thirds of the mission feast coll. 14.20, thank-offering by Hartwig Meier 2.00, by Friedrich Stöckmann .50. By U. Gläß, Coll. at its introduction in St. Paul's congregation at Waverly 19.25. By?. Mattfeld in Calhoun Co.: by sr. Gem. in Pomeroy 10.43, in Lincoln Township 5.35, in Centre Township 2.55, Mr. W. Pohl 1.00. By U. Guenther in Boone, thank offering by Mrs. Hohnstein, 1.00. By 1?. Bretscher, communion coll. from ? Brandt's parish, 7.85. By ? F. v. Strohe, coll. in Luzerne during the conference, 22.90. By ? Griffin at Davenport, part of mission festival coll., 7/21 (p. \$191.85.)

For mission to the Jews: By 1>. Lohr: from the collection bag of sr. Gem. at Sherrills Mount 1.00, from Mrs. Osthoff 1.00. By Fr. Wiegner, mission festival coll. sr. Gem. at St. Ansgar 10.00. By 1?. Baumhöfener by Herm. Wiebold 2.00. By Fr. Mattfeld, thank offering of sr. Frau, 2.00. (L>. P16.00.)

For Negro Mission: Through I'. Zürrer, one third of the mission festival coll.

For mission in Kansas City: From?. v. Strohes Joh.- Gem. at Monticello 10.75.

For poor Iowa students: through 1?. Wiegner, mission feast coll. sr. Gem. in St. Ansgar, 10.00. By?. Zürrer, Abendmabscoll. sr. Gem., 6.50. By Fr. Bräuer in Elkport by H. Watermann 10.00. By?. Zürrer by sr. Joh.-Gem. 5.00. By Fr. Günther of the Women's Association of his congregation in Boone 12.00. Baumhöfeners Gcm. 8.50. By ? Greif in Davenport, part of the mission festival, 20.00. (p. H72.00.)

For the deaf and dumb: By I'. Wiegner of sr. Gem. at St. Ansgar 9.00. By Studt, Coll. at the Confirmation of deaf-mute Lizzie Wehrmann in Luzerne, Iowa, 27.00. (S. -\$36.00.)

For the orphanage near St. Louis: By I'. Herrmann, sent on the silver wedding of Mr. Heinr. Oehlsen 6.40, on the wedding of Mr. W. Jingst 4.45. By I'. Mezger, ges. on C. Venter's wedding, 4.50. (p. \$15.35.)

For the orphanage in Addison: P. Studt 1.00, from M. Buch 1.00. (S. K2.00.)

For sick and decrepit pastors and teachers: By?. v. Strohe by P. Mertens 3.00.

For Springfield household: by Fr. Händschke, communion coll. of St. Paul's parish at Waverly, 6.35.

For the new building in Addison: By Fr. Greif, Communion Coll. sr. Cong. in Davenport, 7.37.

For the community in Dresden: By I'. Wiegner from sr. Filialgem. at Clear Lake 4.50.

For Rochester comm., N. v. Strohes Joh. comm. at Monticello 10.80.

Monticello, Iowa, 15 Sept. '84 H. Tiarks, Cassirer.

### **Entered the Michigan District Caste:**

For the synod treasury: From the congregation in Frankenlust K17.82. By P. Sievers Sr. From I. G. Weiß 5.00. (Summa \$22.82.)

For the new building in St. Louis: Gem. in Frankenlust 6.50.

For mission in Michigan: part of mission festival coll. in Norris 25.00, in Petersburg 5.16. N. N. in Monroe 1.00. Cong. in Frankenlust 9.68. Cong. in Jonia 2.65. On Schla-

winski's child baptism s. .25. On P. Hörlein's wedding in Frankenmuth s. 6.25. By?. Schöch of H. Detgen .25. (p. H50.24.)

For general mission: part of mission festival coll. in Norris 25.00.

For mission in Minnesota and Dakota: part of mission festival coll. in Petersburg 20.00. congregation in Beaver 1.50. (S. K21.50.)

For the widow's fund: Gem. in Adrian 11.21. By P. Hantel 3.26. P. Schöch 4.00. (S. H 18.47.)

For the deaf and dumb: Theil of the Mission Festival Coll. in Norris 25.02. N. N. in Monroe 2.00. By?. Hügli of W. Scharf 1.00. Comm. in Frankenlust 23.00. Comm. in Big -Rapids 4.00. Comm. in Caledonia 1.04. By P. Trautmann voy I. T. in Adrian 5.00. By?. Schöch of H. Detgen .50. (p. K61.56.)

For Negro mission: part of mission feast coll. in Norris 15.00, in Petersburg 5.00. N. N. in Monroe 1.00. By Fr. Hügli from Fr. Stötzer 1.00. Comm. in Caledonia .25. (S. \$22.25.)

For emigr. mission: part of mission festcoll. in Petersburg 5.00. Gem. in Frankcnmuth for New Uork 18.25, for Baltimore 9.12. (S. P32.37.)

For heathen mission: At?. Hörlein's wedding in Fran- kenmuth ges. 6.25.

For Jewish mission: part of missionary festival coll. in Norris 15.00, in Petersburg 5.00. Gem. in Lansing 3.48. Barbara Summ in Jonia 3.00. N. N. in Monroe 1.00. Mrs. Flach, Schweinsberger, Haupt & Burkhardt in Detroit 1.00 each. (S. P31.48.)

For the orphanage in Addison: Gem. in Frankenlust 23.00. Women's club in Richville 8.80. By 4>. Schöch by H. Detgen .25. (p. P32.05.)

For sick pastors and teachers: By P. Sievers jun., surplus of delegate travel money of several parishes of the Saginaw Valley 7.00.

For Stud. Ingelhart in Springfield: Wittwe Bach in Sebewaing 4.00.

For L. Reisig in Addison: N. N. 2.00.

Drawn for new construction in Addison: Gem. in Monitor 32.00.

Detroit, Sept. 15, 1884. C. Schmalzriedt, Cassirer.

### **Entered the caste of the Western District:**

For the seminary building in Addison: From Dr. Schade in St. Louis K100.00. By U. Falke in Glasgow from his congregation 4.50, from U. Ströhlcin and wife 2.00 (total K106.50). Gemeinde 4.50, from U. Ströhlcin and wife 2.00. (Summa K106.50.) Pledged for the building: From U. Zschoches Gem. in Frohna K150.00.

For the synod treasury: Dr. Schädeln St. Louis 10.00, By Mr. Schuricht of?. Hanser's congreg. in St. Louis 25.90. (S. \$35.90.)

For inner mission in the West: part of the missionary festival in? Moravia and neighboring communities. 13.00. By Treasurer E. F. W. Meier 169.45. Congregation in Stockton, Cal., refunded travel money 285.00. Mrs. Hauelsen in Zion District in St. Louis 5.00. By Mr. Skwartz from U. Janzow's congregation in St. Louis 10.00. By?.O. Hanser of Mr. H. Uff- mann 5.00. P. Brandt's congregation in North St. Louis 12.10. Dr. Schade in St. Louis 20.00. By?. Günther, part of the mission festival coll. of the congregation in Benton Co. 44.35. By k. Mießler, part of the mission festival coll. in Des

Peres 58.00. Part of the mission festival coll. in? Wesches Gem. near Jefferson City, 33.28. (S. H655.18.)

For Jewish mission: By? Grimm in Washington from N. N. 5.00. By P. Griebel in California from A. Böck- haus 1.00. By? Keller in Palmer from Mr. Rotter 2.00. I'. Webers Gem. near Perryville 5.00. By Mr. I. L. Hornbostel in Palmer, Kans. 2.00. By Fr. Guenther, part of the Mission Festcoll. of the Gemm. in Benton Co. 11.00. By I'. Mießler, part of Mission Festcoll. in Des Peres, 19.50. part of Mission Festcoll. in Fr. Wesches Gem. at Jefferson City 10.00. 1>. Richter's Gem. in Ellisville 10.00. By Fr. Zschoche, "thank offering" of N. N., 2.00. By Dir. A. C. Burgdorf in St. Louis 16.40. (p. K83.90.)

For the Negro mission: part of the mission festival collection in? Moravia and the neighboring communities. 11.00. Part of the mission festival collection in? Vettors Gem. in Atchison 29.55. By 4". Achenbach in South St. Louis from the Women's Association in his community. Gem. 5.00. By k- Guenther, part of mission festival coll. of Gemm. in Benton Co. 11.00. By? Mießler, part of mission festival coll. in Des Peres 19.50. Part of mission festival coll. in? Wesches Gem. near Jefferson City, 10.00. (S. H86.05.)

For the deaf and dumb: Dr. Schade in St. Louis 10.00.

For emigr. miss! on in New York: Dr. Schade in St. Louis 10.00. Theil of mission feast coll. of Gemm. in Benton Co. by? Guenther 11.00. Theil of mission feast coll. in Fr. Mießler's Gem. in Des Peres 9.83. (p. \$30.83.)

For Emigr.-Missi on in Baltimore: Theil der Missionsfestcoll. in ? Mießler's Gem. in Des Peres 9.83.

For the widow's fund: By? Falke in Glasgow, thank offering by N. N., 1.00. By? Achenbach, Coll. on A. Heinicke's wedding, 18.00. By Dr. Schade in St. Louis 10.00. By?> Sievers in Cape Girardeau from F. H. Vasterling and wife, thank offering for recovery of a Kmde, 5.00, by himself 4.00. By Dir. A. C. Burgdorf 3.50. (p. \$41.50.)

For poor students in St. Louis: Bys. Falcon by Mrs. Wesemann .50.

For the household in St. Louis: By? Achenbach of the Women's Association in sr. Gem. 10.00.

For the orphanage near St. Louis: Dr. Schade in St. Louis 10.00.

For the Lutheran Hospital in St. Louis: By? Achenbach of H. Heinrichsmcter 2.00, Fr. Clausen .25. Dr. Schade in St. Louis 10.00.

For sick pastors and teachers: Dr. Schade in St. Louis 20.00.

For the Kansas City congregation: part of the mission feast coll. of the Benton Co. congregation by Fr. Guenther 11.00. By Fr. Jehn of the Kansas City congregation 50.00.

St. Louis, Sept. 21, 1884. H. H. Meyer, Cassirer.

### Incoming to the Wisconsin District's CoffeeZs:

For the orphanage in Boston: From teacher Wißbeck's pupils \$3.35. Teacher Kühle's pupils 5.50. (p. 8.85.)  
 For Emigr. mission in New York: mission festival coll. in Sheboygan 24.85, in Reedsburg 12.00. (S. \$36.85.)  
 For poor and sick pastors: Julius Noack 1.00. k. Wambsganß' congregation in Adell 11.00. (S. \$12.00.)  
 For Emigr. mission in Baltimore: mission feast coll. in Reedsburg 4.00.  
 For inner mission of Minnesota & Dakota District : k. C. H. Löbers, Sr. Comm. 13.00. P. G. Löbers Jr. Comm. 6.25. (p. \$25.25.)  
 For Stud. Eh. A. F. Döhler by P. Sicher 3.25.  
 For Gentile Mission: Coll. in Lake Linden 12.50. N. N. from Zion Cong. in Milwaukee 5.00. (S. \$17.50.)  
 For the seminary building in St. Louis: From Fr. Goehringer's congregation 5.00. From Fr. Sprngeler's congregation 10.00. Thank offering from Fr. L. 10.00. (S. \$25.00.)  
 For the synodal treasury: 1?. Seuels Gem. 4.03. By k. Wesemann 1.25. Fr. Naumann's Gem. 9.02. Fr. Schütz's Gem. in Lebanon 10.00. (S. \$25.20.)  
 For Jewish mission: N. N. from Zion's congregation in Milwaukee 5.00. Fr. Döhler's congregation 4.00. Fr. Köhn Sr. 5.00. Young Friars' Association in Fr. Kühle's congregation 10.00. C. Lüdtk 1.00. Mrs. Plötz in Oshkosh 2.50. Fr. Feustel's congregation 10.00. Mission Festival Collects: in Sheboygan 24.85, in Plymouth 22.29, in Fr. Damms congregation 19.00, in Reedsburg 25.00. (Summa \$128.64.)  
 For the congreg. in Dresden: Mrs. Plötz in Oshkosh 5.00.  
 For the widow's fund: 1?. Schwans Gem. 3.30. Teacher Brandenstein 4.00. (S. \$7.30.)  
 For poor students in Milwaukee: Women's Club at Iron Mountain, Mon., 10.00. A. Schlierte 1.00. Singing choir of Fr. Easter Bus parish 5.00. Wedding coll. at Joh. Kallis 6.87. Baptismal coll. at Ph. Schatz in Wayside 4.50. (P. 27.37.)  
 For the orphanage near St. Louis: bequest of Jda Manning 1.00.  
 For the deaf and dumb: N. N. in Reedsburg 2.00. G. Heinecke 2.00. Mrs. W. Hancock 5.00. St. Stephen's congreg. in Milwaukee 14.00. Teacher Weigle's pupils 2.25. (S. 25.25.)  
 For Negro Mission: P. Döhler's Gem. 4.00. Michael Müller in Grafton 2.00. C. Lüdtk 1.00. Mrs. Plötz 2.50. By Fr. Kühle of N. N., thank offering, 5.00. Coll. in Lake Linden 25.75. Fr. Schütz' Gem. in Lebanon 10.00. Fr. Feustel's Gem. 10.00. Mission festival collect: in Reedsburg 20.00, in Sheboygan 24.85, in Fr. Damms Gem. 10.00, in Plymouth 22.29. (S. \$137.39.)  
 For inner miss ton of Wisconsin dist.: Gemm. of kk.: Schwan 3.30, Döhler 5.62, Hild 13.44. Wittwe Haas 2.00. Mr. Welche .50. Amalia Schicker 1.00. C. Lüdtk 1.00. G. Heinecke in Sheboygan 2.00. Louis Koch by 1?. Fuhrmann 1.00. C. Schubert 1.00. N. N. in Milwaukee 1.00. Mission festival collect: in Reedsburg 40.00, in Sheboygan 74.65, in Plymouth 44.57, in P. Damms Gem. 50.00. (S. 241.08.)  
 For the orphanage in Addison: 1?. Wambsganß' Gemeinde 11.72. N. N. through I'. Plehn 3.00. Teacher Müller's school box 1.60. Surplus at children's festival in Hartland 6.08. From H. Wiedenhöfer's jr. piggy bank 5.00. Louis Korb in Clintonville 1.00. (S. \$28.40.)  
 For the building and debt repayment fund of the Progymnasium in Milwaukee: By Fr. Wildermuth, part of the mission festival coll. 54.00. Fr. Holst's congregation 9.00. From the Dreieinigk. congregation in Milwaukee 661.00. Zion's congregation 167.50. Stephen's congregation 200.00. Jmm.Gem. das. 276.90. p. Löbers jr. Gem. das. 60.00. p. Albrechts Gem. 10.65. teacher T. Elbert 1.00. p. Hudtloffs Gem. 8.00. p. Wambsganß' Gem. in Adell 16.64. Gem. in Wayside 10.00. f. Wallackläger das. 10.00. p. Strascns Gem. in Watertown 50.00. k. Schütz's comm. in Lebanon 15.00. P. Feustel's comm. 15.26. (S. \$1564.95.)  
 For teachers' salaries and maintenance of the Progymnasium in Milwaukee: P. Hudtloff's comm. 4.00. Wedding coll. at H. Brun 6.00. P. Längs comm. 7.31. Baptismal coll. at M. Natze's in Wayside 6.00. P. Grothe's comm. 10.00. (p. \$33.31.)  
 Milwaukee, Sept. 8, 1884. c. Eißfeldt, Kassirer.

Received for the Seminary household at Addison, Ist. since August 6, 1883: From the community at Addison, Ill: From C. Blecke 2 sack potatoes, 1s. Oats; W. Bunge 2 oats, 1 p. potatoes; C. Bunge 2 oats; Wittwe Sophie Ahrens 5 oats, 1 p. potatoes; C. Balgemann 2 oats; E. Graue 2 oats, 1 p. potatoes; A. Graue u. W. Asche 2 oats each; W. Höppner 1 oat; H. Hachmeister 2 oats, 2 p. potatoes; D. Rosenwinkel 3 oats, 3 p. potatoes; W. Poppe 1 p. Potatoes; Wittwe Slomann 2 p. potatoes; F. Meyer 2 oats, 2 grain; L. Thieß 1 p. potatoes; H. Fiene 2 oats, 2 p. potatoes; W. Neddermeier 2 p. potatoes; F. Niemeyer 1 p. potatoes; I. Bandcmer 1 oatcr; D. Fiene 2 oats, 1 p. potatoes; F. Lecseberg 2 oats, 2 p. potatoes; L. Heinemann 3 p. potatoes; 1 p. cabbage; Wittwe Stünkel 3 p. potatoes; L. Backhaus 3 oats, 1 p. potatoes; Juergen Brackmann 2 oats, 2 p. potatoes; W. Marquardt 3 oats, 1 p. Potatoes, 1 grain; John Haker 1 oat; A. Plaß 2 p. potatoes; W. Rathje 1 oatcr; H. Marquardt 2 oats, 1 p. potatoes; H. Barke, H. Helfers 1 oat each; C. Schaper 2 oats, 2 grain; W. Stünkel 1 loaf cheese; F. Krage 4 oats, 4 p. potatoes; F. Stünkel 3 oats; N. N. 19 p. Potatoes; Joachim Reinke, E. Buchholz 2 p. potatoes each; W. Buchholz 4 oats, 3 p. potatoes; Christ. Slomann 3 oats; Ed. Fiene 1 oat, 1 p. potatoes; C. Hoff 1 grain; H. F. Buchholz 5 oats, 2 p. potatoes, 2 grain; A. Wolkenhauer 2 oats, 2 p. potatoes; L. Hohmeyer and H. F. Fiene 3 oats each; C. Kruse 2 p. potatoes; H. Kruse 1 p. potatoes, 1 oats; H. Rosenwinkel 4 p. potatoes; H. Oehlerking 4 gall. Lard, 3 p. Hafcr; F. Gehrke 4 p. potatoes, 1 oat; C. Slomann, W. Thiemann, L. Hahne 1 each! Oats; H. Kücken, H. Tonne 2 oats each; F. Kücken, C. Trätow, W. Grote 1 oat each; F. Tonne 2 oatscr; F. Bartling 2 p. potatoes, 2 oats; H. Timm 1 oat, 1 grain; H. Rittmüller 4 oats, 5 p. potatoes; H. Heidorn 2 oats, 3 p. potatoes; F. Tonne jr. 3 grain, 1 oat; F. Rittmüller 4 oats, 4 S. potatoes; W. Heuer, H. Heuer 4 oats each; F. Fcdderke 5 oats, 4 S. potatoes, 3 grain; F. Mesenbrink 3 S. potatoes, 3 oats; H. Heitmann 2 S. potatoes, 1 oat; F. Kuhlmann 2 grain, 2 oats, 2 p. potatoes; W. Beier 1 p. potatoes, 1 oat; E. Pflug 2 p. potatoes; D. Dammeycr 3 oats, 2 p. potatoes; F. Dammeier 1 oat; I. Wünnecke 2 oats. From the parish of Arlington Heights, Ill: By Mr. P. Röder 5 p. cucumbers. From the parish of Mr. P. Bartling in Chicago: By C. Kemnitz 3 p. onions, 2 p. turnips, 2 greens; Joachim Mau 2 p. onions, 1 greens, 15 cabbages; H. Rossin 1 p. turnips, 1 greens, 1 onion, 15 cabbages; I. Stamme 1 p. onions; H. Jacob Sr. 3 p. turnips, 1 greens; H. Ja- cob jr. 3 p. turnips. From the community at Rodenberg, Ill.: By W. Thiemann 3 oats; H. Kretzmann 1 oat; A. Meyer, J.-Dierising, A. F. Räderke 3 p. oats each; C. Lcseberg- 2 oats; L. Beißner 1 oat; F. Lichthardt 4 oats; W. Lü-dcrs 2 p. apples; N. W. Dippler 2 oats, 1 barley; H. Gel- lormann 2 oats; I. Fraß 2 oats; D. Meyer 2 p. potatoes; H. Reichrt 1 p. potatoes; H. Hinz 1 oat, 2 p. potatoes; C. Knies 2 oats; 1 Möbren, 1 soup green; W. Kruse 1 p. potatoes; F. Mensing 2 oats, 2 grain, >2 Moravians; H. Schnath \$1.00; F. Heine 2.00; W. Meyer 2 oats, 1 p. potatoes; Wittve Geistfeld 4 p. potatoes; H. Lampe 1 oat. From Noselle, Jlls: from H. Holstein 450 ppo. Flour, 35 p. Bran, 10 p. Chicken feed cr. From Schaumburg parish, Jlls. Ill: From John Lichthardt 2 p. oats, 1 p. potatoes; F. Lichthardt 3 p. potatoes, 3 oats, 1 p. apples; H. Thieß 4 oats, 4 p. potatoes, 1 apple, 1 bush. Bohnen; H. Becker 3 oats, 3 p. potatoes; W. Heimeyer 2 oats; W. Lichthardt 2 grain, 2 p. potatoes, 1 vegetable; I. Giesecke 2 p. potatoes, 3 oats; H. Nerge 1 oat, 1 peck onions; I. Bentroth 1 oat, 1 grain; C. Ottmann 1 p. potatoes; H. Salge 3 oats; W. Becker 3 p. potatoes; W. Giesecke 4 p. potatoes; F. Sporleder 2 oats, 2 p. potatoes. From the parish at Uork Centre, Ill : By H. Meyer 2 oats, 2 grain, 2 p. potatoes; F. D. Meyer 2 oats, 2 p. potatoes; F. Goltermann 2 oats; H. Goltermann 3 p. potatoes; E. Nordbruck 2 grain; F. Ahrens 1 oat, 2 p. potatoes; P. Käse 1 grain; W. Meyer 2 oats, 2 p. potatoes; F. Nordbruck 2 grain; H. Bade 2 oats, 3 p. potatoes; F. Deike S. turnips, S. potatoes, 7)H pounds butter; F. Brockmann 2 p. grain; D. Goltermann 2 oats, 1 p. potatoes; F. Stöber 1 oat, 1 p. potatoes; C. Keller 2 grain, 1 oat; H. Schumacher 1 p. potatoes; H. Niemann 2 oats, 3 p. potatoes; W. Niemann 1 oat, 1 p. potatoes; F. Zahn 1 oat; E. Ahrens 2 p. potatoes; C. Falke and A. Niemeyer 2 p. oats each. Ans Red Bud, Ill: From Karl Burgdorf 60 lbs. sausage, 10 lbs. beef.

Many thanks to the dear donors!  
 Addison, Ill, Sept. 1, 1884. valentin v. Disson.

For poor students received with heartfelt thanks from the worthy Young Women's Association of the parish of Mr. P. Hüglis in Detroit, Mich. (specifically for Dau) \$25.00. By Mr. P. B. Sievers in Cape Girardeau, Mo., from Mrs. E. Härtung \$1.00 and as a thank offering from Mrs. Kläger \$2.00. By Mr. k. Grimm in Washington, Mo., from the valuable women's association of his community (especially for Naumann) \$5.75.

C. F. W. Walther.

For poor students received with heartfelt thanks from the worthy Women's Association at Oshkosh, Wis. dozens of shirts, doz. Pair of socks, doz. Handkerchiefs, 4s. doz. Bedside chickens, >2 doz. Weed covers, >2 dntz. Towels, and for pupil Wolter \$8.50, collected at Bloomington, Ill, at the wedding of Mr. G. M. F. Scholz, teacher, of Milwaukee. E. Hamann.

For poor students crbalten by Mr. 1'. H. Horst by Mr. Chr. Wollpct §7.00; by Mr. 1'. Hügli from Frauenverein jr. Gemeinde for student Dau §15.00.

Gunther.

## New print and art stuff.

**American calendar** for German Lutherans for the year **1885** after the birth of our Lord Jesus Christ. Concordia Lutheran Publishing House. M. C. Barthel, Agent. St. Louis, Mo.

We are pleased to announce that our dear calendar for the year 1885 has just left the press. Like its predecessors, this volume contains first of all everything that belongs in every calendar; secondly, 22 pages of Christian reading material, and finally, news about the existence not only of our Synod, but at the same time of the entire so-called Synodal Conference, to which our Synod belongs, namely, 1. about the teaching institutions, 2. about the feeding institutions, 3. about the church magazines, and 4. about the various missions of the same. The conclusion is made by a double list of the addresses of the preachers, professors and school teachers of all synods belonging to the Synodal Conference, as well as of the English Conference of Missouri and of the Saxon Free Church connected with us, both according to the names of the church servants and according to the places where they are located, both in alphabetical order. The Christian reading material, which we owe this time to the faithful work of Pastor Goessewein, is as substantial and delicious as it is interesting and varied. Whoever buys this calendar, which has 48 pages in quarto format, will soon learn that with it he has a home and family treasure for the whole year. No orthodox Lutheran in America who is interested in his church can do without this calendar; and since there are many in Germany who would like to know how our dear Synodal Conference is doing, we can do nothing better to fulfill this wish than to send this calendar to them or have it sent to them by our Concordia publishing house. The price is 10 cents; the dozen 90 cents postage free.

W. [Walther]



## Has the Messiah already come? A Lutheran Tract. Concordia Lutheran Publishing House, St. Louis, Mo. 1884.

As can be seen from the report of this year's Synod of Delegates (pp. 68-71), it has taken the work of the mission to the Jews into its hands. Since good tracts are an indispensable means of carrying out this work, and since Pastor Spehr had already prepared such a tract at the request of our western district, the Synod of Delegates arranged for the election of a committee to examine the tract and, if it was found to be good, to have it printed. This was done. The tract has turned out excellently and answers the question in the most thorough way: "Has the Messiah already come? Since the tract has mainly educated Jews in mind, the proofs are not only given in German, but also in the original Hebrew text. A Jew who still considers the writings of Moses and the prophets to be God's Word and does not stubbornly and obstinately oppose the power of truth, cannot help but admit, when he has carefully read the treatise: "Yes, indeed, the Messiah must have already come!" But if he has been brought at least this far, then, when the gospel of Christ is preached to him, he will undoubtedly soon be convinced by God's grace that none other than Jesus of Nazareth, the highly praised Son of God and of Man, is the promised Messiah who has already come. This treatise, as I said, is intended primarily for more educated Jews; but it is to be only the first of a whole series of such treatises. It shall therefore be followed, as soon as possible, by a more popular tract on the same subject. As far as the already existing one is concerned, each of our synodal members can receive a copy free of charge (only against sending in the postal postage), so that those who meet with Jews will have something in their hands which they can hand over to those who are open to the truth and thus also carry out a mission to the Jews in their part. Cf. Jacobi 5, 19. 20. W. [Walther]

## The Doctrinal Articles of the Augsburg Confession. Presented at the school teachers' seminar at Addison by C.A.T. Selle. 1884.

These lectures were published years ago in the "Schulblatt", but now appear in a separate volume, since the respective volume is out of print. Many will certainly be pleased to hear that these lectures are available in a special volume. In his work, the author has used "Synodal and Conference Protocols, as well as works by Walther, Keyl, Calov and others". The lectures are quite popular and can be easily understood by all readers. The 110-page book, stiffly paperback, costs 40 cts.

### "The Ascension of Christ."

This is the signature of a new painting by our dear F. W. Wehle that has come to us. We at least have never seen a more captivating and impressive depiction of the majestic ascension of the exalted Savior in a picture. What the Holy Spirit has revealed to us through words in the Old and New Testaments (Ps. 47, 6. 68, 20. Marc. 16, 19. Luc. 24, 50-52. Apost. 1, 9-11. Ephes. 4, 8-10.), that is painted here faithfully and truly before our eyes by an artist who believes in the Bible from the heart. We therefore recommend this beautiful lithograph as an extremely edifying decoration for a Christian room. The size of the same is the same as that of the Crucifixion and Resurrection of Christ by the same painter, namely 22x28. Price: Hl.00 with postage. Man adressire: 1. W. IVolOo, Artist. 115 Wisconsin Street, Iloom 19th MHwnnlloo, Wis. or address to our Concordia Publishing House. W.[Walther]

### C. Wonnberger. Ecclesiastical choral songs.

Issue 3 - Reading, Pilgrim Bookshop. Price single 25 cts; the dozen K2.50 postage free.

Certainly, many choir conductors have been waiting for the appearance of the above booklet. It is worthy of its two predecessors. Without containing pieces from the ancient masters, the presented pieces are genuinely ecclesiastical. This booklet contains seven choral pieces: "Gebet" and "Tottenfest" (Begräbnis) by Rhode; "Lob und Dank" (useful for Christmas) by Heiser; "Sei getreu" and "Gnädig und barmherzig" by Dornbecker; "Also hat Gott die Welt geliebt" by Stölzel and "Anbetung" by Wonnberger. All pieces are moderately difficult and yet quite pleasing. The arrangement leaves nothing to be desired. The booklet can therefore be recommended without hesitation. H. H.

### Changed addresses:

N.6V. II. Iben, Ilurv68t6r, 8b. 01iurl68 Oo., Klo.  
Rev. ilioo. Holm, 5l6 Voal 8tr., vullus, lex. kcv. ck. II. 1li6i88, 875 l'ilboib 8tr., ouklwncl, oul.  
Rov. M. I., Wzuiekon, Ziern Muclro 1. O., I.os ^iiKolos, Oul.  
ü. Ilickon, Orpstul Imk6, Mcüenrzt Oo., III.  
Ooo. Ours, 483 liussell 8tr, detroit, mieli.  
6. 1ti6i88, 875 poaches 8tr, oulclunck, oul.  
W. Wulter, 3506 Ouroline 8tr, 8t. Donis, Mo.  
ck. O. Wiuterstein, Lox 113, Roseluncl, Oook Oo., 111.

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## Volume 40, St. Louis, Mon. 15 October 1884, No. 20.

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(Submitted.)

### For the Reformation Feast.

It was night in Zion, everything almost darkened, Only here and there a starlet sparkles lonely, In deep sleep lie mostly the citizens inside, Even the guards snore on top of the battlements; Only some are awake and they, in quiet chamber, mourn and lament Zion's great misery - But it seems as if the night would never end, As if the Lord would not send help to the poor.

There listen! From the "white mountain" a sound trembles through the air, which shakes Zion deeply.

The sleepers rise, the guards anxiously ask And in the chamber inside the loud lamentation falls silent; One hears a distant unfamiliar hammering, One sees at the same time a new light dawning there; One listens and looks, hardly able to fast: Should God after a long night again be light? - —

Yea, verily, Zion, it is dawn, Which thine eyes behold afar off, And this hammering brings the long-awaited tidings, That at last for thee too the hour of salvation has struck! A new day of grace has come for you, A day of salvation, of joy, of rejoicing for all the pious! It is the day when, after long night and anxiety, through Luther's ministry the light of truth has dawned. - —

As the halls of the church in Wittenberg resound with the hammer blow of the monk, so Martin Luther's teachings have resounded since that day to God's praise and glory throughout Christendom. The light of truth has risen again, God has started something new through Luther's word. Henceforth, the night of error must disappear everywhere, where faithful preachers still proclaim Luther's teachings.

The brightness of the light has reached us in this Occident, and many thousands of tongues confess here in countless places to Doctor Luther's deed and his bold words; for the sake of the Gospel, as he proclaimed it, congregation after congregation comes together. In the old fatherland there are only ruins to be seen, but here among us God wants to build his Zion.

O therefore, Christian people, called by Luther's name, Counted by his service to the chosen seed, Up, up! down on your knees in thanksgiving! Lift up your jubilant songs today without hesitation. Arms thyself anew then to new victories, Let courageously thy banners fly high in the wind. If God is for us, what does it matter? we will triumph, and our heads will be adorned with the eternal crown.

Pittsburgh, Pa. 30 September 1884.

Ms. Lindemann.

## **The Paris Blood Wedding.**

The horrifying event which the above heading describes and which will be presented to you, dear reader, in the following in somewhat more detail, is a clear proof of how violent and persecutory the church is, which so readily calls itself the only beatifying and universal or catholic one, and a telling sign of the actual spirit of the antichristic papacy, from whose power and tyranny God has rescued his church through the work of the Reformation.

"The trombone that Luther sounded in Germany in 1517 awakened all spirits in France as well," reads a contemporaneous diary. One of the first Frenchmen to pay attention to Luther's writings and to applaud them was a teacher at the University of Paris named Jacob Faber, who had recognized the doctrine of the justification of man by faith in Christ alone from the Scriptures. Even Margaret, the finely educated Queen of Navarre, the sister of King Francis I, took a liking to the doctrines of the Reformation and almost unabashedly showed herself to be a protector of them. An Evangelical Lutheran congregation was formed at an early date in an important city in France. The conquerors of this city had God's pure and honest word preached to them and immediately proved their faith by a truly evangelical way of life.

Of course, one soon had to be convinced that the Protestants in France were facing severe suffering and struggles. In 1521, the theological faculty of the University of Paris, which had sometimes shown a free spirit courageously opposing the papacy, pronounced in an expert opinion on Luther that his teachings should be completely eradicated, his writings handed over to the fire, and that he himself should be ordered to publicly renounce them.

The French kings in the age of the Reformation believed they needed the pope against their enemies and therefore sought to keep him as a friend. Soon Protestant martyr's blood moistened the French soil. Already

During the reign of Francis I, about four thousand Christians, especially Waldensians, lost their lives. No less hostile was his son and successor Henry II. At his solemn entry into Paris in 1549, the latter immediately revealed what a brainchild he was. In addition to other festivities that he organized, he also wanted to prepare for himself and his companions the spectacle of a so-called heretic execution. He pulled a number of arrested "Lutherans," as the confessors of the Gospel were called in France for a long time, out of the prisons, had them divided into small heaps, and put them to death by fire in various places in the city, while he, as another Nero, gloated over the wailing sounds of the dying as he passed. Like his father, he followed the cruel and unnatural policy of supporting the Protestants of Germany in the struggle against Emperor Charles V, the hereditary enemy of France, and at the same time bloodily persecuting the Protestants among his own countrymen for the sake of the pope. So far did it finally come that his intention was to put a complete end to the alleged heresy by imprisoning and executing all Protestants in France, that is, to suppress the truth of the Gospel completely. But God suddenly put an end to the mad rage of this tyrant. Henry II was mortally wounded during a tournament just as he was glorifying the marriage of his daughter to King Philip II of Spain with various festivities. A lance splinter penetrated his brain through the eye, which soon hoped to amuse itself at the torture of a Protestant confessor, so that after eleven days he gave up his spirit in ghastly agony in 1559.

And what then was the consequence of this fierce persecution? Here, too, the old experience proved itself to the fullest extent: "The blood of the martyrs is the seed of the church. Each new funeral pyre was a fire signal that awakened slumbering minds and drove the undecided to confession. It was from the ashes of those who were killed that, under the sound of the divine word, as it were new armies of faithful believers came forth. Around the middle of the sixteenth century

By the tenth century, there were already between three and four hundred pastored congregations in France, but 2500 so-called Protestant congregations in all; their membership was estimated at more than three million.

Around this time, the mocking name Huguenots also appeared in the vernacular to describe the Protestants in France. First in the city of Tours, where they held their secret evening services near the Hugo Gate (where, according to legend, the ghost of Hugo Capet was said to be), so they called those who sneaked to the service "Hugo ghosts" or Huguenots. Later this name spread everywhere.

Of course, there were few or no Lutherans in France from then on. In the meantime, the Calvinist confession had penetrated from the city of Geneva into neighboring France and had become dominant, and the Huguenots were therefore Reformed. Unfortunately, as in the Netherlands, Scotland and England, the peculiar spirit and character of the reformed church soon became apparent, according to which it sought to gain religious freedom and equal secular rights with sword in hand.

After Henry II, this irreconcilable enemy of the Protestants, had left the scene of the world, he was succeeded by his three sons: Francis II, Charles IX and Henry III. Francis II, husband of Mary Stuart, a niece of the Dukes of Lorraine, the Guises, was only sixteen years old when he ascended the paternal throne, weak in body and spirit and in every way incapable of ruling. All the more eagerly his mother Catherine de Medici, an Italian by birth and a relative of the pope, seized the reins of government, which the Guises tried to wrest from her. She was a woman like no other in history, domineering and proud, deceitful and deceitful, vindictive and inhuman, devoid of all discipline and modesty, an abyss of impiety and malice; yet of an ingratiating nature, witty and graceful in conversation, full of majestic decency and of great beauty, a woman in whom the physical and spiritual qualities formed a most repugnant contrast. Francis II, however, died already in 1560, and his minor brother Charles IX, under the guardianship of his mother, Catherine de Medici, came to the throne.

Unfortunately for the Huguenots, everything now turned more and more into a war, the most terrible of all wars, a civil and religious war. At first there seemed to be no danger, since in their midst there were partly very distinguished persons who preferred the disgrace of Christ to the temporal pleasure of sin. The Bourbons, a side line of the royal house, had joined the reformers. Anton of Bourbon, the elder brother, had married the excellent daughter of Margaret of Valois, whom we have already met as a patron and protector of the Protestants, and had thus become King of Navarre. He was, however, an undecided character, vacillating for a long time between the Reformed and Catholic doctrines. Through his wife, the noble Johanna d'Albret, he was won over to the former for a time, but later succumbed again to Catholic proselytism and the seductive arts of Catherine. The latter made every effort to draw his wife back to the Pabre religion as well. Johanna, however, remained steadfast in her faith. "Before going to a mass," she declared, "I would rather throw my son and my whole kingdom into the depths of the sea, so that it would not be a hindrance to me." She also withdrew from the dissolute Parisian court to the land of her birth, her kingdom of Navarre, where she proved to be a true mother of the people. Even today, people there speak of the good queen who did so much for the good of the country.

The real leader of the Huguenots was Anton's brother, Louis of Bourbon, Prince of Condé, a man of strong spirit and manly firm character, who was of all the greater weight to the reformed party because he was extraordinarily loved by the soldiers. Among the other influential persons who had joined the Huguenots in sincere piety of heart, we will only mention Admiral Coligny, a brave war hero who had already bravely defended his fatherland in several campaigns and was therefore held in the highest esteem. After an unfortunate battle he was taken prisoner in Spain, where he found time and leisure to occupy himself assiduously with the Bible and religious writings. After he had gained his freedom, he withdrew from public business for a long time in order to be able to take care of the welfare of his fellow believers all the better. He was a devout Christian. He had God's Word preached to him almost daily. Often he gathered his household members around him and prayed on his knees in their midst. A father of a family, he thought, must not only exhort his own to do good, but also set a good example for them in every respect.

At the head of the Catholic party were the fanatical Catholic Guises, the dukes of Lorraine and political rivals of the Bourbons, who were also related to the royal family through Mary Stuart, and who were the hateful enemies of the Huguenots. After the death of Francis II, Catherine sought to resist their overpowering influence, and for this purpose she relied on the Bourbons and the Huguenot party and issued an edict favorable to the latter. Then Duke Francis of Guise exclaimed angrily: "Cursed edict! With this my rapier I will make a hole in it!" With his armed men he caused a great bloodbath in Vassy among the Huguenots gathered in a prayer house, and then dragged Catherine and the king like prisoners from Fontainebleau to Paris, where he had entered in triumph after that bloodbath. A legal authority in France now almost no longer existed.

The Huguenots, who, as long as they were persecuted under a semblance of justice and in the name of the king, had willingly offered their necks, now that a lawless usurper had taken the place of the king, took up arms from one end of France to the other,

Condé at the head. Catherine herself, in the name of Charles IX, asked Prince Condé to take up arms for her liberation from the Guises. Thus it came to war in 1562, just ten years before that monstrous outrage of which our heading speaks. In the course of these ten years, France was torn to shreds and bled from a thousand wounds.

When in 1568 Prince Ludwig of Condé

captured and shot against the law of the knee, the Huguenots were now deprived of their excellent leader. (His brother Anton had long before, fighting in the army of the Guises, fallen before Rouen, which he besieged). Then the heroic Joan presented her son, Henry of Navarre, and the younger prince Condo to the army, saying, "Here, my friends, God gives you two new leaders and two orphans, whom I hand over to you with confidence." New hope came into all hearts and enthusiastically the whole army swore allegiance. But the noble Coligny, who had long since served the good cause with counsel and action, presented himself as the common father of the two. And by commanding in their name from now on, he finally succeeded, after several broken peace treaties, in obtaining a new, very favorable peace in 1570.

So that's what happened. It was in the year before that Coligny suffered a severe defeat and had to be carried from the battlefield bleeding from three wounds. In Paris, he was condemned as a criminal, 50,000 thalers were put on his head, and his goods were confiscated. Of his entire army, only 8000 men were left. In this hopeless situation, the admiral's courage of faith proved in all its greatness. On October 16, he wrote to his children: "We must have our hope elsewhere than on earth and acquire other means than those which are before our eyes and can be grasped with our hands. We must follow Jesus Christ, our commander, who goes before us. Men have robbed us of all that they could, and if this should be the will of God at all times, we would be happy and our situation a good one, because, after all, this loss does not befall us for the sake of any wrong we might have committed against those who brought it upon us, but solely for the sake of the hatred that pursues me, because it pleased God to make use of me for the support of his Church." Strong by such faith, Coligny, with a new army that flocked to his call, marched across the Loire, struck the Papist army on the head, marched to the walls of Paris, and forced the Peace of St. Germain-en-Laye (Aug. 8, 1570). In it, the Huguenots were granted complete religious freedom in two cities of each province and also in all places they owned, then general amnesty and admittance to all temples, and finally four fixed cities as security pledges.

The peace had been concluded against the will of Spain, the pope and the Guisian party of Catherine, who had exhausted her forces. There was a milder-minded party of reasonable statesmen, who had long been indignant that the blood of innocent citizens was being spilled in France at Spain's behest, and who were intent on shaking off Spanish influence, supporting the Netherlands against the Spanish king Philip II, and winning Flanders for France. It was through this party that Catherine had allowed herself to be persuaded to conclude peace, and for the moment she cared neither for Spain's nor the pope's opposition. Yes, she even sought to establish a political family alliance with England. In her opinion, her son Henry of Anjou should woo the Protestant Queen Elizabeth of England. At the same time, the inner peace in France was to be secured by a marriage of the young, still underage king.

**[155]** Henry of Navarre to be fortified with Margaret of Valois, their youngest daughter.

Their son, Charles IX, also threw himself with such determination and enthusiasm into the policy hostile to Spain that Coligny, who was in complete agreement with the king on this point, was restored to favor, even to high honor. He was chosen to lead the army against the Spaniards in the Netherlands and was summoned to Blois to meet the king (September 12, 1571). The latter embraced him with the words: "At last I have you, and it shall not be so easy for you to leave me again," addressed him as "mon pere" (my father), gave him 100,000 livres as compensation for the loss of his goods, and said to the bystanders: "This is the happiest day in my life." - And with the same respect and confidentiality the Admiral was received as other distinguished Huguenots by the Queen Mother Catherine, by the princes and great men of the empire. All former quarrels seemed now forgotten, all difference of faith abolished; nothing was spoken of but the imminent marriage of Prince Henry with Margaretha, and by the most brilliant festivities the reconciliation was celebrated. - Thus far, Catherine seems to have been completely serious about her anti-Spanish policy, and a murder plan going to the extreme seems to have receded more into the background. But "do not rely on princes!", not on good and pious ones, let alone on those who are ready at any moment to surrender to be willing tools of the Antichrist and thus of the murderer from the beginning.

Now a circumstance occurred which suddenly and completely changed Catherine's mind, who did not shy away from any crime. Spain, in alliance with the Pope and Venice, achieved that brilliant victory over the Turkish fleet at Lepanto. Immediately, the Queen Mother became afraid of the Spanish power and changed her whole policy. The friendly rapprochement with England and its Protestant queen Elizabeth was over, although the pending negotiations for a marriage of Prince Henry of Anjou with her were still continuing. The planned support of the rebellious Dutch against Spain was over. Suddenly everything had changed. A different policy, a different position towards the Huguenots; Coligny was now in the way of the scheming Catherine. A heavy storm was gathering from the distance over the poor Huguenots and Coligny saw it coming. From now on, all Catherine's kindness against the Protestants was nothing but the most wicked hypocrisy. However, the new turn of events had to be discussed with great caution even before the king, who was still entirely occupied with his Dutch plans and designs. At the moment, he would probably not have allowed himself to be persuaded under any condition that he would still give his consent to Coligny's murder. Now it was necessary for Catherine to summon up all her cunning in order to carry out her infernal plans.

It must have been six years ago that an important conference was held at Bayonne, a city on the borders of France and Spain. There, at night, Catherine de Medici, accompanied by her son Charles IX, consulted with the cruel Spanish Duke of Alba about what to do about the Huguenots. To wipe out the heretics from the face of the earth was considered the only expedient thing to do.

The means to this end. Spain, France, the emperor, the pope should unite their forces to achieve this beautiful goal. Alba advised in particular that it was necessary above all to seize the great ones, so that the Huguenots would lose their hold. "The head of a single salmon," he said on this occasion, "outweighs ten thousand frogs in the marshes." With this he received the most decided applause. Throughout the journey the young King of France could not tire of repeating the ghastly words of the bloodthirsty Duke in the presence of his mother. Both of them went on for a long time with the plan to exterminate the great Huguenot salmon of their country. And to this infernal plan Catherine now returned. She also knew how to win the king over again.

The upcoming wedding came very conveniently for this. It was destined to be a work of darkness. The king, who had been brought up to hate people and heretics, and who was inclined to cruelty at an early age, agreed with his mother to this extent. This can be seen from his own statements, which he sent to the pope. Because the latter protested against a marriage of Margaret with the Huguenot Henry of Navarre, the king claimed against the papal legate (the Cardinal of Alestrandria) that the welfare of the empire depended on this marriage. "Would to God," he continued, "I could tell you everything! You and the Pope will surely realize that nothing would have been more convenient to put the Catholic religion on a firm footing in France and to exterminate the sworn enemies of God and France (the Huguenots) than this very marriage. I hope to see soon that the pope will approve and praise my proposals, piety and burning zeal for religion for the sake of success! I will chastise the traitors as I am king, but I must first make them safe."

Accordingly, the legate reported to Rome that he had not been able to prevent the marriage, but for the sake of certain circumstances, which he could only communicate verbally, he could claim that he had done good business. The infernal deed was thus arranged with the papal legate. They wanted to make the Huguenots safe, that was the intention from now on, in order to exterminate them all the more surely. From now on, vindictiveness and bloodlust lurked behind all the sweet friendliness with which the Huguenots were met at court.

(Conclusion follows.)

## **"Test the spirits, whether they are of God."**

1 John 4:1.

With these words, St. John the Apostle admonishes Christians not to accept untested any teaching that is brought to them. He calls the teachers "spirits" because each of them is driven by a spirit, either by the Holy Spirit, the Spirit of truth, who guides into all truth, or by a false spirit, the spirit of lies, the spirit of hell. If a teacher follows the Holy Spirit, his teaching is right and pure; but if a teacher lets himself be driven by the unclean spirit, his teaching is impure, false. So the apostle wants to say: If a teacher comes to you, do not believe from the beginning that he is driven by the right spirit, but first make an examination, and only then believe him, accept him, and let him teach you.

accept his teaching only when you have become certain, after right examination, that he is of God.

1 With these words, the apostle gives all Christians the right to judge all doctrine. He does not write these words to the church ministers alone, but to Christians in general. He says, "Beloved, believe not every spirit, but try the spirits whether they be of God." In the second chapter he says, "I write unto you fathers, - I write unto you young men, - I write unto you children." V. 13. He thus addresses his exhortation to Christians of all classes. That this right belongs to all Christians, we see also from other passages of the holy scripture. The apostle Paul writes: "As with the wise I speak, judge ye what I say," 1 Cor. 10, 15. And: "Examine all things and keep that which is good," 1 Thess. 5, 21. The same is testified by the many warnings against false doctrine addressed to all Christians, e.g., Match. 7, 15. 7, 15. Rom. 16, 17. 18. and others. Without examination they cannot follow the words of the warning.

Some would like to say here: It is self-evident that all Christians have the right to judge doctrine. This should be self-evident, but unfortunately it is not so for many. Like all other rights of the Christians, also this glorious right was stolen from the Christians by the Antichrist and is still stolen from the Christians who are held captive by him. According to the teaching of the Roman Church, the so-called laity have nothing to examine, nothing to say, but only to obey. The Roman Catechism says: "But in this article -church\* signifies especially the multitude both of good and evil, and not only the rulers, but also those who must obey." (I, 10, fr. 9.) Here, then, the audience, the so-called laity, are described as those who must obey. The Jesuit Bellarmine writes that the people must follow their pastor, even if he is mistaken.

Luther stood up mightily against the shameful robbery of this glorious right of the Christians. No teacher since the time of the apostles has taught and defended this right of Christians as Luther did. He not only wrote a special treatise: "That a Christian assembly or congregation has the right and power to judge all doctrine 2c.", 1523, but also proved in his other writings this right of



the Christians from the Holy Scriptures. It will not be unwelcome to the readers if we share some of his wonderful words with them here. Among other things, he writes in the cited scripture:

"The word of men and doctrine have decreed that doctrine should be left to the bishops and scholars and the conciliar authorities; what they decide, all the world should consider to be right and an article of faith, as their daily praise of the pope's spiritual right sufficiently proves. For one hears almost nothing from them but such fame that with them stands the power and right to judge what is Christian or heretical, and the common Christian man should wait for their judgment and abide by it. Behold, this fame, so that they have driven in all the world, and their highest hoard and defiance is how insolently and foolishly he storms against God's law and word.

"For Christ equates the contradiction, takes away from the bishops, scholars and conciliar both right and power to judge the doctrine, and gives it to everyone, as he says John on the 10th: My sheep

know my voice. Item: My sheep do not follow strangers, but flee from them; for they do not know the voice of strangers. Item: How many of them are come, that are thieves and murderers; but the sheep heard them not.

"Here you see clearly which is the right to judge the doctrine. Bishop, pope, scholars and everyone has power to teach, but the sheep shall judge whether they teach Christ's voice or the voice of strangers. Dear, what may the water bubbles say against this, who scrape: Concilia, Concilia! One must listen to the scholars, the bishops, the crowd, one must look at the old custom and habit! Do you think that God's word should give way to your old custom, habit, bishops? Nevermore. Therefore we let bishops and concilia conclude and set what they will; but where we have God's word before us, it shall be with us, and not with them, whether it be right or wrong, and they shall yield to us and obey our word.

"Here, I think, you see clearly enough what is to be trusted in those who act with the word of men over souls. Who does not see here that all bishops, monasteries, convents, high schools rage with all their body against this bright word of Christ, that they take the judgment of doctrine from the sheep unashamedly and appropriate it to themselves by their own propositions and iniquities? Therefore they are certainly to be considered murderers and thieves, wolves and apostate Christians, as those who have publicly overcome here, that they not only deny God's word, but also oppose it and act against it; as it is fitting to do to the Antichrist and his kingdom, according to the prophecy of St. Paul 2 Thessalonians 2. Again Christ says Matth. 7: Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Behold, here Christ gives judgment not to the prophets and teachers, but to the disciples and sheep. For how could one beware of the false prophets here, if one should not consider their teaching, judge and pass judgment? So there can never be a false prophet among the listeners, but only among the teachers. Therefore, all teachers should and must be subject to the judgment of the audience with their teaching.

"Item, the third saying is St. Paul's 1 Thess. 5: Test everything; what is good, keep. See, here he does not want to keep any doctrine or sentence, unless it is tested by the congregation that hears it and is recognized as good. For this testing does not concern the teachers, but the teachers must first say what is to be tested. So also here the judgment is taken from the teachers and given to the disciples among Christians; that it is altogether a different thing among Christians than with the world. In the world the lords command what they will, and the subjects receive it. But among you, saith Christ, it shall not be so; but among Christians every one is judge of another, and in turn subject to another; though the spiritual tyrants have made a worldly government of Christendom.

"The fourth saying is again Christ's, Matt. 24: Take heed that no man deceive you: for many shall come under my name, saying, I am Christ, and shall deceive many. Summa, what need is there to bring more sayings here? All the warnings that St. Paul gives Rom. 16, 1 Cor. 10, Gal. 3, Col. 2, and everywhere; item, all the sayings of the prophets, when they teach to avoid the teachings of men,

They do nothing else than take the right and power to judge all doctrine from the teachers and impose it on the listeners with serious commandment, at the loss of the soul; so that they not only have the power and right to judge everything that is preached, but are guilty of judging by divine majesty's displeasure. That we see by this how the tyrants have dealt so unchristianly with us, since they have taken such right and commandment from us and given them to themselves; so that they alone have richly deserved to be driven out of Christendom and chased away, as the wolves, thieves and murderers, who rule and teach over us contrary to God's word and will." (Erl. A. 22, 143 f.)

In the church postilion he says: "All the holy fathers have erred, as Gregory, Augustine and others more, that they have taken this judgment from us; because this sorrow and heartache has begun in time, that we should believe the pope and the conciliis. Therefore you must find it in yourself to say: God has said this, God has not said this. As soon as you say: Man has said this, or: the Conciliis have decided this, then you have built on the sand. Therefore there is no judge on earth in spiritual matters concerning Christian doctrine, except the man who has true faith in his heart, whether he be man or woman, young or old, servant or handmaid, learned or unlearned. For God does not look at the person, but all are equally dear to him who live according to his commandments; for this reason they alone have authority to judge." (Eighth Sonnt, according to Trin. Erl. A. 13, 186.)

But, someone might say, what is the Pope's business? In Protestant Christianity, even in the Lutheran Church, this right of Christians is generally recognized. However, this is not so. To speak only of our American church, the "Lutheran," as older readers will remember, had a long struggle many years ago with a synod calling itself Lutheran, the former Buffalo Synod, which denied this right to the laity and claimed it only for preachers. In a so-called "pastoral letter," the senior of this synod wrote: "If a pastor comes upon errors in doctrine - it will not remain hidden to the whole congregation, and in that case the congregation should not yet pronounce disaster, but should first turn to one or more pastors of the church by writing of the elders and present the matter

according to truth; these should then ask the accused pastor how the matter stands, and should discuss it with him orally or in writing, where it will then become apparent whether he is and in what errors such accused pastor is. - You shall leave the judgment of doctrine to those to whom it belongs according to the 28th article of the Augsburg Confession. Your teachers are not teachers of a false church, nor are they teachers of a contemporary trend, but teachers of the true church, as is sufficiently known. You can therefore presuppose from them a righteous knowledge of the doctrine of the church, and indeed a deeper knowledge than you can have, since they have learned in order to believe, to teach and to keep you in the right faith, but you in order to believe and to be kept and sanctified in the right faith." (p. 17 f.) Furthermore, in this "pastoral letter" it is said: "What is contrary and not contrary to God's word is not decided by any individual member of the church, but by the church itself in its symbols, church orders and synods." (S. 14.)

The struggle of the "Lutheran" for the right of Christians to judge all doctrine was not in vain. Many, many came to knowledge and praised God. But Satan, who does not grant Christians their glorious right and freedom in Christ, does not rest. There is still no lack of such pastors, who want to be lords over the faith of the Christians, want to be popes and carry the desire for priestly rule in themselves. And as long as the pope and his accomplices challenge this right, it is important not to remain silent, so that the believing Christians keep what they have. Then it is also important to speak about it, so that Christians do not forget to give thanks to the Lord Christ for this precious right.

But, someone would like to say, doesn't Luther go too far when he says that Christ takes the judgment from the teachers and gives it to the listeners? Not at all. Luther is talking about the case between preacher and listener. The preacher is not to be the judge of his own teaching. The listeners are to judge them. No listener may accept a teaching of a teacher without examination. He must not think: The pastor is faithful, he belongs to an orthodox synod. Rather, he must always be on guard and examine everything carefully. Even the most faithful teacher can fall, can err. The Holy Spirit praises the Bereans who daily searched the Scriptures to see if it was true as Paul, who was immediately enlightened, preached. Apost. 17, 11. Luther is talking about the right of a listener to a teacher, but he is not talking about the right of a teacher to other teachers. The high task of preachers to watch over doctrine and to punish false doctrine, which is mentioned in the 28th article of the Augsburg Confession, no one knows how to explain so faithfully as Luther, no one knows how to sharpen the conscience of preachers in this respect as much as he does. Among other things, he writes in the interpretation of the First Letter of Peter: "A preacher must not only feed, that is, preach the gospel purely to the sheep of Christ and instruct them how to be true Christians, but he must also ward off the wolves so that they do not attack the sheep, introduce error and lead them astray with false doctrine; just as the devil does not rest. Now there are many people who may well suffer the gospel to be preached, but that they cry not against the wolves. But though I preach rightly, and feed and teach the sheep well, yet is it not right for me to keep the sheep, and to keep them, lest the wolves come and lead them away again. - The wolf can well suffer that the sheep have good pasture, he has them the better that they are hostile; but he cannot suffer that the dogs bark hostilely. - Both must be together, as St. Paul teaches in Titus 1. An elder," he says, "should hold to the word that is sure and able to teach, that he may be mighty to exhort by sound doctrine, and to punish the gainsayers." (Erl. A. 52, 188.)

There is one more thing to remember here. There are Christians, that is, people who call themselves Christians, who abuse this teaching. These are full, weary spirits, to whom the stale bread of the pure doctrine of the divine word no longer tastes good, who lust after something new. They do not want to be content with examining what is brought before them, but they consider themselves called to go about examining, acquiring and reading all kinds of writings against the pure teaching of the Word of God. They call

[157] refers especially to the word: "Test everything and keep what is good." But the apostle does not say, "Read all things, hear all things," but means to say that Christians should test everything they hear, everything they read, everything that comes before them, and accept nothing untested. Another word of the apostle can make this clear. He writes to the Corinthians: "Eat everything that is on sale in the market", 1 Cor. 10, 25. He does not want to say that they should eat all meat in the market, but he gives the fearful Corinthians, who had doubts about buying meat from the pagan meat market, since there might be something left over from the pagan sacrifice, the advice to eat all kinds of meat without doubts and not to investigate whether the meat was sacrificial meat. Those who think that they must visit all false churches and read all the writings of false believers in order to test them, should remember the word: He who puts himself in danger perishes thanks to it.

We have seen that Christians, all Christians, have the right and power to test all doctrine. O, would that all our dear readers would now also make proper use of this glorious right which Christ gives them. To encourage them to do so, we will show in the next number how necessary it is to test the spirits.

(Submitted.)

### **How terrible it is to deny the truth you have recognized,**

shows the following recent incident.

A man named B. had been attending church with us from time to time for a number of years, and had his children baptized and confirmed with us. So this year he again sent a child to confirmation classes. Even during the months of instruction, B. came to church more often than usual, even regularly at the end. Even on Confirmation Sunday he was not absent. A few days later he came to me and said: "He was reformed by nature, but the more he came to church with us, the more he was convinced that our teachings were right according to God's word. In particular, however, the Confirmation had made a tremendous impression on him, and now, after careful consideration, he wished to take Holy Communion with us and to join the congregation, if such were possible. After I had discussed the doctrine with him in more detail and found that the man had really embraced the Lutheran doctrine and professed it, I admitted him to Holy Communion. I admitted him to Holy Communion. He was soon accepted into the congregation. Shortly before, lodge brothers and other enemies of the orthodox church had founded an opposition congregation, which, although it calls itself an "Evangelical Lutheran congregation" with great emphasis, describes itself in its congregational order as an united Lutheran congregation, which also proves itself by doctrine and practice to be such in the very crudest sense, which uses the name "Lutheran" only as a bait for those Lutherans who still give something to the Lutheran name. In vain one looks for the name of her pastor, or the names of such pastors, who now and then officiate with her on special occasions, in the lists of names of Lutheran pastors. Soon after B. was accepted into our congregation, he came to me one day and said that he had been taken to the service of the new congregation by friends, and since he had become acquainted with the congregation through its books etc., he had been taken to the service of the new congregation.

He said that he had recognized the Lutheran church as a reformed congregation, so no one would blame him if he went there, and that is why he was breaking away from the Lutheran congregation, although he had no objections to its teachings. Sick and hardly able to speak as I was, I could only reply a few calm words to the agitated, fast and loud talking man, and had to let him go with a sad heart. For a long time I heard nothing more from him, until after a few weeks his wife came to me and asked me if I would not like to visit her sick husband? Three days after he had renounced us, he had suddenly been dismissed from his job, where he had worked for so many years, for a very minor reason. This dismissal was in no way connected with our community affairs, because his employer is an American who is a complete stranger to us. The woman went on to say that her husband had said to her at the time that this was God's judgment, and that he had become darker and more restless every day and was now completely out of his mind. He kept saying that he had sinned badly, that he had separated from our church and that he had not let me tell him anything, but had contradicted me and wanted to be wiser. He had rejected God's word, therefore God had also rejected him and now he must be eternally damned. At the same time, he said, the poor man was quite wild and took neither food nor drink. I went to him, of course, and found him, as the woman had said: a true figure of misery. With a distraught, wild look, the sweat of fear on his brow, he walked up and down, crying, "I am lost; I am damned!" I tried to prove to him from many passages of the Holy Scriptures that the Lord Christ had done enough for all, that is, also for his sins; that God does not want any sinner to die and also wants to accept him in grace; indeed, He had already forgiven his sin and is now offering him forgiveness through me; therefore he should not believe the devil and the promptings of his wrong heart, but the true word of God, which assures him grace and forgiveness. I have known it to be sin, and yet I have done it; I have known it to be rightly taught in the church, and yet I have allowed myself to be deceived into breaking my promise, which was as good as an oath. I have broken my oath to God, therefore my sin cannot be forgiven! Oh God! Oh God! what shall I do! Where shall I go! I poor, weak person can't help myself! The whole world is shattered and lies upon me, and I shall build it again, and yet I cannot, for I am but a worm!" Thus and similarly he continued to talk, until he went completely mad and spoke incoherent things, being a picture of horror and despair.

On my advice, an experienced doctor was called, who took him under treatment. Two days later, two of his daughters came to me and said that their father was now calmer and that I should visit him again. Upon entering the house, Mrs. B. told me that her husband had expressly asked for me, mentioning my name. I found him calmer, but lying on the bed, weak and miserable. Again he complained about the shameful apostasy from the church, and at first he would not accept any consolation for a long time, nor did he want to pray. When I then

but prayed aloud for him, he gradually became calmer, folded his hands and listened quietly, and when I concluded the prayer with the holy "Our Father," he prayed the same aloud. After I had said a few more words of consolation to him, to which he now no longer responded, I left him. At parting, he thankfully pressed my hand and said, "Come again soon." After that he spoke no more, only it was seen that he often folded his hands and moved his lips, as if in prayer. The next morning he passed away. The fear and excitement had destroyed his strength, he had experienced the fear and terror of death, and yet, in the end, he was confident in death, and no doubt, trusting in Christ's merit and God's grace, blessedly fell asleep. After his death, a folded piece of paper was found in his pocket, on which he had written a part of the 22nd Psalm, v. 12-16, in which Christ's life is described. He had probably referred the words to himself and written underneath, "My JEsus be with me." So JEsus had been his last refuge after all. Two days after his death we buried him as a penitent sinner with the numerous participation of the congregation. Do not be mistaken, God is not mocked. It is a terrible thing to fall away from the recognized truth. Only with great effort is this one still snatched from the clutches of Satan. That was God's special grace. To Him be glory and praise forever and ever. S.

## To the ecclesiastical chronicle.

### I. America.

The **Reformation feast** is approaching, when we thank God for the unspeakable blessing that he sent us his faithful servant Luther and through him restored the church to apostolic purity. Whoever wants to be stirred up to give thanks and praise to God, should read and study one or the other of the writings recommended on the last page of this issue.

**Pastor of the first Congregationalist congregation** in Nantucket, Mass. is - a Miss, Miss Louise S. Baker. She has already supplied the congregation for four years (!) and is now permanently employed. She is to preach, administer sacraments, and perform all other official duties. Unfortunately, this is not the only congregation among the sects that despises the word of the Holy Spirit, 1 Cor. 14, 34. 1 Tim. 2, 11. 12.

**Presbyterians.** Professor Woodrow at the Southern Presbyterian Seminary in Columbia, S. C., recently defended in a lecture the doctrine that man evolved from the animal and that only the soul is created. And what did the directors of the institution do? They praised him for having published the lecture on request; they declared that they did not yet agree with him, but that they could not find anything in his theory of evolution that would be contrary to faith!

**Methodism.** For the sake of a few dollars, the Methodists in Saratoga, N. Y., have given their church to the Unitarians, deniers of the Holy Trinity, the deity of Christ, to hold their convention in.

A man was not admitted to **a Methodist conference** in California because it was not certain that he had given up the use of tobacco!

**Enmity of the Lodges. In** Kansas, a certain Starry recently gave lectures against the secret societies. At the very first lecture he gave in Dunlap, the lodge people began to make noise

and the justice of the peace was asked to see that order was maintained, but he refused, and when the rioters began to throw eggs, the Masonic "servants of justice" shirked. On the second evening they looked for the Justice of the Peace, but could not find him. The crowd of attackers was larger than the night before, and not only eggs were thrown, but also stones, and even pistols were fired. A stone weighing one and a half pounds hit Mr. Starry in the cheekbone. The openly expressed threats that he would not be allowed to leave the place alive forced him to leave soon.

## II. foreign countries.

**Church discipline in the Saxon regional church.** The editor of the "Pilgrim from Saxony", Pastor Ahner, received the following letter from one of his readers: "Pastor Dr. Ahner! Must it not make us quite serious when our German brethren in America, in a paper published in St. Louis 'of the Lutherans', rightly judge their German fatherland in No. 12 in an article as follows. There it says literally: In our German Lutheran churches all doctrinal and ecclesiastical discipline has long since fallen away; a hundredfold false doctrine prevails there publicly in churches and schools, without any ecclesiastical defense against it," and so on. Let me mention only a few examples which I have recently experienced and which may confirm this judgment. When the messenger came and brought the 'Pilgrim', a teacher was with me. A glance at it was enough for him, and he asked me with a sardonic smile: "Do you also belong to these muckers? In further conversation, he told me that sample numbers of the "Pilgrim" had also been sent to their school, which, however, had been rejected by all the teachers, with the remark: they didn't need good teachings! I also asked him if he knew what it meant to "feed my lambs"? Then he gave me the answer: the time is over where there were lambs, we have to do it now with wolves! What weeds may and must be sown in religious education? If now still comes in addition (which unfortunately also not rarely occurs) that teachers sit until late night with game and drink in the tavern and go home with heavy head. - Sunday, August 24, at 7 a.m. the new fire engine of a neighboring village was brought in, accompanied by music. - Sunday, August 31, the 102nd and 103rd Regiments departed early at 1/2-7 a.m. for the cantonment and arrived at their quarters after a three-hour march. - On the same Sunday a Gauturnfest took place from early 7 a.m.-The good Lord, however, improved these conditions. God commanded. With kind regards from a long-time Pilgrim reader." - In the September 21 issue of his paper, the Pilgrims' writer responds to this accusation as follows: "If it is claimed that all doctrinal and church discipline has disappeared in our national church, this is an untruth. In general, it is to be admitted that things are bad in this respect, and much could be better. However, it must be remembered that it is much more difficult to practice church discipline in a large national church than in a free church. In fact, however, things have improved here. Many clergymen earnestly strive to make things better and better, so that it is not right to simply pass the baton over all circumstances. By the way, bring certain individual cases to the attention of the ecclesiastical authorities where false teaching is being practiced in church and school, and an investigation and intervention will not be lacking." - The pilgrim writer denies that all doctrinal and church discipline in the national churches has disappeared, but he does not give one example where

The author states that doctrinal and church discipline has been practiced in the national church. This is obviously because he could not give an example. The saddest thing, however, is that he asks his reader, who is troubled in conscience, if certain cases occur where false doctrine is practiced, to report this to the church authorities quickly, then "an investigation and intervention will not be lacking. How Pastor Ahner could dare to write like this is beyond our comprehension, since the authorities, as often as they have been made aware of the ravaging wolves in their congregations, have not only not removed these wolves from the sheepfold, but have even taken them into protection and confirmed them, e.g. the Dresden wolf Sulze and the Chemnitz wolf Graue, to the scandal of all believers. How does the non-observance of God's commandments finally make one so blind that at last one cannot even see where one acts against it! W. [Walther]

**"Salvation Army."** The "Friedensbote aus Elsaß- Lothringen" of September 14 writes: In a festive sermon preached at the last Leipzig Mission Festival, Pastor Dr. Rüling said, "At last I see other Christians in full war armor and with drums beating far and wide advancing on the heathen. 'We are,' they say, 'the soldiers of salvation, we are conquering the devil's castle.' But is it not as if Beelzebub were to be cast out by the devil's chiefs? Do you convert pagans by giving them trouble? Does one recruit souls for Christ by blaspheming his name? Does one testify against Hindu fornication by allowing women to speak, pray and sing in public before all the people, when they should be silent in the congregation? Does one witness against the lies of the Hindus in such a way that one degrades Christianity to a comedy? No, this is an abomination of desolation in a holy place. This is also not entering through the door to the sheep, but in fits of spiritual drunkenness climbing over the walls and breaking through the fences! Do you not think that by this kind of mission more souls are murdered than saved?" - Very true!

In recent times, the **French state schools** have been purged more and more radically of everything that even reminds one of God and religion, so radically that it borders on the ridiculous. Even those books which contain the French language teaching are no longer allowed to mention God, Jesus, prayer, the Creator or Christian things at all, not even with one word. A so-called "Grammar for Children" published in Paris contained in its 16 first editions examples which are now corrected as follows. Formerly it was said: "God is the creator of the world"; now: "Europe is a part of the world". Formerly: "Kam killed his brother Abel"; now: "Italy has pretty much the shape of a boot". Formerly, "Abraham is the father of the Hebrews"; now, "The waters of Lake Geneva are transparent." Before: "All nations have Adam as their father"; now: "Africa has the shape of a triangle". God blinds these poor people from his righteous judgment. For what will be the consequence of God and all religion being banished from the schools? Nothing else than that in this way the dynamites are brought up at the event of the state, who will finally throw everything over the heap and turn the state into a pit of murderers, yes, into a den of wild beasts. W. [Walther]

## Ordinations and introductions.

By order of Mr. President Clöter, Candidate C. A. E. Bartling was ordained and inducted by the undersigned in his parish at La Moure, La Moure Co, Dak.

R. Charcoal burner.

Address: Rev. 6. R. RurtliuA,

Lox 84, L" Lloure, La Lloure 6o., vsk. Dorr.



By order of Mr. Praeses Crämer, on the 16th Sunday after Trinity, Candidate G. A. Bernthal was ordained and inducted by the undersigned in the congregation at Dexter, Iowa. Br. Ehlers.

Address: Uev. Ooo, Lernthals,  
Box 29, vortor, vallis Oo., Io>vu.

On the 16th Sunday after Trinity, Candidate Otto Prätorius was ordained and introduced in his congregation at Wartburg, Tenn. by order of the Presidium of the Western District by the undersigned. F. W. Pohlmann.

Address: Uov. O. kructorius,

Wartburg, LlorZau Oo., Ionn.

By order of Praeses O. Clöter, on the Sunday after Trinity, Father Theo. Maße was introduced to his congregation at Fairmont, Minn. by H. I. Müller.

Address: Uov. Itico. Lluesso,

fairmont, Llarthn Oo., Llinn.

By order of Mr. President Wunder, Rev. F. Brockmann was installed by the undersigned, assisted by Mr. P. D. Graf, in his congregation at Stewardson, Shelby Co., Ill, on the 10th Sunday after Trin. and by Mr. P. W. Lewerenz in the congregation at Humboldt Township, Coles Co., Ill, on the 10th Sunday after Trin.

Br. Brunn.

Address: Rev. b. Llookwami,

StervLrcwon, Lüeth^ Oo., Ill.

On the Sunday after Trinity, Pastor I. Seidel was inducted into his office as assistant preacher at the Immanuel congregation in Chicago by the Reverend President H. Wunder. Pastor I. Strikter, who also preached the introductory sermon, and undersigned assisted. L. Hölter.

By order of Mr. President Biltz, on the 17th Sunday after Trin. Mr. Pastor U. Jben in the newly branched congregation at Harvester, St. Charles Co, Mo. was installed by the undersigned. I. H. Ph. Gräbner.

### **Church dedications.**

On the last Sunday after Trinity, the Lutheran congregation at Onawa, Monona Co., Iowa, dedicated their newly built church (25X52) to the service of God. Mr. Pastor Bünger preached the consecration sermon. The undersigned preached in the afternoon. z C. Runge.

On the last Sunday after Trinity, the St. Martini congregation in Chicago, Ill, consecrated its new church (46X60 without spire and altar niche) to the service of the Triune God. Speakers were pastors L. Lochner and H. Hölter. The undersigned said the consecration prayer. F. C. Leeb.

### **Mission Festivals.**

On August 31, the communities of theSaupert , Bach mann, Hafner, Zimmermann, Hüge and Warns in the community of the undersigned (Warrenton, Ind.). Speakers at the celebration were kk. Bachmann, Zimmermann and Hüge. Collecte: -147.00. G. Mohr.

On the 12th Sunday after Trinity, the congregation in Pleasant Ridge, Ill. celebrated its mission feast with the participation of the congregations in Trotz and Jollinsville. Speakers were G. Matuschka and M. Lücke. Collecte -102.25, intended for inner mission in the West, for emigrant and Negro mission. W. Dorn.

On September 11, our congregation in Hoyleton, Ill, celebrated its mission feast with the participation of neighboring congregations. The festival preachers were the ck. Christ. Kühn, Friedr. Wolbrecht and K. Meyer. - The collection amounted to -140.50, of which -25.00 was allocated to the emigrant mission, -15.50 to the Jewish mission, -25.00 to the Negro mission, and -75.00 to the internal mission. O. Katthain.

On the 14th Sunday after Trin. the congregation in Lucas Township, Ill, celebrated in fellowship with the congregations of Messrs. kk. H. Kowert, G. Wegener and the vacant congregation in Union Township mission feast, at which Rev. C. C. E. Brandt of St. Louis and Rev. A. Ponitz preached. The collecte was -30.00. A. Käselitz.

On the 14th Sunday after Trin. the two congregations in Holt County, Mo. celebrated their joint mission feast. Mr. P. Chr. Bock preached in the morning, and the undersigned in the afternoon. The collecte was a little over -15.00.

C. H. Lentzsch.

On the 14th Sunday after Trinity, the congregations of Martinsville, Johannsburg and Neu-Berg Holz celebrated this year's joint mission festival in Neu-Bergholz. The festival preachers were Adolf Hanser of Lockport and Dorn of Johannsburg. The collecte was -101.00.

Joh. Wilh. Wetnbach.

[On the 14th Sunday after Trinity, the congregations in and near Boone, Iowa, celebrated their community mission feast. The festival preachers were Father C. Weber and the undersigned. Total- collecte -63.00.-] P. Guenther.

On the solitary Sunday after Trin. the four congregations in Van Wert County, O., celebrated a mission feast in the congregation of the undersigned. - The festival preachers were Messrs. kk. F. R. Kunschick and F. Zagel. - Collecte -68.50.

G. F. C. See meyer.

On the last Sunday after Trinity, the Lutheran congregation in Bremen, Ind. celebrated a mission festival. Mr. U. Heid held the festive sermon and undersigned a historical lecture. The collecte was -39.00. H. Schlesselmann.

The congregations of Ellice, Logan, Mitchell, Tavistock and Stratford, Ontario, celebrated their community mission festival on the first Sunday after Trinity in the first-mentioned place. In the morning Father Andres preached on external mission, in the afternoon Father Pfeiffer on internal mission, followed by a lecture on mission history by the undersigned. Collecte -68.00.

Chr. Merkel.

On the solitary Sunday after Trin. the churches at Pierce, in Norfolk, and Battle Creek, Nebr. held a mission feast in the former. Festival preachers were Messrs. kk. A. Leuthäuser and H. Cämmerer. The collecte was -37.13. H. Bremer.

On the first Sunday after Trinity, the congregations of Prairie City and Appleton, Mo., celebrated their second community mission festival. Festival preachers: Roschke, Hafner, Spehr. Collecte -58.25. C. I. Umbach.

On the 10th Sunday after Trin. the congregations of North East and Erie, Pa. celebrated their mission feast in Erie. Collecte -25.00. - The festival sermon was preached by Fr. E. Lcembhuis. Lectures were given by Bro. W. Bröcker and H. Sieck.

On the first Sunday after Trinity, the Lutheran congregation near Homestead, Iowa, celebrated its mission feast, which was also attended by a number of people from neighboring congregations. The festival preachers were Father Greif of Davenport and the undersigned. The collection was -68.00. C. W. Baumhöfener.

On "the Sunday after Trin. the congregation at Hanover Township, Crawford Co, Iowa, celebrated a mission feast. Preaching were kk. Strobel and Dörfli. The collecte was -32.50 and was designated for inner mission in Iowa.

C. A. Bretscher.

On the 10th Sunday after Trin. the congregations of Kl. Brandt, Wartens, Janzow, Link and Mayer in St. Louis, Mo., celebrated their annual mission festival in O'Fallon Park. Festival preachers were ck. E. A. Brauer and A. Reinke. Of the net proceeds of the Collecte, -634.19, -50.00 each was designated for the Negro, Jewish and English Missions, but the remainder, -484.19, was assigned to the treasury for internal missions in the West. C. E. Brandt.

On the 16th Sunday after Trin. the congregations of kk. Müller and Bergt had a mission feast at Hooper, Dodge Co., Nebr. on which occasion the kk. Hofius and Iahn preached. Amount of collecte -51.50. A d. B.

On the 16th Sunday after Trinity, my congregation at Ruma, Randolph Co, Ill, celebrated its annual mission feast. The festival preachers were Messrs. kk. E. Lenk and F. Schaller. The collecte was -30.00. C. Schrader.

On the 16th Sunday after Trin. the St. Paul and St. Peter congregations in Fayette County, Ill, celebrated their annual mission feast in the parish of the undersigned. The Collecte, which is for internal, Negro and Jewish missions, was -60.00. C. G. Schuricht.

On the 16th Sunday after Trinity, the congregation at Nokomis, Ill, celebrated its mission festival. Unfortunately, it was almost completely rained out. Because of the bad weather only few guests appeared. The festival preachers were P. Bergen Sr. and U. M. Lücke. The collection was -34.30. L. Tooth.

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#### **Entered the Illinois District Sasse:**

For the synod treasury: By Fr. Bötticher in Mount Pulaski -10.00. Communion Collect from U. Flachsbarth's congregation in Dorsey 10.15. (Summa -20.15.)

For the building fund: From P. Wartens' Gem. in Danville -12.50.

For the new building in St. Louis: By Joh. Fasse in Schaumburg coll. 5.00. By P. Döderlein in Homewood 20.00. By Kassirer E. F. W. Meier in St. Louis 50.00. (Summa -75.00.)

To the new building in Addison: By Kassirer Menk in St. Paul 9.00. Evensong Collecte of P. Castens' congregation in East Wheatland 10.00. Z. E. G. in Staunton 5.00. By Dir. Krauß by P. Fackler in Canton, Mo., 1.00. By U. Wunder in Chicago by F. Fink 25.00. By P. Grüber in Sultzbach, Wis. by Hugo Grahn 5.00. (S. -55.00.)

For inner mission in Minnesota and Dakota: part of the mission coll. of the congregations in Homewood and New Bremen -41.64.  
 For inner mission in the West: Through Fr. Dorn, Theil. of the Mission Coll. of Gemm. at Pleasant Ridge, Troy and Collinsville, -61.00.  
 For mission at Denver, Col.: part of mission coll. of gem. at El Paso and Secor -12.50.  
 For inner mission: part of the Mission Coll. of k. Kathain's parish in Hoyleton 75.00. Half of Misston's parish in Buckley 12.00. Half of the missionary parish in Cbanderville 20.20. Z. E. G. in Staunton 2.00. By Fr. Döderlein in Homewood by Joh. Sickmann 1.00. By Fr. Müller a quarter of the missionary parish in Schaumburg by sr. By Fr. Noack, part of the missionary coll. in Riverdale, 50.00. By the same of B. in Dolton 1.00. By Fr. Mariens in Danville, part of the missionary coll, 39.25. By Fr. Bötticher at Mount Pulaski 10.00. By Fr. Hahn at Staunton by H. B. 2.00. By Fr. Döderlein at Homewood by Fritz Sickmann 10.00. By Fr. Hartmann's Gem. at Woodworth, one-fourth of the Missionary Coll. 15.01. By Fr. Bergen at Prairie Town, part of the Missionary Coll. 70.00. By 1?. Miracle in Chicago by Mrs. Burkhardt, 3.00. (p. -354.27.)  
 For the Negro mission: part of the missionary collection from K. Kathain's congregation in Hoyleton 25.00. Kathain's congregation in Hoyleton, 25.00. Part of the missionary collection of the congregations in Homewood and New Bremen, 10.00. By K. Döderlein in Homewood from H. Bensemann, 2.00. By K. Dorn, part of the missionary collection of the congregations in Pleasant Ridge, Troy and Collinsville, 15.00. By P. Müller, a quarter of the missionary collection in Schaumburg from his congregation and the surrounding area, 43.81. By P. Noack, part of the missionary collection in Riverdale and the surrounding area, 43.81. By P. Noack, a quarter of the missionary collection in Schaumburg from his congregation and the surrounding area, 43.81. By Fr. Noack, part of the missionary coll. at Riverdale, 28.55. By Fr. Mary's at Danville, part of the missionary coll, 9.80. By Fr. Hahn at Staunton of H. B., 2.00. By Fr. Bötticher at Mount Pulaski, 5.00. By Fr. Hartmann's comm. at Woodworth, one-fourth of the Misflons coll. at, 15.01. By Fr. Bergen at Prairie Town, part of the Missions coll. at, 25.00. (S. -181.17.)  
 For Jewish mission: part of the missionary coll. of k. Kathain's congregation in Hoyleton, 15.50. Part of the missionary coll. of the congregations in Homewood and New Bremen, 10.00. By Prof. Wyneken, part of the missionary coll. of P. Hähnel's congregation in Macon City, 10.00. By Fr. Mariens in Danville, part of the Mission Coll. at 9 80. By Fr. Bötticher in Mount Pulaski 10.00. Part of the Mission Coll. of the Gemm. in El Paso and Secor, 12.50. By Fr. Hahn in Staunton of H. B. 2.00. By Fr. Döderlein in Homewood .25 (found). k. Hartmann's Gem. in Woodworth, one-fourth of the Mission Coll., 15.01. By Fr. Wunder in Chicago of F. Fink 5.00. By k. Bergen in Prairie Town, Theil of the Mission Coll., 20.00. (S. -110.06.)  
 For emigrant mission: part of the mission coll. of k. Kathain's congregation in Hoyleton 25.00. By Fr. W. Dorn, part of the mission coll. of the congregations in Pleasant Ridge, Troy and Collinsville, 15.00. By Fr. Bötticher in Mount Pulaski 10.00. By Fr. Bangerter in Peoria 4.00. (p. -54.00.)  
 For Emigr. Mission in New Uork: By Fr. Bergen in Prairie Town, Theil of Mtssions Coll., -20.00.  
 For Emigr. Mission in Baltimore: By Fr. Bergen in Prairie Town, Theil of the Mission Coll., -20.00.  
 For poor students in St. Louis: Through Fr. Noack of B. in Dolton 1.00. Part of Mission Coll. of Gemm. in El Paso & Secor for C. Morhart 5.00. (S. -6.00.)  
 For the Springfield Laundry Fund: By P. Cooper in Mount Pulaski -3.00.  
 To household in Springfield: P. Hartmann's comm. at Woodworth, one-fourth of Mission coll., - Jan. 15.  
 For poor students in Springfield: By Fr. Döderlein in Homewood 6.22 u. 7.28. By Fr. Noack von B. in Dolton 1.00. By Fr. Engelbrecht in Chicago from Auguste Zöllner .50. By Fr. Mayer in Randolph for Otto Gem- mingen from the Frauen-Verein 2.50, by N. N. 2.50. Half of the collecte at A. Müller's wedding in Ehester for G. Müller 2.30. Half of the mission coll. by P. Blankens Gem. in Buckley for Langehenntg 12.00. By P. Döderlein in Homewood for Herm. Wacker 13.54. By Fr. Wagner in Chicago for D. Kosche from the Jüngl.-Verein 25.00. Further from Chicago: by k. Wunder for A. Schlei from Mrs. C. Otto 10.00, L. Hacker 1.00, for W. Licht from the Jüngl.-Verein 8.00; durck Engelbrecht for Lugenheim from the lungfr.-Verein 6.00, from the Jüngl.-Verein 15.00. Part of the Miss. Coll. of Gemm. in El Paso and Secor for M. Herrmann 5.00, for A. Mennicke 5.00. (Summa -122.84.)  
 For poor students in Fort Wayne: By Fr. Noack of B. in Dolton 1.00. By Fr. Merbitz in Beardstown for Gerh. Büscker "from Quincy" 5.00. By Fr. Wagner in Chicago for Fr. Eickstädt of the Young Men's Association 25.00. Part of the Missionary Coll. of Gemm. in El Paso and Secor 5.00. (S. -36.00.)  
 For poor pupils in Ädd.son: afternoon coll. at the mission festival in Schaumburg 47.50. Half of the coll. at A. Müller's wedding in Ehester for Carl Decker 2.30. P. Lewerenz' Gem. in Effingham for Ph. Mertens 8.00. Durck P. Wagner in Chicago from the lungfr.-Verein for R. Erdmann u. E. Rischow 49.00. Durck P. Noack of B. in Dolton for poor pupils 1.00. Part of the Miss. Coll. by P. Wartens in Danville for C. Meinke 6.60, C. Schuld 6.60, W. Pott 6.60. (S. -127.60.)  
 For poor students in Milwaukee: From Chicago: by k. Wagner from I. P. for H. Preckel 20.00, F. M. for F. Mahnke 15.00 and from the lungfr.-Verein for A. Grambauer 20.00; durck P. Succop from the lungfr.-Verein for A. Harloff 18.50; vurck P. Wunder from the Jüngl.-Verein for A. Leutbeußer 8.00. By P. Noack from B. in Dolton 1.00. (S. -82.50.)  
 For the building fund of the Progymnasium in Milwaukee: From Chicago : by P. Bartling from Carl Neubauer 2.00, Herm. Wöltgen .50, Ad. Sickmann 5.00, Wm. Oesterreich 2.00; by k. Wunder by Th. Lamprecht 15.00, W. Look 2.00, W. Re- dieske 1.00, F. Fink 10.00, W. Köhnke 3.00, I. Windheim 3.00, A. Ziehn 20.00, half of the Mtss.-Coll. of P. Cämmerer's Gem. in Chandlerville 20.20. by P. Müller in Schaumburg, half of the Miss.-Coll. of the Gemm. in Schaumburg u. Umgegend, 87.62. by 1?. Noack, part of the Miss.-Coll. in Riverdale, 75.00. Fr. Mary's parish in Danville 12.50. By Fr. Lenk of the Cross parish near Millstadt 8.50, the Trinity parish in Millstadt 14.50. Fr. Beck's parish in Jackson- Ville 9.75. (S.-291.57.)  
 For sick pastors and teachers: By Fr. Bötticher in Mount Pulaski 10.00. By 1?. Miracle in Chicago by F. Fink 5.00. (S. -15.00.)  
 For widow's fund: By P. Castens of Mrs. Charl. Muder-Burton in Adams County 1.00. By P. Döderlein in Homewood, ges. on Jul. Schilling's hock time, 11.50. By 1?. Bötticher in Mount Pulaski 10.00. (S. -22.50.)  
 For the deaf and dumb: Evensong coll. by Fr. Mayer's comm. at Randolph 3.15. Fr. Rabe's pupil at Warsaw 2.80. By Fr. Bötticher at Mount Pulaski 7.50. By Lebrer Fathauer at Eagle Lake, s. on Dietr. Meyer's baptism of children, 3.75. Fr. Frederking's comm. at Dwight 6.00. (S. -23.20.)  
 For the orphanage in St. Louis: Coll. Hei of the Ahrens' couple's silver wedding anniversary by Fr. Mueller in Ehester 8.00. By Fr. Bötticher in Mount Pulaski, thank offering by Mrs. Fischback, 7.00. By Fr. Flacksbart in Dorsey by Dina Manshold .10. (S. -15.10.)  
 For studying orphans from Addison: By k. Wunder in Chicago by N. N. 1.00. By Fr. Miracles in Chicago by N. N. 1.00. By Fr. Steege in Dundee 17.00. By Fr. Miracles in Chicago by F. Fink 5.00. (S. -23.00.)  
 Addison, Ill, Oct. 2, 1884. H. Bartling, Kassirer.

### Incorporated into the Middle District caste:

For the building fund: 1) For St. Louis: From Mrs. Pb. L. in Valparaiso -25.00; 2) for Addison: P. Werfelmann's Gem. in Neu-Dettelsau 50.00. E. Henrich in Greenford 10.00. k. Lothmann's Gem. in Akron 14.10, N. N. das. 1.00. (Summa -9S.10.)  
 For Emigr. mission in New Uork: part of mission feast coll. at Hobart 1 p.m., at Dudleytown 11.20, at Indianapolis 10.00, at Van Wert County 5 p.m., at Farmers Retreat 9.50, at Bremen 5.00. P. Jünger's comm. to White Creek 9.55, thank offering of E. A. das. 5.00. H. Kk. at Farmers Retreat 1.00. (S. -81.25.)  
 For emigr. mission in Baltimore: P. Berg's parish in Adams Co. 5.50. Part of Mtssionsfest coll. in Hobart 7.00, in South Bend 23.00, at Indianapolis 10.00, in Bremen 4.25. k. Werfelmann's Gem. at Neu-Dettelsau 7.07. (p. -56.82.)  
 To the household in Springfield: P. em. Weyel in Darmstadt 1.00. Women's club in Friedheim 1.00. (S. -14.00.)  
 To the household in St. Louis: P. Häfners Gem. in Darmstadt 12.05.  
 To household in Fort Wayne : P. Häfner's Petrigem. 2.20. Wittve Baumann in Evansville 10.00. (p. -12.20.)  
 For inner discord: part of missionary festival coll. at Hobart 21.00, one-third of that at Warrenton 49.00, part of that at Fort Wayne & vicinity 300.00, at Dudleytown 50.00, at South Bend 25.00, at Indianapolis 75.00, at Van Wert Co. 17.50, at Farmers Retreat 35.00, at Bremen 20.00. From Mrs.

Werner at Cincinnati 1.00. Mrs. Stückchen at La Porte 1.00. k. Horst's comm. at Dublin 5.35. p. Saupert's comm. at Evansville 4.70. women's club at Logansport 5.00. h. Kk. at Farmers Retreat 2.00. misstons hour coll. at Cold Water Road 1.64. (p. -613.19.)

For Jewish mission: part of the mission festival coll. in Hobart 20.00, in Warrenton 25.00, in Fort Wayne & vicinity 50.00, at Dudleytown 10.00, bet Indianapolis 20.00, ur Van Wert Co. 17.00, in Farmers Retreat 9.50, W. K. das. 5.00, Mrs. R. das. 1.00. Mrs. Werner in Cincinnati 1.00. P. Berg's comm. in Adams Co. 5.50. P. Werfelmann's comm. in Neu-Dettelsau 7.07. L. H. in La Porte 2.00. Mrs. Weyel in Darmstadt .50. N. N. by P. Dulitz .90. (P. -74.47.)

For poor students in St. Louis: Virgins in Evansville 11.00. H. Kk. in Farmers Retreat 2.00. For Hack- man: P. Schmidt's Gem. in Indianapolis 25.00. Part of Mtssionsfestcoll. at Indianapolis 25.00. (S. -63.00.)

For the deaf and dumb: P. Kretzmann's Gem. at Farmers Retreat 5.00, H. Kk. das. 1.00. C. G. at Fort Wayne 1.50. (S. -7.50.)

For Negro mission: part of mission feast coll. at Hobart 20.00, at Warrenton 25.00, at Fort Wayne & vicinity 50.00, at Dudleytown 10.00, at South Bend 23.00, at Indianapolis 40.38, at Van Wert Co. 17.00, at Farmers Retreat 20.00, at Bremen 10.00, H. Kk. at Farmers Retreat 1.00. N. N. at Hobart .25. Mrs. Weyel at Darmstadt .50, N. N. das. 1.00. H. Geye Sr. at Fort Wayne 1.00. Wedding coll. at Homeyer's at Friedheim 9.00. P. Jox at Logansport 5.00, Women's Club das. 5.00. P. Dultz' Gem. at Napoleon 5.45. G. Heinrich's sel. little daughter (for Negro school) 1.00. (S. -244.58.)

For poor students in Springfield: 1) for Voritzky: widows B. and W. in Ft. Wayne 32.00; 2) for E. Klawitter: H. Succop in Pittsburgh 5.00, Mrs. N. N. in Fort Wayne, thank offering, 1.00. (S. -38.00.)

For poor students in Addison: E. A. Junghans in Vin- cennes 8.00. Wedding coll. at W. Krämer by teacher R. Mueller 8.01. Luther Foundation of St. Paul's School in Fort Wayne 12.57. (S. -28.58.)

For the synod treasury: Fr. Kühn's congreg. at Dudleytown 8.18. Fr. Kaiser's congreg. at Julietta 3.50. Fr. Häfner's Petr- gem. 2.35. Fr. Franke's congreg. at Fort Wayne 8.10. k. Sckmidt's gem. at Indianapolis 13.87. P. Kretzmann's gem. at Farmers Retreat 13.00. gem. at Bear Creek 9.00. M. Deuter Sr. at Fort Wayne 5.00. (S. -63.00.)

For support fund: P. Sitzmann in North Amherst 5.00. 1?. Bethke's Gem. in Reynolds 8.50. Wedding coll. at Hüner by P. Dulitz 7.55. Wittwe K. in Farmers Retreat 1.00, Mrs. B. das. .50, God's box das. 7.10. Mrs. I. Piehl in Columbus 5.00. (S. -34.65.)

For the orphanage in Addison: Fr. Kunschick's comm. in Leslie 3.20. Fr. Kretzmann's comm. in Farmers Retreat 5.00. (p. -8.20.)

For orphanage near St. Louis: Wed. coll. at N. Steinhäuser's in Destance 2.70. Teacher Strieter's class in Fort Wayne 1.25. P. Kretzmann's comm. at Farmers Retreat 5.00. (S. -8.95.)

For the Gem. in Dresden, Saxony: F. Langele in Evansville -3.00.  
 For the Gem. in Colum bus, O.: U. Schmidt's Gem. in Elyria 13.45.  
 For P. M. W.: P. Berg's Gem. in Adams Co. 3.00.  
 For?. Sallmann: Fr. Dander in Sugar Grobe 1.00.  
 For the mission of the Concordia Synod: part of the Mij-! sionfestcoll. at Warrenton 48.00.  
 For the congregation in Kansas City, Mo.: part of the Mission Festival Coll. of Fort Wayne & environs 168.21. U. Niethammer's congregation in La Porte 21.73. Mrs. Weyel in Darmstabt 1.00. H. Gene Sr. in Fort Wayne 1.00. P. Daib and congregation in Friedbeim 12.00. U. Secmeycr's congregation in Skumm 13.00. P. Kretzmann's congregation in Farmers Retreat 5.00. (p. -221.94.)  
 For the congregation in Rochester, N. U.: U. "m. Weyel in Darmstadt 1.00. U. Daib u. Gem. in Friedheim 12.00. (S. -13.00.) "  
 For bie Gem. in Davenport, Iowa: Fr. Gross' Gem. in Fort B^ayne 10.25.  
 For the Wasch lasse in Springfield: Mrs. Weyel in Darmstadt .25. wedding scoll. at H. Michael's in Columbus 8.85. (S. -9.10.)  
 For the emigrant house to be built: U. Kretzmann's Gem. in Farmers Retreat 10.00.  
 Fort Wayne, Sept. 30, '84, C. Grahl, Kassirer.

### Revenue in dir Nebraska district treasury:

For the orphanage near St. Louis: By Fr. Bur- mester of Mrs. T. G. Agena -2.00. By U. Weller, Schul- weihfeft-Collecte sr. Zion's parish 14.45. (Summa -16.45.)  
 For the orphanage in Addison: By U. Weller, Schulweibfest Coll. sr. Zion's comm. 14.45.  
 For Negro Mission: By U. Biedermann, Mission Festival coll. sr. Gem., 5.00. By U. Häßler desgl. 15.70. ^Durck k. Hilgendorf desgl. 16.50. By U. Kühnert desgl. vM the Gemm. U. Oettings, U. Adams, ?. Harms' and U. Kübnerts 18.00. (p. -55.20.)  
 For the mission to the Jews: By U. Biedermann, Missionscoll. sr. Gem. 5.00. By Fr. Häßler desgl. 15.69. By Fr. Hilgendorf desgl. 10.00. (p. -20.69.)  
 For the deaf and dumb: By P. Adam, Coll. on W. Lowe's Wedding, 8.85.  
 For inner mission: By U. Biedermann, missionary coll. of sr. Gem., 43.80. Through Fr. Grüber, desgl. from d. Gemm. l'. Grubers and Fr. Endres', 84.16. By Fr. Häßler, mission coll. sr. Gem. in Caldwell, 50.20. By?. Lcuthäuser desgl. by sr. Gem. 13.00. By 4\*. s. Meeske desgl. 18.00. Durck?. Hilgendorf desgl. 50.00. Durck l'. Bremer desgl. 18.50. By l'. Kühnert desgl. by the Gemm. Oettings, k. Adams, P. Harms' and P. Kübnerts 54.00. By?. Becker, desgl. from sr. St. Pauls Gem. 8.50. By U. Frese desgl. from sr. Omaha congregation 72.00. (p. -412.16.)  
 Omaha, Nebr., 4th loc. 1884. F. C. Ferner, Kassirer.

### Entered the coffee of the Eastern District:

For the synod treasury: from the congreg. in Kingsville -4.20. congreg. in Sprngville 2.40. congreg. in Hartem 15.18. trifold. congreg. in Buffalo 13.25. l'. Ahners Gem. in Pius burgh 32.50. C. Chr. Gr. in Uork 2.00. (Summa -69.53.)  
 For the widow's fund: 4\*. H. Schmidt 4.00. l. H. S. 5.00. (S. -9.00.)  
 For Jewish mission: New Uork mission festival coll. 23.50. Gem. in Farnham 4.50. Gem. in Cohocton 9.00. Teacher Glaser's school children in Fort Wayne 4.60. P. Schmidt's Gem. in Pittsburgh 3.00. Fräul. Mehlhorn, Schenectady, .50. gem. in Eden 8.75. mjsion rifle in Uork 5.00. U. Tönnessen 3.00. H. Feste 2.00. H. Siebern 5.00. St. Marcus gem. in Brook- lyn 25.00. Chr. Steinfeld, Buffalo, .50. N. N. in Balmore 2.00. Mrs. C. Gram in Boston 1.00. Mrs. Ernestine Petersen, East Boston, 3.00. Fried. Strausburg 1.00. Maidens' Club in Hartem 5.00. Susanne K. 1.00. H. K. tn Boston 2.00. N. N. in Albany .25. (P. -109.60.)  
 For negro mission: Ncw Uorker Missionsfestcoll. 25.00. congreg. in Cohocton 8.20. Fr. Schmidt's congreg. in Pittsburgh 3.00. Mtssivnsbüchse of congreg. in schenectady 7.00. Mrs. Mehlhorn vas. 1.00. Heinr. Schäfer in New Kork 5 00. L. Pinner .60. Mrs. Riesberg in Utica 1.00. St. Marcus congreg. tn Brooklyn 25.00. N. N. in Baltimore 2.00. Missionsfestcoll. in Boston 16.67. Zions congreg. in Boston 2.80. Maria Sudmeyer 3.00. congreg. in Cumberland 3.50. (s. \$103.77.)  
 For inner mission: Fr. Schmidt's congregation in Pittsburgh 5.67. Mrs. N. N. in Uork 1.00. Congregation in Cumberland 3.00. C. Mann in Härlein 1.00. Dreifalt. congreg. in Buffalo 12.00. congreg. in Cumberland 3.50. Mrs. Hofmeyer in Albany 3.00. (p. -29.17.)  
 For mission in Eric: New Uork mission festival coll. 75.00.  
 For Heathen Mission: School children in Farnham 1.10.  
 For inner mission in the West: Mrs. N. N. by k. Ahner 10.00. N. N. in Albany .25.  
 For the Rochester congregation: congregation in Cohocton 9.00. missionary box in Schenectady 3.00. -r in St. Louis 10.00. St. Matthew's gcm. in New Dort 100.00. N. N. in Kork 1.00. missionary box in York 5.00. l. H. S. 50.00. U. G. Barth's Filialgem. 1.50. P. Barth 1.00. U. Rohrlack 1.00. Of individual members of the Trinity.U. Senne's Filialgem. in East Buffalo 31.00. H. H. Gerken's in Humboldt, Kans. 5.00. Sprngville 4.50. Trinity's in Buffalo 18.25. C. Mann in Hartem 1.00. N. N. in Harlem 2.00. (S.2312.25.)  
 For Kansas City Gem. in Cumberland 2.00. N. N. in Dort 1.00. C. Mann in Hartem 1.00. N. N. tn Hartem 2.00. Missionary Chest in Sckenectady 2.00. (S. -8.00.)  
 For college maintenance: St. John's congreg. in Williamsburg 12.25. congreg. in New Uork 9.70.  
 For the German Free Church: Gem. in College Point 4.75.  
 For Progymnasium in New Uork: New Horker Missionsfestcoll. 75.00. Missionsbüchse in Schenectady 10.00. St. Matthew's Comm. in New Uork 200.00. St. Marcus Comm. in Williamsburg 25.00. Missionsfestcoll. in Boston 16.68. Comm. >N Uork 20.00. - (S. -346.68.)  
 For the deaf and dumb: St. Marcus Parish in Williamsburg 25.00. St. Andrew's Parish in Buffalo 8.50.  
 For the orphanage at Mount Vernon: New Uorker Mission Festcoll. 10 a.m. Comm. at College Point 11 a.m.  
 For orphanage near Pittsburgh: Father Lusky in Buffalo .50th Trifold. comm. in Buffalo 15.35. (S. -15.85.)  
 For orphanage near Boston: by Grube in College Point .50. New Uork mission festival coll. 10.00. By k. Hancwinckel 1.00. M. Br. at Uork 1.00. Gem. at Spring- ville 5.05. (S. -15.55.)  
 For poor students in New Uork: l. H. Riesmeyer in Pittsburgh 1.00.  
 For poor students in Fort Wayne: Drcifaltigk.-Gem. in Buffalo for O. Gräßer 14.50.  
 For poor students: Gem. in Basswood Hill 6.12.  
 To college construction in St. Louis: Gcm. in Otto and Little Valley 27.28. Von der Emde in St. John'sburg 10.00.  
 For the English Concordia College: P. Schulze 1.00.  
 For traveling preachers in New England: missionary festival coll. in Boston 40.00.  
 For the Springfield wash fund: U. Schulze 1.00. New Uork, September 10, 1884. l. Birkner, cashier.

Received since January 4, 1884: From Kassirer Schmalz- riedt for F. Prange -14.00, 5.75, 12.00; W. Maurer 10.50; household 10.00; L. Reisig 11.17. For the latter by u. C. Franke in Monroe, Mich. 15.43. For H. Backhaus by k. A. E. Winter & his congregation in Logansville, Wis. 7.00; by teacher D. Meyer of the latter's. Gem. 13.50. By P. H. Kock in Grand Rapids, Mich. from its Gem. for Rud. Krüger 8.00, 15.00, 24.75, Ferd. Brinkmann u. Gottl. Nüchterlein 5.85. each; from the worthy women's association ders. Gem. for Rud. Krüger 7.00, Ferd. Brinkmann u. G. Nüchterlein each 4.00. By H. H. Niemann from P. Ahner's Gem. in Pittsburgh, Pa. for O. Bahnmann 15.00. For Gottl. Beinkc by Ü. C. Kretzmann by Mrs. Kipp in Farmers Retreat, Ind., 5.00, by the Gem. that. 18.00. By Kassirer C. Grahl for l. Renn 11.58 and 12.73, for l. Feußner 10.00, for household 36.01 and 16.25. By U. F. Sievers Sr. in Frankcnlust, Mich. for C. Wendt 30.00. Durck U. Chr. H. Löber in Milwaukee, Wis. for Th. Hinz 5.00. By F. Köhn, Sr. in Sheboygan, Wis. X barrel of salted white fish ; by F. Kaufmann das. one barrel of smoked meat (both for household). From H. Mescnbrink in Addison, Ill, 5.00 for household. From F. A. Menge (F. A. Menge & Co.) 15.00, discount to coal bill.

God's blessings to the dear givers!  
Addison, Ill, Sept. 10, 1884.

C. Häntzschel.

Received **for the Deaf and Dumb Institution in Norris, Mich:** By P. List, half of Wedding Coll. at B. List, Frankenmuth, Mich. -6.50. By Ch. Schmalzriedt, Detroit, 16.86. By H. Berger, Waldenburg, 1.00. By T. H. Menk, St. Paul, 8.75. By C. Hafner of N. N. 2.00. C. B. Preuß, Kmdorf-Coll., 12.00. By C. Grahl, Fort Wayne, 79.66. By U. Hügli of W. Waltke in St. Louis 25.00. By H. Tiarks, Monticello, Iowa, 36.48. By U. I. Heinzlson, Bremen, Coll. sr. Gem., 5.00. Durck C. Eißfeldt, Milwaukee, 15.50. By Cd. Schmalzriedt, Detroit, 9.75. By the same half of the Collecte in Norris 25.02. By H. Bartling, Addison, 25.03. By Cb. Schmalzriedt 31.04. N. N. in Mascoutah, Ill, 1.00. By H. Bartling, Addison, 58.35. Bond given by F. Rolf 5.00.

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### Received for Milwaukee Progymnasium:

With heartfelt thanks to God and the kind givers, to have received certified: From Mr. Hakbarth 1 barrel of butter. From Mr. Quabius of P. Osterhus' parish a wagonload of cabbage, potatoes, flowers 2c. From Mr. U. C. Damms Gem. 2 barrels of butter, 1 Brl. Apple butter (the butter from 22 women of his parish, the apple butter from Mrs. P. Damm herself). From U. Wildermuth, on the occasion of a mission feast in Fr. Sckwan's congregation, a great abundance of edibles, in 2 large dry goods boxes. From Mr. L. Braun of U. Wunder's parish, picked by Mrs. Braun herself, 1 barrel of green beans. From the valuable Women's Association of the Oshkosh community: 6 sheets, 6 handkerchiefs, 6 shirts, 6 pairs of stockings, 6 towels, 6 headress covers.

H. H. Schroter, Property Manager.

For poor students received with heartfelt thanks by Mr. P. Schwankovsky in Baden, Mo., from Mr. E. Bertram as a thank-offering for rich harvest blessings received -10.00. By Mr. P. F. Meyer in Friedheim, Mo., Hockzeitscollecte (speciell für I. Meyer) -8.00. C. F. W. Walther.

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## Changed addresses:

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## For the Reformation Festival

the "Lutheran" brings to mind the following writings already recommended earlier:

**Fick, C. J. H.** Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes, Dr. Martin Luther. Price: 30 Cts.

**Mathesius, Joh.** I)r. Martin Luther's Life. New edition, revised from the original prints, with a complete index. A commemorative publication for the jubilee year 1883. Price: Kl.OO.

**Juniuß, Chr. F.** Kurz gefaßte Reformationgeschichte, aus des Herrn Veit Ludwigs von Seckendorf Üis- toria l^utüersnismi. Baltimore. Price: V5.00.

**Möller, Johann.** Der vertheidigte Luther, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, communion with the devil, falsification of the Scriptures, death, burial 2c., and what else concerns his writings, works, manners and speeches. Price: 60 Cts.

**Fick, C. J. H.** Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. Price: 60 Cts.

**Hoe von Hoeneegg, Matth.** Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der lutherische Glaube recht katholisch, der Pöbstler Lehre aber im Grunde irrig und wider das Wort Gottes sei. For the salvation of heavenly truth. Price: 75 Cts.

**Passional** Christi and Antichristi. By Dr. Martin Luther. With pictures by Lucas Kranach the Elder. Price: Softcover. 20 cts.; hardcover 30 cts.

**Pfeiffer, Dr. Aug.** Lutherthum vor Luther. 75 Cts.

**Luther picture.** Lithograph. After Wehle. \$1.00.

" Photography. Cabinst Size. 50 Cts.

" Bust. Oil color dr. 20X15^ 75Cts.

"" 35X19. Kl.OO.

"By G. Pfau. 35 Cts.

Fick's Luther Book is a brief but faithful account of Luther's life. Whoever desires more detail, should buy Luther's Life by Mathesius. And whoever wishes to read an even larger work on Luther's life and the entire history of the Reformation can be recommended Junius' Reformation History, an excerpt from Seckendorf's magnificent Reformation History. Möller saves in his excellent writing: Der "vertheidigte" Luther, Luther's honor against the lies and blasphemies of the papists. Fick's Geheimniß der Bosheit exposes the abominations of the papacy. Hoe's Handbooklet refutes the abominable heresies of the Pabst Church. "Passional Christi" shows in pictures on one side the arrogance 2c. of the Antichrist, on the other the humility 2c. of our Lord Jesus Christ. Pfeiffer's "Lutheranism before Luther" answers very well the question of the papists: Where was your Lutheran church before Luther? - Who wants to decorate his room with a beautiful Luther picture, can get such a picture in lithography, oil color printing and photography. Contact Concordia Publishing, St. Louis, Mo.

**Evening School Calendar for the** Christian Home for the Common Year 1885. Published by the Evening School Editorial Board. St. Louis, Mo. Printed and published by L. Lange Publishing Company.

Just as the "Abendschule" and its companion, the "Rundschau", want to drive harmful magazines out of Christian homes, the "Abendschulkalender" also wants to drive out such calendars, which contain poison and are hostile to Christianity, in the circles that like to have yearbooks with entertaining reading material. May it succeed in repressing many! This year's edition is not inferior to the previous ones, but surpasses them in many respects. The content is a very rich one. In addition to "stories," there are also articles from church history, e.g., "Johann Bugenhagen," "Ein Zug aus dem Leben Dr. Luthers, einer alten Handschrift entnommen" (An extract from the life of Dr. Luther, taken from an old manuscript); in addition to instruction, there is also entertainment, in addition to seriousness, harmless jokes. The world survey and a tabular overview of the history of the United States are valuable. At the request of many readers, the "Diary", in which one can record the most important events of one's life in writing, is stapled between the calendar. The calendar is decorated with many beautiful illustrations. Among the humorous pictures, the reader will probably particularly like the "Contributions to Darwin's theory of evolution", in which the delusion that man is not created, but has evolved from the animal, is illustrated. It is shown there how a baked fish (a young girl) develops from a fish and a butcher from a sausage. G.

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## **Volume 40, St. Louis, Mon. November 1, 1884, No. 21.**

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### **The Paris Blood Wedding.**

(Conclusion.)

The day of Henry of Navarre's wedding was approaching. Numerous Huguenot nobles flocked to the capital. The king enforced the edict of peace anew, and under the highest penalty he forbade that no one should cause the slightest offence to another on account of religion. He allowed the admiral to bring a number of troops with him to Paris for his safety, if he wished. And when the latter, in spite of the warnings of his friends, also went to Paris, the King - still, no doubt, in a sincere spirit - conversed with him in the friendliest manner, and offered, if the Admiral wished, to place a regiment of Swiss in the city for public safety.

However, the misfortune began with the sudden death of Johanna d'Albret, Henry of Navarre's mother, in the middle of the preparations for the wedding. It was with a heavy heart that she had given her consent to the marriage of her son to Margaret of Valois. "Your bride," she wrote to him, "is well instructed and of good behavior, but she has grown up in the most wicked surroundings, and I therefore wish you to marry her, that in time you may both save yourselves from this ruin; for great as I thought it to be, I found it much worse." Only after the marriage contract was actually concluded in Blois, Queen Johanna went to Paris. However, she did not find a friendly reception at Catherine's. She fell ill and died at the age of 44, on June 7, 1572, which was said to be the result of the poison she had received from the gloves she had bought from a Milanese named Renatus. After her death, the most accurate examinations were made, but understandably, no traces of the poison were found in her body or in her intestines. She was the first victim to fall on this occasion. Before her death, she exhorted her son not to abandon the cause of the Huguenots.



and not to deviate a finger from the Gospel. A Catholic writer gives her the testimony: "She was the only woman whom the history of this ghastly age calls with honor."

Coligny still enjoyed the king's favor and now believed that he could live in the firm hope that he would be able to control him permanently and break Spain's tyranny and supremacy through a war in Flanders. Several warned the confident man; indeed, a Huguenot nobleman, who was anxiously leaving the capital, told him, "I would rather save myself with the fools than perish with the overwise!" But Coligny replied: "I would rather die once than every day, and 'd rather be dragged to death in Paris than start a new civil war!" Also, in the marriage of Margaret and Henry, who daily won more friends through mind and heart, the complete reconciliation of the old parties was imminent.

With royal splendor and in the presence of many Huguenots, the marriage of Henry, King of Navarre, to Margaret was consummated in the Church of Our Lady on August 18 without papal dispensation. Although the princely bride did not pronounce her vows clearly, but only nodded her head, no one took this highly, and the next few days passed in the most cheerful manner, with feasts, feasting, dances and tournaments of all kinds.

Catherine de Medici, however, and Duke Henry of Anjou thought to have noticed several times that the king, after having spoken to Coligny, showed himself hard and repulsive towards them. They feared to lose all influence through that mighty man. Therefore, both decided to have the admiral assassinated. Henry of Anjou himself drew up the plan. An assassin was to be hired to kill the admiral. The Protestants, thinking that this had been done at the instigation of the Guises, would (he thought) take up arms to avenge the Admiral's death; but their opponents would far outnumber them. Moreover, the latter could be supported in such a way that the Huguenots suffered a total defeat. Then the blame for the whole affair could be laid on the Guises and thus occasionally and weaken their party as well. This was the plan that, if it were to succeed, had to be concealed from the king.

Friday, August 22, 1572, there was a meeting of the Council of State in the Louvre, the old royal palace, which was attended by Henry of Anjou, Coligny and others. As the admiral was going home, reading a petition that had just been handed to him, he was hit by a shotgun blast from a window in Btthisy Street, but not fatally, for only his left arm was wounded and his right index finger shot off. The wounded man indicated the house from which the shot had fallen: it was immediately broken open, but the murderer had escaped.

When the king heard of this incident, he was furiously angry and exclaimed: "Shall I never gain peace! He really did not know yet that on Anjou's and the Guises' orders Montrevel, the latter's page, had fired the shot from the house of Canonikus Villemür. He had Coligny offer to move to the Louvre for his greater safety. In the afternoon he visited him. But Catherine and her son Henry of Anjou, the two instigators of the assassination, feared the consequences of a secret conversation between Coligny and the king. They therefore accompanied the latter and feigned the most heartfelt sympathy for the fate of the wounded man. "My father," said Charles, "you have the wound, but I have the pain, and I swear to take such vengeance as shall remain in the memory of men." He ordered that for greater security at least a part of his bodyguard should occupy Coligny's apartment. When the conversation turned to the Flanders war, the king said, "What success will accompany our armies when they are led by the greatest general of the century!" After words of such trusting and sympathetic nature, Coligny said he wished to speak to the king alone. Catherine and Henry then had to go to the other end of the room. Here they saw themselves surrounded by many of Coligny's followers, who looked so sad and angry, as if they knew more about the murder that had happened. They were in mortal fear that everything would be betrayed and revenge would be decided upon them. Then the clever Katharina suddenly stood up

and used the pretext that a longer visit would be detrimental to the wounded man, and almost forcibly dragged away the king, who was very reluctant to interrupt the conversation.

It was not until they were in the street that the murderers regained their breath and urged Charles to tell them the content of his conversation with Coligny. After a long refusal, the king answered with vehemence: "The point was that I should not give the royal power into other hands. All efforts to appease his anger failed; he remained determined to punish the perpetrators of the murder most severely. Catherine's and Henry's fear and anxiety rose higher and higher; they seemed lost, no matter whether the just punishment by the king or the Huguenots, or the Guises with knowledge, might befall them.

The next morning they held a new council with some like-minded people and decided: Since the "beautiful plan" against the admiral had failed, and by chance only a wound had occurred instead of death, they saw themselves forced to kill him and the other heads of the Huguenots, to which the king should and must give his consent. The whole council then went immediately to the king, where Catherine spoke before all. "How much (she said) have I done for you, and how evil is the reward that I have received. Heretical enemies are more important to you than your mother, and while you neglect me, you hold secret consultations with them. And yet the audacity, yes, the impudence and disloyalty of the Huguenots now appear greater than ever. They are about to involve the empire in dangerous wars with Spain, yes, with all Catholic states, or, if they are not given a free hand in this, to turn the weapons against you, your mother and brothers and sisters, for which purpose they have already established connections with Protestant princes and Switzerland. They rightly wanted to get rid of Coligny, the author of all evil; it failed and it is to be feared that the Guises, in order to purify themselves, will throw all the blame on you and the Huguenots will take terrible revenge. If, on the other hand, you publicly declare that you willed the death of Coligny for those reasons; if you approve his and some other chiefs' downfall: no one can any longer doubt the lawfulness of the step. Every Catholic will calmly and courageously take your side, and no Huguenot will dare to resist. Only in this way can you forestall civil war, win the decisive battle in Paris without effort, and put an end to all internal and external dangers at once."

These and similar ideas enraged the king, who now saw that his own mother had instigated the murder of the admiral. He demanded that other ways out be found. He finally demanded that each individual should cast his vote. But since everyone agreed on this and put fear into his weak mind by pretending that there was an enormous plot of sedition and a conspiracy of the Huguenots against his own life, his mood suddenly changed into the opposite. In a fit of fury, the king replied: "Because you think it good that the admiral should be put to death, so will I; but at the same time all the Huguenots should be murdered, since there is no one left who can accuse me of this.

throws." This is how the so-called Paris blood wedding was decided.

The whole night from Saturday to Sunday (August 24) Charles, Henry and their mother Catherine stayed awake to make the arrangements. In the evening, weapons were brought to the Louvre, troops were registered, and the Huguenots noticed a peculiar activity in the city. The Duke of Guise was put in charge of the company. On the evening of August 24, he summoned the governor of Paris and several captains who had been assigned to him and told them of the plan, which he said had been approved by the king. Two thousand armed men were to be ready by midnight, and when the bell of the palace rang, lights were to be placed in the windows.

The vigilantes were also summoned to certain assembly points without knowing what for. A white cross on the hat and a white cloth on the arm was the mark of the conspirators.

In the meantime, several of the most respected Huguenots had again insisted on leaving Paris because of suspicious signs; but the admiral's wounds prevented any movement. He also wanted to betray all the less suspicion, since the king had shown himself so friendly and had even advised his new brother-in-law Henry of Navarre that, since the Guises could not be trusted, he should gather his friends and let them sleep in the Louvre. But alas, the king was now walking in the footsteps of his false, bloodthirsty mother and intended to corrupt them all. As soon as this had happened, all the gates and doors were occupied and no one was let out. But when darkness fell and the hour of the outrage drew nearer and nearer, the king wavered anew and went to the murder council of the aforementioned. His mother, however, rebuked him harshly for not taking advantage of "the excellent opportunity offered by God" to destroy his enemies.

Towards morning, Coligny's friends heard a muffled sound; it was soldiers moving towards the Louvre with torches. They followed them and found enormous masses of troops gathered there; they immediately turned against them and pushed them down. The royal guards, who had been set up to protect Coligny, started the outrages on Guise's orders. "In the name of the king!" sounded outside, and immediately thereafter the clang of weapons and the gasps of dying men were heard. The Swiss of Navarre's retinue, who were defending the stairway to Coligny's chamber, were cut down. "Whence this noise?" asks Coligny. "My lord, it is

God who demands you!" exclaims one of the servants, just entering. "I understand you," replies the admiral, "friends flee! Your help can no longer avail me, save yourselves! I am ready to die long ago. I commend my soul to the mercy of God." Already a mob of armed men, breaking down the door by force, rushed into the room with drawn swords. One of them approached Coligny with the question, "Are you the admiral?" "Yes, young man," he replied, "you should have respect for my white hair, but you will only shorten my life by a little." The latter thrust his sword into his breast, the others followed his example; pierced by many wounds, Coligny sank to the ground. They shouted out of the window, "It is done!" Those waiting below did not want to believe it; they threw the corpse down on the street. Guise wiped the blood from the face of the deceased and said, "I recognize him, it's him!" Then he kicked him with his foot

Pushing them aside, he continued, "Courage, you soldiers, we have begun happily! Now hurry to the others, as the king commands!" On Coligny's corpse the mob vented its fury. It was dragged through the streets, mangled, brazenly mutilated, hung on the gallows by one leg and thus suspended, not burned, but roasted. The small remains were secretly removed by a Catholic relative and buried in the home of the murdered man. The head, however, is reported to have been presented to the king and his mother, who, as soon as it was embalmed, sent it to the pope as a sign of victory.

In the meantime, at the signal given by the bell of St. Germain, crowds of murderers had entered all the houses where Huguenots were. Catholics with their white insignia represented the way for those who wanted to flee. Chains stretched across the streets hindered their escape, and rifles and swords aimed at them began to choke them. In vain some hid in cellars, on roofs: they were dragged forth and no rank, no sex, no age spared. Mercy against Huguenots was considered heresy. Fear, anger, greed, bloodthirst also seized the crowd with such rapidity and in such increasing measure that neither the leaders of the murderous gangs, nor Catherine and the other authors of the infernal deed would have been able to put a stop to the rage. Everywhere the screams of the raging oaks resounded, mixed with the cries of fear of the persecuted, the groans of the wounded, the moans of the dying. In between, the roll of drums and cannon shots, doors and windows smashed, shooting on all sides. At the same time, the rattling of wagons, which here hurried to bring booty to safety, there loaded corpses, hundreds and thousands of which were dragged into the Seine, so that the extent of the atrocities would be covered and the blood-red stream would wash them away. Blood everywhere, in the parlors, on the stairs, in the streets. In the Louvre itself, two hundred of the noblest Huguenots, who had gone to the newly married bridegroom Henry of Navarre on the king's false advice, in order to be safe here, were called out by name under Charles' eyes and, as they came out, were cut down by the soldiers, the fleeing men pursued into the apartments of Henry and his young wife. Soon there was almost no room in the palace where blood had not flowed. Even the king, having overcome his initial fear, was seized with a feverish paroxysm and cried, "Kill! kill!" Yes, he is said to have shot himself with a hunting rifle at some who were trying to save themselves in barges across the Seine.

In this way, the atrocities in Paris continued for three days. And when the rage could no longer be sated on the living, it was fully vented on the corpses of the murdered. Many thousands of innocent Huguenots, among them undoubtedly thousands of righteous, pious Christians who prayed daily to God for the good of the king and the whole country, died a bloody death.

During this murder, the king had sent for the princes Henry of Navarre, now his brother-in-law, and the younger Condé, and offered them pardon if they would become Catholics. On Condé's answer that religion cannot be commanded, he threatened them with execution, whereupon both, in their youth and helplessness, let themselves be tempted to apostasy and attended mass.

[The order to murder also went out to the provinces, pretending that the king had ordered this bloodshed in order to save himself

and his own, the king of Navarre and other loyal subjects from a great, terrible conspiracy of the Protestants. Nowhere abroad did the monstrous lie find credence. Everyone knew that a diabolical hatred of religion and the bloodthirsty mind of the Antichrist had been the one and only reason for the nameless bloodshed. The more the authors endeavored to give themselves the appearance of justice by continued cruelty and by public parliamentary resolutions and to confirm the truth of those lies as far as possible. Still two months after the blood wedding, a seventy-year-old worthy nobleman, of whose innocence the entire court must have been convinced, was executed as a conspirator and participant in the great Huguenot conspiracy. On the day of his daughter's birth, the king, his mother, the princes and the entire court gathered to witness the execution in the evening by torchlight. The condemned man was told that he would be pardoned if he pleaded guilty, but he declared aloud: "We are innocent, but the king may ask God to pardon him and his godless counselors for such monstrous crimes. - The death of more than 70,000 Huguenots is proven, as well as the number of 100,000 widows and orphans of noble Huguenots alone.

When the news of these atrocities reached Rome, the pope organized feasts of thanksgiving and rejoicing. Recent advocates of the Roman See would like the world to believe that this Roman rejoicing was nothing more than a thanksgiving service for the salvation of the French royal house. Truly, a new tune to the well-known fable of the wolf and the lamb. The pope did not hold back his time at all with the reason of his celebrations, celebrated under cannon thunder. "Because the enemies of truth (?) and the Church are destroyed, therefore I rejoice!" he himself shouts out to the world. Gregory XIII also had a commemorative coin minted on the horrible event of the Parisian blood wedding, which shows on one side the image of the pope, on the other side an angel with sword and cross, murdered Huguenots and the fleeing devil. This scene bears the caption: "*Ugonotorum strages 1572*", that is: "Murder of the Huguenots in 1572". In short, there is no question that only the successful strike against the "heretics" was the reason for the papal joy. Cardinal Hosius also wrote that the assassination of Admiral Coligny had given incredible refreshment to his soul, and that he had thanked God immensely for this event. - The word of the Lord: "The time is coming when he who kills you will think that he is doing God a service" (John 16:2), was literally fulfilled here.

But what was the profit gained by all these nameless outrages? First of all, a bad fame among foreign potentates. Emperor Maximilian II called this deed an indelible stain on the government of his son-in-law, Charles IX. Among the Protestants, however, there was generally the deepest indignation about the strangulation. This indignation was most expressed in England, where almost the whole nation demanded war against the Protestant murderers. Queen Elizabeth mourned with her entire court and received the French envoy, when he brought her the message of the terrible event, in a black lined

Hall with a reproachful look. The envoy declared that he was ashamed to be a Frenchman. Happiness and peace had completely disappeared from the royal house. A party that hated Charles and Henry of Anjou as the authors and participants in the blood wedding sought to place the king's youngest brother on the throne. Thus there was no end to suspicion, fear and persecution even in the royal family, and Charles found neither respect nor obedience among friends nor enemies. Every day he became more serious, more anxious, more unhappy. Wild hunts from morning to night, in wind, rain and snow, could numb his mind, but not calm it. When he, a long, haggard man with a bent hawk nose and pale cheeks, walked along bent forward and looked with staring eyes now and then - it was a horrible horror of sin and punishment. At night he saw in dreams streams of blood and heaps of corpses, he heard whimpering and cries of death, he believed himself surrounded by the shadows of the murdered.

It might have been eight days after the bloodbath when Karl once called his brother-in-law Heinrich in the night. He found him jumping out of bed because a wild roar of confused voices robbed him of his sleep. Heinrich also thought he heard these voices. It was as if there were screaming and howling, raving, cursing and sighing in the distance as on the day of the bloodbath. They sent to the city to ask if no new riot had broken out. The answer was that all was quiet in the city, the tumult was in the air. It was the triumphant cry of hell. Heinrich has never been able to remember this story without his hair standing on end.

In the last weeks, the king trembled incessantly and was unable to remain still in any position. Blood was oozing from all the openings of his body, from all the pores of his skin. God's judgment was revealed in him. In vain, his nurse, who was around him in the last days, presented to him the mercy of God, which, as she said, would cover his sins with the mantle of justice if he repented of them. However, he had only desperate tears with which he wept the cloth that she offered him. Thus he died, 24 years old, on May 30, 1574. In every respect, the word of the Scripture proved itself in him as in all persecutors of the Gospel and of the believing Christians: "Sin is the ruin of men" (Prov. 14, 34.) \*). G. S.

## **What belongs above all to a true reformation**

### **the church?**

Luther answers this question in his interpretation of Genesis 1 as follows:

"All reformation or correction that may be undertaken is in vain unless the doctrine is first purified. For behold the folly of the pope and all succeeding councils, which first of all decree some outward ceremonies, such as: that they command the priests to wear long garments, to read their septennials and mass diligently, forbidding

See Joh. Sleidan, Reformationgeschichte, vierter Theil, Forts. Friedr. v. Räumer, Geschichte Europa's seit dem Ende des fünfzehnten Jahrhunderts, vol. 2, p. 249 ff. - Joh. H. A. Ebrard, Handbuch der christl. Kirchen- und Dogmengesch. Vol. S, p. 287 ff.

them to gamble and fornicate; the same they call a reformation of the church! .. Now the greatest power of Satan is to fight against the word and the doctrine, to destroy them, which doctrine is contained in the first commandment. He attacks them very hard. For this reason, we should strive above all things to have the right and certain doctrine of God. Then a right reformation and church order may be established." (II, 1334 f.)

Would that this year's celebration of Luther's Reformation would remind us of this important word of Luther, also here in America! For it is true that for some time now people here have become aware that our American Lutheran Church is in urgent need of a thorough reformation. But what is being done? Do they start the reformation with the doctrine? - Unfortunately, no! Either not at all, or only apparently. For some synods calling themselves "Lutheran" have again begun to include in their constitutions the declaration that they profess the unaltered Augsburg Confession, or even the entire Lutheran Book of Concord without any reservation; but what happens? - Even in such synods, all kinds of pernicious, partly rationalistic, partly enthusiastic false doctrines continue to circulate, and openly false teachers are tolerated in them; indeed, they are even entrusted with the most important offices in them. It is true that in some synods the important office of visitator, which is almost indispensable for the proper government of the church, has been introduced; but one hears nothing of the fact that during the visitations above all the teachings of the pastors are closely examined; if the pastor only allows himself to be committed to the symbols of our church, then one is completely satisfied with that; whether he also really presents the teachings contained in our confession and rejects the false teachings condemned therein, one does not ask about that. Indeed, some synods seek to reveal their zeal in regard to doctrine only by first distorting the pure doctrine, partly out of ignorance, partly out of malice, and then heresy and blasphemy, and by glossing over their heresies, which have always existed, and defending them with great zeal. Luther, however, after testifying that the mark of a pure church is above all pure doctrine or the pure word, writes: "But we speak of the external word, preached by men, as by you and me, orally." (XVI, 2785 f.) Luther does not want to know of such a church that has only written the true confession into its constitution, but only of such a church that preaches all articles of Christian doctrine "orally" according to the confession. Where this does not happen, the confession incorporated by a synod into its constitution is only a standing self-accusation, and there can then be no question of a reformation of it, no matter how exactly the synod may have outwardly assumed a Lutheran form. Be warned, therefore, dear Lutheran congregations! All that glitters is not gold, and all that does not glitter is not a worthless stone. W. [Walther]

This is the highest and most terrible wrath, when God does not give that one hears his word gladly nor respects it; that one may not wish for a greater plague. Luther, 52, 384.

**"Test the spirits, whether they are of God."**

1 John 4:1.  
(Continued.)

The exhortation of the holy apostle is a very urgent one. He writes: "Beloved, believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world." We see from this,

2. How necessary it is that we test the spirits, how important the exhortation is. After all, all words of divine exhortation are of the highest importance, for God tells us nothing unnecessary. How wrongly, therefore, do those speak who say that the examination of doctrine is not so necessary, that doctrine does not matter much, that a pious life is more important than pure doctrine! Such speech is obviously against the word of our saying, against the whole word of God, in which we are so earnestly warned against false doctrine. Therefore, dear reader, do not speak in this way, but take to heart the word that God speaks, and consider the examination of doctrine to be something exceedingly necessary.

This is about the glory of God. This should be the goal to which a Christian looks in all things. For thus says the apostle Peter: "If any man speak, that he speak it as the word of God.... That in all things God may be glorified." 1 Petr. 4, 11. Whoever hears a word of God and faithfully accepts it, humbly submits to it and says: "Speak, Lord, your servant hears!" gives the honor due to God, that he is the Lord our God, who alone has to speak, and that he alone is true. On the other hand, he who, when he hears a word of God, says, "Yes, should God have said? Should this be understood as the words are? and delights in mastering and interpreting the word of the high majestic God. This is what all false teachers do. When, for example, the Lord Christ says at the institution of his holy supper: "This is my body; this is my blood," then all the false teachers say that these words must not be understood as they read, but must be interpreted differently: the bread means Christ's body, is an image of his body 2c.; they thus master the all-wise God, they set themselves above him and want to be wiser than him, they put their word instead of the words of the Lord. Can there be anything more frightening? Is this not robbing the Lord of his honor? And when the unrighteous, who give themselves the beautiful name of "evangelicals," say that it does not matter much whether one has the Lutheran or the Reformed "view" of Holy Communion, whether one understands the words of the Lord in one way or another, - Thus, when the unrighteous consider truth and error to be equal in their church, they do nothing else but declare that it does not much matter whether one gives honor to the Lord Christ or not, - thus they actually rob the Lord of His honor.

Just as the name of God is sanctified where the word of God is taught purely and correctly, so it is desecrated if one teaches differently than the word of God teaches. It is an abominable misuse of the name of God when God's word is twisted by false interpretation and false teaching is passed off as divine truth.

Since every false doctrine is a defilement

How necessary it is, therefore, that you, dear reader, test all doctrine, that you keep your eyes steadfast, that you do not let yourself be deceived by any beautiful appearance of false teachers, lest you fall into robbing God of his honor! As God honors him who honors him, so he who dishonors God will fall into dishonor, into eternal shame and disgrace.

Therefore, this is also about the salvation of your own soul. For the sake of your salvation, God is zealous for His glory. False doctrine is corrupting to your soul.

Our Lord Jesus Christ once spoke of the narrow way that leads to life and the broad way that leads to damnation. Immediately afterwards he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Matth. 7, 15. What else did he mean by this but this: The false prophets lead you astray from the narrow way and draw you into the broad way that leads to hell? That is why he calls them ravening wolves, because they tear souls apart, murder them and plunge them into eternal death. And the apostle Paul says about the word of the false spirits: "Their word eats away like cancer", 2 Tim. 2, 17. Furthermore he writes to the Galatians: "If we or an angel from heaven preach any other gospel to you than the one we preached to you, let him be accursed. Gal. 1:8, and, "Would to God that they also were cut off which destroy you!" Gal. 5:12. Why does he speak such serious words? Why is he so full of holy wrath? Because the false apostles had deceived the poor Galatians, who were walking so finely, with their false teaching that they did not obey the truth, so that Paul had to write to them: "You have lost Christ, you have fallen from grace!" Gal. 5:4.

It is true that some souls are imprisoned among the false teachers, but they will still be saved; for Christ reigns even among his enemies. Ps 110:2: These are the souls who do not cling to error against their better knowledge and conscience, who do not see through error and in their simplicity cling to the pieces of truth that the sect in which they find themselves still has. "We have no doubt whatsoever," says the "Preface to the Christian Book of Concord," "that many pious, innocent people are to be found even in the churches which have not hitherto compared themselves with us, who walk in the simplicity of their hearts, do not rightly

understand the matter, and take part in the blasphemies against Holy Communion, as such is held in our churches according to the foundation of Christ, and by virtue of the words of his testament is unanimously taught of it, bear no pleasure at all, and will, when they are rightly instructed in the doctrine, by guidance of the Holy Spirit, go and turn to the infallible truth of the divine word with us and our churches and schools." (p. 17.) - But to these poor souls, held captive by false teachers, none can appeal who seek reasons for their sloth in examining doctrine. These souls do not know the full truth and therefore do not resist it willingly. The situation is quite different with those who have recognized the pure teaching, are indifferent to it, accept error and deny the truth. Of such a one the word of the Lord applies: "But whoever will depart, in him my soul will have no pleasure." Hebr. 10. 38. ...He who



denies me before men, I will also deny him before my heavenly Father." Match. 10:33. Oh, what misery is he plunging his poor soul into who, out of indifference to heavenly truth, considers the test unnecessary and omits it, allowing himself to be led astray! Where Christians fail to test, false doctrine invades with power, as church history shows us. In our confession it says: "As soon as the church is deprived of right judgment and knowledge" (and we add: as soon as the church does not use the right to examine doctrine), "it is not possible that false doctrine or unrighteous worship can be controlled, and therefore many souls must be lost. (Schmalk. Art. Appendix § 51.)

For the sake of your salvation, dear reader, Christ has given you the power to test all teaching. Well then, use this right also. He has not given it to you to practice as you please, but to practice it always and thus be preserved from destruction.

## **To the ecclesiastical chronicle.**

### **I. America.**

**Montana Mission.** The Inner Mission of our Minnesota and Dakota District now extends into the territory of Montana. Even though we have only been able to send a traveling preacher there twice so far, we have made such a beginning that we can hope that the continuation will also be a blessed one. From different sides, especially through the mediation of our emigrant missionary, Pastor Keyl, we were called to come over to Montana and help there. In Helena, the capital, our traveling preacher was most welcome; and now we have also received an urgent request for spiritual care from Miles City. So we do not want to stop halfway, but confidently continue the work we have started with God's help. However, in order that the traveling preacher who is to be sent out can accomplish as much as possible on the very long and costly journey, we hereby make the heartfelt request to all fellow believers who receive these lines, that if they have relatives or acquaintances of the Lutheran confession living along the Northern Pacific Railroad in Northwestern Dakota or in Montana, that they send the undersigned as detailed a message as possible without delay. Then it will certainly be taken care of that, as soon as possible, the abandoned will be visited, the dispersed will be gathered and all who desire it will be supplied with the means of grace of the pure word and the unadulterated sacraments. Let all who love Christ's flock call earnestly and diligently upon the great Shepherd of the sheep. Let him also stretch out his shepherd's staff over Montana, and let him also there say over his sheep: "These I must lead here."

On behalf of the Mission Commission named Districts.  
Bro. Sievers, Rev.

413 8outü 9tk H.VS., LUllueapolis, LIllll.

**The American Bible Society** has decided to stop providing railroad cars with Bibles. An official of the society says: "Out of a thousand copies, we believe only ten have been read, while 300 have been torn so that they are worthless, and 400 have been stolen."

## [165] II. Abroad.

**Our emigrant missionary Kehl** in New York. We read the following in the "Mecklenburgische Kirchen- und Zeitblatt" of September 20: "The emigrant house in New York under Pastor Berkemeyer's leadership has never been portrayed as a murder pit by Pastor Keyl, as is falsely claimed in No. 14. Rather, Rev. Keyl was only unable to work hand in hand with him and his house because of Berkemeyer's unionist direction. To the suspicions of Berkemeyer's emigrant house that Keyl was sending his people to taverns, the latter pointed out that he was accommodating the emigrants in decent inns where everyone could demand tasty food, good beds, etc. for his money, and that it was the responsibility of the emigrant mission to see to this first. Only in this context did Keyl write in his report that it was a matter of tasty food, etc."

**"A Strange Case."** Under this headline, a local political newspaper reports: "In Canada, a church member recently filed a lawsuit against the sexton of his congregation because he had not handed him the collection bag during the service. The plaintiff considered this a great insult, because it made him suspected by the whole congregation that he was such a miser that he did not want to contribute anything. The judge before whom the case was heard was of the same opinion, and awarded the plaintiff \$10 in damages. - If that sexton really passed by a parishioner with the bell bag in order to maliciously indicate that the parishioner would not contribute anything, then the judge was undoubtedly quite right. For it is indeed a disgrace if a parishioner is so stingy that he, without being poor, does not want to offer even one cent for church purposes into the collection plate or the collection bag.

W. [Walther]

**In Catholic Spain**, with its 16,623,384 inhabitants, various Protestant church communities have been doing missionary work from England for years. Pastor Fritz Fliedner from Germany has been active in the capital Madrid for a long time. Glowing reports with rosy hopes, as if all of Spain would become Protestant in a few years, had been sent out into the world. However, it becomes clear that in reality the situation is quite different. Fritz Fliedner is traveling and collecting almost year in and year out. His wife is an Englishwoman (Presbyterian) and thus he has aroused sympathy in many circles in England. At the same time, he has founded "associations for the spread of the Gospel in Spain" in many places in Germany. This was also the case in Stuttgart. The chairman of this association, merchant Ferd. Auberlen, had made a visitation trip through Spain in the fall. In his opinion, the outlook of Protestantism in that country is not very hopeful, and more and more people are coming to the same conclusion, asking to which confession this Protestant church of Spain belongs. There is no question of a Lutheran confession. The different churches do not work hand in hand, although they all have reformed colors. A German pastor had asked Fliedner's brother for information about the Protestant "movement" during his visit to Madrid. But H. Fliedner told him that there was little "movement". They had also come back from exaggerated hopes, after having had to experience many deceptions. It is not to be thought that a large part of the Spanish people will fall to the evangelical church. In one of the poorer parts of the city stands Fliedner's chapel and school, very inconspicuous from the outside. The Protestants are not allowed to have a tower or bells, not even inscriptions.

have on their vocals. The school is attended by about 160 students. A small hospital has also been established. All other Protestant institutions are under English administration. - To this report, which is taken from the "Luth. Kirchenblatt", we add the following "Remembrance of days gone by" from the "Rhein, luth. Wochenblatt": 100 years ago on the holy Easter day in Stockholm, the Lutheran capital of Sweden, a Catholic mass was read for the first time with the permission of King Gustav II. On the same day, in the capital of Catholicism, in Rome, the first public Lutheran service was held with the approval of the Pope, which was attended by the King of Sweden and all the Protestants in Rome, and for the holding of which the King had his chief preacher, Baron Taube, come specially from Stockholm to Rome. Today, after 100 years, there are many Protestant chapels in Rome, but none Lutheran. (Pilgrim from Saxony.)

**Murder of Christians by pagans.** On the Berlin mission station in the northern Transvaal (Africa), several Christians who came out of the service were shot by pagans on the last Char Friday.

### From the history of the popes.

Pope John XXII (1316) declared heretics those who claimed that Christ and his apostles had nothing of their own.

When Pope Leo X (1513), who had put Luther under a spell, once heard two philosophers discussing the immortality of the soul, he said to the one who defended them: "You prove the immortality of the soul with excellent reasons, but I prefer to hold with the other, because his opinion makes a good courage. He added the verse of Cornelius Gallus: "What originated from nothing also returns to its nothingness. ..."

Pope Paul III. (1534) invited Malatesta Balionus of Perugia with the oath promise of a safe passage. The invited person, relying on the pope's oath, appears. The pope, however, had him killed immediately, with the excuse that "he had indeed sworn the man safe conduct for the journey to Rome, but not for the journey home.

Pope Pius V (1566) said: "Since I was a religious, I had hope for my blessedness; but after I became a cardinal, I began to doubt, and now as a pope I must even despair in this case.

### Cured.

A woman in Woltersdorff's parish always had to complain as often as he came to her. One day, when she started like that again, he asked: Does she have a Porst? (the old Berlin hymnal.) - Oh yes. - Bring it here once. - She brings it, Woltersdorff opens it and says: "Look, here is the hymn: "Was Gott thut, das ist wohlgethan!" I want to tear it out now. - Pastor, you won't, will you? - Yes, she doesn't believe it anymore. - This cure worked well with the woman, so that she did not complain again.

### Psalm 51:19.

Everything else despises God without a heart that is humbled and broken. For the same gives glory to God and sin to Himself. The heart gives nothing to God, but only takes from him. This is what God wants, that he may be true to God, for God is to give and not to take.

(Luther, 37, 399.)

### A godly doctor

was Dr. M. Ratzenberger, a friend and family doctor of Dr. Luther. He was very fond of the Bible. When some colleagues told him that he should rather read the medical writings of Hippocrates and Galenus, he replied: "I was not baptized into these old medicos, nor will they help me when I die. They serve me and others only in this life. But if I want to become blessed, I must read the Bible."

### Something for novel readers.

The more obscene a novel is, the more it usually finds eager readers, not to the glory of the writer, but to the shame of those who read such manuscripts. When a writer once boasted that his novels were read more than the writings of the most famous men, even the incredulous Rousseau said: "Millions more acorns are eaten every year than pineapples. But who eats them? - The pigs!" W. [Walther].

### Preliminary Death Notice.

We have just received the extremely sad news that it has pleased God in His unfathomable counsel to bring home to eternal rest one of our workers in His vineyard who is just as richly gifted as he is capable and who burns with holy zeal. This is Mr. Martin Wyneken, because. Pastor out of service in Sierra Madre, Los Angeles County in the State of California. After six years of enduring an unspeakably heavy cross, and after it had seemed so often for a short time that the dear man would be preserved for the Church and his own, the Lord delivered him from all evil on October 19 by a blessed death and helped him out to his heavenly kingdom. A young widow with four uneducated orphans, a deeply saddened mother and a large circle of brothers and sisters and close relatives, as well as many dear friends of the Blessed, mourn his long feared, but in the end unexpected passing. May the Lord Himself replace the loss which our mourning Synod suffers through this. W. [Walther]

On October 11, teacher August Pritzlaff passed away gently after a long illness.

Milwaukee.

Ch. H. Löber.

### Ordinations and introductions.

On the 19th Sunday after Trinity, by order of the honorable President of the Minnesota and Dakota District, Candidate F. Eickhoff was ordained and inducted in the midst of his congregations by the undersigned. F. Schriefer.

Address: liev. I'. Lwkvotk,

Seotlunü, Lon Uomoe Oo., vak.

By order of Praeses Crämer, Rev. G. Haar, assisted by Rev. W. Diederich, was introduced at Hubbard in the morning and at Eldora, Hardin Co., Iowa, in the afternoon by Ch. F. Herrmann.

Address: Rev. 6. hair,

Lox 15, Uuddurci, Uar<1w Oo., Iorva.

By order of Pres. Biltz, Rev. H. Koch, formerly of Grand Rapids, Mich. was installed in St. Paul's parish at Lutherville, Johnson Co, Ark, on the 18th

Sunday after Trin.

F. W. Herzberg er.

By order of Praeses Schmidt, Pastor F. Häuser was introduced to his congregation at Lansing, Mich. on the 18th Sunday after Trin. by G. Spiegel.

Address: Rev. I. Rneuger,

411 LuAwnv 8ti., Imuswx, Llicö.

### Church dedications.

On the 17th Sunday after Trinity, St. Lucas Parish at Lake View, Ill, dedicated its new church (46X60 with 150-foot brick steeple) to the service of the Triune God. Speakers at the celebration were ck. E. A. Brauer and A. Reinke. The undersigned said the dedicatory prayer. I. E. A. Müller.

On the 19th Sunday after Trinity, the Lutheran Dreietnig- ketts congregation near Paola, Kansas, dedicated their new church to the service of the Triune God. In the morning Mr. Proft preached in German, in the afternoon Prof. Böppler in English. The church is a Gothic-style frame building 60 feet long and 36 feet wide, with a 95-foot tower. I. Matthias.

On the 19th Sunday nach Trin. the Lutheran Zion congregation in Wausau, Wis. consecrated their new church (40X80) to the service of God. Speakers were the k?. Lücke, I. I. Walker and H. Erck.

On the 16th Sunday after Trinity, the Lutheran Zion congregation in Newell, Buena Vista Co., Iowa, dedicated their newly built church (a frame building, 24X40) to the service of the Triune God. Mr. ? Th. Mertens preached in German and undersigned in English. W. Lauer.

On the 15th Sunday after Trin. the Lutheran St. John's congregation at Fritchfield, Wis. consecrated their newly built little church to the service of the Triune God, Fr. Plehn preaching in German and Fr. Jenny of the honorable Wisconsin Synod in English. H. F. Pröhl.

On the 17th Sunday after Trinity, the Zions congregation in Junction City, Kans. consecrated their nice little church to the service of the Triune God. The festival preachers were Messrs. kk. Cousin, Kaiser and Christ Purzner.

### Mission Festivals.

At our mission feast in Racine, Wis. on Aug. 31 preached the ck. Sprengeler, Rohrlack, Endeward and Walker, the latter in English. Numerous guests from Milwaukee attended the same by invitation. The collection was -129.35. C. F. Keller.

On the 13th Sunday after Trinity, the congregations of Pastors Rehwaldt, Griebel and the undersigned celebrated a joint mission feast at the undersigned's congregation at Gooch's Mills, Cooper Co, Mo. Festival preachers were k. O. Spehr and P. C. F. W. Scholz. Collecte was -62.15. C. F. I- Johanning.

On the 14th Sunday after Trinity, the congregations at Lanesville, Ind. and Loutsivue, Ky. celebrated a mission feast at Lanesville, Ind. The collecte, after deducting the travel expenses of the feast speaker, amounted to -51.50. F. W. Muller.

On the 14th Sunday after Trinity, my congregation at Chandlerville, Ill, celebrated its mission feast of this year. Collecte -41.50. The festive preachers were Father Behrens and M. Cämmerer.

On the 14th Sunday after Trinity, the congregation at Prairie Town, Madison Co, Ill, celebrated this year's mission feast in fellowship with neighboring congregations. Prof. Schaller of St. Louis and Father Zahn of Nokomis were the festival preachers. The collecte was -160.00. I. Ber gen.

On the 15th Sunday after Trinity, the congregations in and near Cape Girardeau, Mo. celebrated a mission feast. In the morning Mr. P. I. A. F. W. Muller of Echester, Ill, in the afternoon Mr. P. W. Matthes. The collecte, after expenses, amounted to -70.00. H. Gümmer.

On the 15th Sunday after Trinity, the congregations of k. Birkmann and the undersigned celebrated their annual mission festival. Festpredtger were the kk. Buchschacher and Birk- mann. Collecte for mission in Texas -70.00. I. Kaspar.

On the 16th Sunday after Trinity, the congregation at West Point, Cumtng Co. nebr. celebrated in fellowship with ck. Adam, Harms and Oetting their mission feast of this year. The festival preachers were Messrs. kk. Adam and Harms. The collecte was -72.00. F. Kühnert.

On the 16th Sunday after Trinity, the congregation at Omaha, Nebr., celebrated its mission feast, in which some members of the congregations at Council Bluffs, Iowa, and Papillon, Nebr-, also participated. Messrs. kk. W. Hüseman and A. Dörffler preached the sermons. Collecte was -72.00 and was designated for inner mission. E. I. Frese.

The congregation of the undersigned (South Litchfield, Ill) celebrated its annual mission feast on the 16th Sunday after Trinity. Guests from Mt. Olive were present. Festival preachers : Messrs. kk. Karth and Weisbrodt. Collecte -96.00.

C. Schröder.

The two congregations of the undersigned celebrated their joint mission festival with the congregation of Father Lübemann on the 16th Sunday after Trinity. In the morning k. Lübemann, in the afternoon the traveling preacher P. A. Ehlers. The undersigned gave a lecture. The cost was -22.90. H. H. F. Hoyer.

On the 16th Sunday after Trinity, my congregation celebrated a mission feast in Belleville, Ill. The neighboring congregations invited to the same were kept away by persistent rainy weather. The festival preachers were the kk. F. Wolbrecht and W. Heinemann. The collections yielded -84.70, of which -50.00 was earmarked for the inner mission, -20.00 for the Negro mission, and the rest for the emigrant mission. Chr. Kühn.

On the 16th Sunday after Trinity, the congregation of Beth Ill celebrated a mission festival, in which a number of members of the congregations of St. Paul, Farina, Altamont and Blue Point participated. As festival preachers were Messrs. kk. Schieferdecker, Schuricht and Heumann were present. The collecte was -70.00. K. T h. Grüber.

On the 16th Sunday after Trinity, the Immanuel congregation in Fenton, Iowa, celebrated its mission festival. In the morning P. E. Zürrer preached on inner mission, in the afternoon the undersigned gave a lecture on the Christianization of the Pomeranians. The attendance was -38.50. C. F. W.

Maaß.

On the 16th Sunday after Trinity, my congregation in Watertown, Wis. celebrated its annual mission festival with the participation of the St. Peter's congregation in Lebanon. Festival preachers were ck. I. Strafen, M. Albrecht and A. Rohrlack. The collecte was -89.12. C. Penalties.

On the 17th Sunday after Trin, the congregation of bet Golden, Ill, celebrated its annual mission festival. Father Hallerberg preached in the morning, Father Drögemüller in the afternoon, and the undersigned in the evening. The collections amounted to -63.81.

L. E. Knief.

On the 17th Sunday after Trinity, the congregation at Red Bud, Ill, celebrated its annual mission festival. The festival preachers were kk. H. Schäfer, H. Flachsbart and O. A. Engel. The collecte was -82.80. F. Schalle r.

On the 16th Sunday after Trinity, the congregations of Black Jack, Columbia Bottom, and Baden, Mo. celebrated their mission feast of this year at the latter place. The festival preachers were Mr. P. I. H. Ph. Gräbner and Mr. P. O. S. Zimmermann. Due to unfavorable weather, the collection resulted in only -55.86.

P. G. Schwankovsky.

On the 16th Sunday after Trinity, the congregation at Fort Smith, Ark. celebrated its mission feast. The undersigned preached in the morning in German, Father Bartholomew of Springdale, Ark. in the afternoon in English. The Collecte, intended for inner mission in the West, after deducting expenses, amounted to -39.55. P. F. Ger mann.

On the 16th Sunday after Trinity, St. John's Lutheran congregation at Golden Lake, Wis. celebrated a mission and harvest festival. The festival preachers were Rev. G. A. Feustel and undersigned. Collecte-27.15. I. G. Grüber.

The congregations of the 17k. Bode, König, Frtncke and that of the undersigned celebrated their annual mission feast on the 16th Sunday after Trinity, Fr. Frincke and the undersigned preached. The Collecte was -68.35 and was designated for inner mission tn Nebraska. W. Brakhage.

On the 16th Sunday after Trinity, the congregations in and around Ehester, Ill, celebrated their annual mission festival. Misstons- pretger were the kk. Hanser and Brandt of St. Louis. The festival collection of -63.50 was earmarked one-third each for Negro, Jewish and inner missions. I. A. F. W. Müller.

On Sunday, September 28, the Lutheran congregation tnFortDodge, Iowa, celebrated its mission festival, to which it had also invited the neighboring congregations. The festival speakers were Mr. Praeses I. L. Crämer and Mr.?. C. F. Herrmann. The collection amounted to -91.00 and was earmarked partly for inner dissonance in Iowa, partly for the Jewish and Negro missions.

Th. Mattfeld.

On the 17th Sunday after Trinity, the congregation at Herndon, Kansas, celebrated its first mission feast. The undersigned preached in the morning and afternoon. (The Collecte, which was scanty, as as yet little threshed, nothing sold, is to be supplemented at next congregational meeting). C. Meyer.

On the 17th Sunday after Trinity, the Lutheran St. John's congregation in Minerva Township, Marshall Co., Iowa, celebrated its annual mission festival. In the morning Mr. Gläß preached, and in the afternoon the undersigned gave a lecture on mission history. Collecte -14.00.

Ch. F. Herrmann.

On the 17th Sunday after Trinity, my St. John's congregation in Battle Creek, Madison Co, Nebr. celebrated their mission feast. The festival preachers were Mr. ? Harms and Mr. ? Hoffman." Finally, Mr. Bremer gave a lecture on the history of missions. The Collecte, intended for inner mission in Nebraska, amounted to -32.07. . A. H. Cämmerer.

On the 17th Sunday after Trinity, the Lutheran Trinity congregation at Big Cypress, Harris Co., Texas, celebrated a mission feast in fellowship with neighboring congregations. Because of a death in the family of the undersigned, only one service could be held. The festival preacher was G. Kühn. The collecte was -67.30. A. Wilder.

On the 17th Sunday after Trinity, the Lutheran Jm- manuels congregation in Aankton, Dak. celebrated its second mission festival. In the morning and afternoon the undersigned preached. Collecte-55.76. G. Rumsch.

On the 18th Sunday after Trinity my congregation in Lebanon, Dodge Co., Wis. celebrated their mission feast. The festival preachers were Messrs. ? W. Leßmann and M. Albrecht. Undersigned gave a historical lecture. Collecte -19.75.

L. Contactor.

On October 12, the Dreietntgkeits Gemeinde tn Hut- chinson County, Dak. celebrated etn mission feast. The sermons were preached by Messrs. Starck, Rumsch and Hinck. The collecte resulted -86.20. E. F. Welcher.

On Sunday, October 19, the congregation at Red Bud, Ill, celebrated this year's mission feast and day before harvest thanksgiving. The festival preachers on both days were D. Graf and L.Zahn. Collecte-148.00. Fr. Erdmann.

On October 19, the Lutheran Trinity congregation at Oshkosh, Wis. celebrated its annual mission feast in fellowship with the dear congregation of Father Dowidat of the honorable Wisconsin Synod. The festival preachers were Professors Huth and Müller of Milwaukee. The collection, which was distributed among various branches of the Misston, amounted to -61.65.

I. G. Nützet.

On the 19th Sunday after Trinity, the congregation in Warda, Texas, celebrated its annual mission festival, which was also attended by a number of congregations in Serbia. The festival preachers were kk. Birkmann and Kilian. The collection was -91.00.

G. Buchschacher.

St. John's parish near Atwater, Minn. celebrated its mission feast on the 19th Sunday after Trin. Only a few members from the places belonging to this parish, Manan- nah andBoßlyn, were present. In the morning Fr. H. Vetter preached, undersigned in the afternoon. The Collecte was -25.56, of which two-thirds was for the Northwestern District Mission, the remainder for Negro Mission.

C. Kollmorgen.

### **Mission feast and school dedication.**

On the 18th Sunday after Trinity, the congregation at Portage, Wis., celebrated its first mission festival in the morning and the dedication of its newly built school in the afternoon. The festival preachers for the morning were: Mr. Rohrlack, for the afternoon Mr. P. Osterhus. The Collecte raised for the mission in the morning was -31.96. C. Seuel.

### **Announcement.**

According to the contract, it has been decided by lot that the 3rd series of interest-free shares issued by our municipality will be redeemed this year. Holders of such shares should therefore kindly send them to Mr. F. C. Fest- ner, cor. k'arnam <L lltk 8tr., Omalil, lvebr. in order to receive back the amount paid for them.

Omaha, Nebr. October 1884.

E. I. Frese.

Dear Lutheran!

Please allow me a few lines for a small correction. In the synodal report of the General Synod of this year, in the matter of Pastor Döscher, two inaccuracies have been made, which do not change anything in the matter, but which could become a reason for the other side to make capital out of it and say: "See how they lie! The Venerable Committee, to which the matter of Döscher was handed over, had

[167] to work its way through such a mass of acts that it could easily happen to put some things in the wrong place. In the reports sent to the Honorable Synod, the matter was presented correctly. It concerns the chronology of two events: 1.) In the synodal report it is stated that the family doctor of Döscher had been asked for advice before the suspension, while this had happened after the suspension and before the removal from office. 2.) In the synodal report it is stated that Döscher had already had Hoffmann, who had been expelled from the Wisconsin district, with him before the deposition, while the latter only happened after the deposition. The matter with Hoffmann was therefore reported in order to prove, as also Döscher's later behavior confirmed, that his deposition had happened with justification. It says in the report in question: "First Döscher writes against Stelhorn that he knows where the flag of his Savior flutters, namely at Missouri; a few months later the same Döscher helps to spread Hoffmann's shame cards in which the stupid and most silly accusation of cryptocalvinism is raised against Missouri." So much to give honor to the truth and avoid all evil appearances.

On behalf of the New Orleans Pastoral Conference

P. Rösener.

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## Conference - Displays.

The Southern Nebraska Spectralconference will meet, s. G. w., November 4-6, at the church of Mr. k. Grüber bet Utica. - Registration requested, stating whether coming by rail or wagon. Ernst Flach.

The Baltimore Districts Conference will hold its fall meetings November 11-13 at the home of Messrs. k. W. G. H. Hanser in Baltimore, Md. A. T. Pechtold.

The First District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., Nov. 4-6, at the home of Mr. P. Tirmenstein in St. Paul, Minn. I. Fackler.

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### Incorporated into the Illinois District Caste:

For the synod treasury: From Fr. Mennicke's congregation in Rock Island \$30.00. From? Nachtigall's congreg. in Wartburg \$3.85. Fr. Burfeind's congreg. in Ricbton \$13.25. By Fr. Detzer in Evanston, sent at Louis Schumacher's wedding, \$14.66. i?. Steege's congreg. in Dundee \$12.25. Contribution by Teacher Wüllner in Addison \$2.00. (Summa -76.01.)

To the new building in St. Louis:?. Burfeind's congregation in Richten 12.00. Fr. Döderlein's congregation in Homewood 20.00, (p. -32.00.)

To the new building in Addison: Promised by?. Great comm. in Harlem 70.00.

For internal dissonance: part of the mission festival coll. of k. Nachtigall's congregation in Wartburg 27.50. Part of Mr. Haake's St. Paul's congregation near Bethel 10.00. Fr. Heinemann in Geneseo, repayment of his salary for 2 months in Kewanee, 32.50. By Fr. Hieber of his congregation in Town Rich 8.45. Gem. in Town Rich 8.45, sr. Fr. lialgem. 6. 27. part of mission festival collections: by Fr. Schröder in South Litchfield 24.00, by k. Knies in Golden 15.16, by?. Merbitz in Beardstown 12.00, by?. Käselitz in Winterrowd 6.00. (p. -141.88.)

For the Negro Mission: Part of the Mtss. coll. by Fr. Nachtigall's congregation in Wartburg 15.00. Part of the Miff. Haake's St. Paul's congregation in Bethel 10.00. By Engelbrecht in Chicago from Hanna Kopittke 1.00. By Müller in Schaumburg from Auguste 3.00. By P. Succop in Chicago from H. Hedder 5.00, from the savings bank from Hedwig and Helene Hedder 3.00. By Schröder in South Litchfield, part of the Mtss. Coll., 24.00, desgl. by P. Knies in Golden 10.00, desgl. by P. Merbitz in Beardstown 10.00, desgl. by Käselitz in Winterrowd 6.00. Mrs. Wilken in Addison 1.00. (S. -88.00.)

For Jewish mission: part of mission festival collect: by Fr. Haakes St. Pauls-Gem. bet Bethel 10.00, by k. Knies in Golden 10.00, by?. Merbitz in Beardstown 10.00, by?. Käselitz in Winterrowd 6.00. (S. -36.00.)

For Emigr. mission in Baltimore: By P. Succop in Chicago from H. Hedder 2.50. By Knies in Golden, Theil. of Mtss. Coll. 5.00. (S. -7.50.)

For emigrant mission:?. Schröders Gem. in South Litchfield 10.40. By?. Merbitz in Beardstown, Theil of Miss.-Coll., 5.00. (S. -15.40.)

For Emigr. mission in New York: part of mission fest-collect: by P. Haake of St. Pauls-Gem. near Bethel 5.00, by P. Knies in Golden 5.00, by?. Käselitz in Winterrowd 6.00. By P. Succop in Chicago from H. Hedder 2.50. (S. -18.50.)

To the budget in St. Louis:?. Schröder's comm. in South Litchfield 5.60. P. Katthain's comm. in Hoyleton 16.00. (S. -21.60.)

For poor students in St. Louis: By?. Knies in Golden, part of the Miss.-Coll., 5.00. By?. Cämmerer in Chandlerville, at?. Ch. Otto's wedding, for E. Bäse 8.00. Part of the Mtss. coll. of?. Haakes St. Pauls Gem. near Bethel for F. Drögemüller 5.00. By?. Merbitz in Beardstown, part of the Miss. Coll., for F. Drögemüller 10.00. (p. -28.00.)

To the household in Springfield: Harvest Festival Coll. of l'. Schieferdeckers Gem. in New Gehlenbeck 19.50.

For the Washkasetn Springfield: Theil of Miss.-Coll. by?. Haakes St. Pauls-Gem. at Bethel 3.50. By Fr. Schroeder at South Litchfield by N. N. 5.00. (S. -8.50.)

For poor students in Springfield: By P. Slate



decker in New Geblenbeck, wedding coll. at E. Brandt, 9.50. By Fr. Rabe in Warsaw, s. at the wedding at Adam Lich-tenberger, 11.00. By Fr. Knies in Golden, part of the Miss. coll., 5.00. By Fr. Merbitz in Beardstown, part of the Miss. coll., 15.00. By Fr. Döderlein in Homewood for Herm. Wacker 10.50. By Fr. Hölter in Chicago of the Young Men's Association for Maas 8.00. By Fr. Mary's in Danville of the Missions Committee for Allenbach 9.55, Hubert 6.00, Trappe 3.00. (p. -77.55.)

For poor students in Fort Wayne: For Ch. Drögemüller, part of the Miss. coll. of P. Haake's congregation near Bethel, 5.00 and through P. Merbitz in Beardstown, part of the Miss. coll. 10.00. For Gerh. Haake's congregation near Bethel, 5.00 and by Fr. Merbitz in Beardstown, part of the missal, 30.00. By Fr. Succop in Chicago from the Women's Association for A. Schülke, 27.00. By Fr. Hölter there from the Young Women's Association for Starck 8.00. By P. Heinemann at Okawville from Mrs. Anna Jacobs for Fr. Schäfer 5.00. (S. -90.00.)

For poor students in Addison: half of the coll. at Ed. Hachmeister's hock time in Addison 10.00. By Fr. Brauer in Brecher from Joh. Wille 1.00. Nacktr. durch Fr. Müller in Schaumburg from the mission feast .26. By Fr. Knief in Golden, part of the Miss. coll. 5.00. Fr. Lange's coll. in Valparaiso, Ind, for W. E. Wegener 5.00. Fr. Burfeind's congregation in Rickton for E. Petzel 9.00. By Fr. Succop in Chicago of the Young Men's Association for W. Kusch 15.00. Verein for W. Kusch 15.00. By Fr. Döderlein in Homewood for H. Backhaus 2.60. Half of the Kindtauf Coll. at Ph. Kolb's in Niles for M. Singer 3.25. By Fr. Mariens in Danville from the "Missions-Committee" for C. Meinke 6.00, Poll 6.00, C. Schuld 6.00. (S. -69.11.)

For poor students in Milwaukee: Through Fr. Merbitz in Beardstown, Theil of Miss. Coll. for F. Buszin 10.00.

For the building fund of the Progymnasium in Milwaukee: Supplement to the Miss. Coll. of? Mennicke's congreg. in Rock Island 15.70. Harvest Festival Coll. of P. Ramelow's congreg. in Elk Grove 19.41. P. Strieter's congreg. in Proviso 5.00. P. Wangerin's congreg. in Sumner 27.10. By P. Wagner in Chicago of I. Priebe .90, C. Müller, F. Ahrens, G. Diener, H. Pot- ratz, I. Graumann each 1.00, Mrs. Kühl u. C. Tinian each 2.00, H. Rohrsen 3.00, C. Lübke 5.00. P. Hieber's Gem. in Town Richton 6.35. By P. Schroeder in South Litchfield, half of the Miss. Coll., 48.00. By P. Ponttz in Sigel of Bro. Kummerow 1.00. (S. -140.46.)

For widow's fund: P. Mennicke's Gem. at Rock Island 10.00. Half of Coll. at Ed. Hachmeister's wedding at Addison 10.00. By P. Große at Hartem by Albert Schneider 1.00. By P. Schmidt's Gem. at Crvstal Lake 6.47. By P. Feiertag's Gem. at Colehour 7.25. By P. Noack at Riverdale by F. Rau 5.00. by Fr. Karth's congregation at Worden 10.00. by Fr. Succop in Chicago of H. Hedder 5.00. by Fr. Rabe at Yorkville of Mrs. N. N. 2.00. by Fr. Ponitz & congregation at Sigel 4.75. by Fr. Döderlein at Homewood nacktr. to squat coll. of Ebr. Hipping 1.00 (7.00 schon quit earlier). Part of the harvest festival coll. from P. Gräfs Gem. in Blue Point 8.70 and from P. Gräf 3.30. From the??...: F. W. Brueggemann at Willow Springs 4.00, Holiday at Colehour 2.00, W. Uffenbeck at Lemont 4.00, H. W. Castens at East Wheatland 5.00, G. H. Schmidt at Freeport 4.00, E. Rb- der at Arlington Heights 4.00, Rabe at Uorkville 2.00, E. Kirchner at Matteson 4.00, A. Stppel at La Rose 4.00, C. F. W. Frederking at Dwtgbt 4.00, W. Bartling at Chicago 4.00. k. Strieters Gem. in Proviso 18.00. (p. -133.47.)

For the Deaf and Dumb Institution: By Father Succop in Chicago from H. Hedder 5.00. By?. Schroeder in South Litchfield from N. N., Thank Offering "for comfort in great tribulation" 5.00. (S. -10.00.)

For studying orphan boys from Addison: by k. Müller in Schaumburg from H. Sporleder 1.00. Teacher Selles Singchor in Chicago 24.0.0. Further from Chicago: by?. Succop from Joh. Marvede 2.00 and by P. Hölter from W. Schulz .50. (S. -27.50.)

For the Gem. in Kansas City, Mo. Wonders Gem. in Chicago 33.00.

Addison, Ill, Oct. 15, 1884. H. Bartling, Kassirer.

#### Incoming to the kaffe of the Western District:

For the seminary building in Addison: From Fr. Polack's congregation in Herkimer, Thanksgiving coll., -24.00. Fr. Frese's congregation in Hanover 23.28. Fr. Gümmer's congregation near Cape Girardeau 13.60. (Summa -60.88.)

For the synod treasury:?. Grimms Gem. in Washington 5.00.

For the building fund of P. Pennekamp's comm. in Topeka 9.55.

For inner mission in the West: part of the mission festival coll. in Fr. Umbach's congregation in Prairie City 24.00. Fr. Lüker's congregation in Aroma 10.00. Part of the mission festival coll. and from the mission fund of Fr. Bode's congregation in Hannibal 40.00. Part of the mission festival coll. in New Wells by Lebrer Sohn 100.00. By Messrs. Sieving, part of the mission feast coll. of the parish in the south part of St. Louis, 110.55. By Mr. Schwartz, part of the mission feast coll. of the parish in the north part of St. Louis, 484.19. Part of the mission feast coll. in Pilot Knob 32.00. Mission feast coll. in Fr. Germann's parish at Ft. Smith 39.55. ? Lüker's Gem. at Semplin 4.00. Out of missionary box in k. Grimm's Gem. 3.75. By Fr. Gümmer, Tbeil of Mission Festcoll. at Cape Girardeau, 28.00. By Fr. Hoyer, Theil of Mission Festcoll. at Spring Valley, 22.90. Fr. Lübke- mann's Gem. at Haven 7.10. Fr. Roschke's Gem. at Freistadt 5.00. (p. -911.04.)

For the mission to the Jews: part of the mission festival bill in Fr. Umbach's parish 6.25. part of the mission festival bill in New Wells 20.00. part of the mission festival bill of the parish in the south part of St. Louis 18.05. part of the mission festival bill. of the community in the north part of St. Louis 50.00. Part of the mission festival tax at Pilot Knob 8.80. By Fr. Grimm of N. N. and N. N. 1.00 each. Part of the mission festival tax at Cape Girardeau 14.00. (p. -119.10.)

For the Negro mission: part of the mission festival coll. in Fr. Umbach's parish 12.00. Fr. Lüker's parish in Aroma 4.00. part of the mission festival coll. in New Wells 35.00. part of the Mtstons-

The part of the mission feast coll. of the communities in the southern part of St. Lou's 42.55. The part of the mission feast coll. of the communities in the northern part of St. Louis 50.00. The part of the mission feast coll. of the communities of? Lentzsch and Bock 8.30. Part of the mission festival coll. at Cape Girardeau 14.00. Fr. Roschke's coll. at Freistadt 8.00. (p. -173.85.)

For heathen mission: part of the Mlssionsfestcoll. and from the mission fund of the congregation of P. Bodes in Hannibal 20.00.

For English mission: part of the mission feast coll. of the community in the northern part of St. Louis 50.00.

For the community in Dresden: By Mr. Schlimpert from k. Zschoches Gem. in Frohna 25.00.

For Emigr. Mission: Tbeil of Mission Fest. coll. at New Wells 20.00. Tbeil of Mission Fest. coll. at Pilot Knob 8.80. Theil of Miss. coll. at Cape Girardeau 14.00. (S. -42.80.)

For widow's fund: St. Louis Lecker Conference 6.50. Fr. Obermeyer's congreg. in Little Rock 20.00. Fr. De- metrio's congreg. near Perryville 5.00. (S. -31.50.)

For the laundry fund in Springfield: P. Roschk's Gem. in Freistadt 2.00.

For the orphanage near St. Louis: Through Fr. Link, bequest of the blessed Kath. Frese, 5.00.

For the Kansas City congregation: Tbeil of the Mission Festival Coll. of the congregation of? Lentzsch and Bock 8.31. From the Women's Association in Fr. Rohlfing's congregation in Alma 5.00. From Mr. Houier in California, Mo., 2.45. By Mr. Kassirer Tiarks 10.75. (p. -26.51.)

St. Louis, Oct. 8, 1884. H. H. Meyer, Cassirer.

#### Incoming Wisconsin District Coffee:

For the orphanage in Boston: From 1?. Nützel's parish in Oshkosh -9.51.

For the laundry fund in Springfield: P. Rohrlack's Gem. in Reedsburg 5.00.

For emigr. mission in New Uork: Tbeil of mission festcollect: in Milwaukee 35.00, Watertown 10.00, Racine (for emigrant building) 17.20. (S. -62.20.)

For Minnesota and Dakota Distr. inner mission: by?. Dicke, Mission Festival Coll., 16.28.

For physical instruments in college at Milwaukee: coll. at wedding of P. C. Crämer 12.50.

For the comm. in Rochester, N. A.: N. N. in Reedsburg 1.50.

For the comm. in Kansas City, Mo.: N. N. in Reedsburg 1.50.

For heathen mission: Gem. in Neshkoro 5.60, N. N. there 1.00.

On seminary construction in St. Louis: F. Köhn in Sheboygan, 3rd broadcast, 25.00. Joh.-Gem. in Plymouth 11.00. Mrs. Treickel 1.00. (S. -37.00.)

For the synod treasury: Zions-Gem. in Jackson 9.52. ?. Rennicke 1.00. I". Hiebers Gem. in Wilson 13.20. (p. -23.72.)  
 For Jewish mission: Hettie & Walther Köhn 1.00. N.N. in Reedsburg 1.25. Part of mission festival coll. in Racine 17.19. (p. -19.44.)  
 For the widow's fund: By?. Ledebur, sent to Gruble's wedding, 5.30. I". Präger 2.00. P. Theel 5.00. Teacher Elbert 5.00. Joh.-Gem. in Plymouth 19.37. P. Pröhl 4.00. ?. Döhler 1.00. (p. -41.67.)  
 For the orphanage near St. Louis: Teacher Tröller's pupils 7.20.  
 For the Deaf and Dumb Institution: From St. Stephen's congreg. in Milwaukee 1.00. Wedding coll. at Fr. Wollangk's in Oshkosh 7.14.  
 For poor students in Springfield: wedding scoll. at teacher Mueller's 10.65.  
 For the Negro Mission: Hettie and Walther Köhn 1.00. From Grafton: von L. Laubenstein 2.00, G. Bück 2.00, Dan. Mentzel .25. theil of mission festivalcollect in: Milwaukee 35.00, Ranne 20.00, Watertown 20.00. (p. -80.25.)  
 For Wisconsin Distr. inner mission: Durck?. Dicke, Missionfestcoll., 35.00. Missionfestcollecten in: Milwaukee 240.32, Racine 75.00, Pella 10.00, Watertown 43.32. Young People's Association of Jmm. parish in Milwaukee 10.00. Parish in Springfield 5.95. Parish in Rickford 2.45. (S. -422.04.)  
 For the orphanage in Addison: Thank offering from Auguste Oetjen 2.00. Stepbans congreg. in Milwaukee 2.84. P. Nützel's congreg. 9.51. (S. -14.35.)  
 For the cash box in Addison: Gem. in Reedsburg 5.00.  
 To the new building in Addison: Er- st Fischer in Hancock 5.00. P. Wambsganß' Gem. in Hancock 40.00. P. Wesemann's Gem. in Grafton 29.22. (P. -74.22.)  
 For building and paying off the debt of the Progymnasium in Milwaukee: L. in R. 5.00. Zions-Gem. in Milwaukee 14.00, Jmm.-Gem. 95.00. P. Strasens Gem. in Watertown 100.00. ?. Wambsganß' congreg. in Hancock 25.00. P. Keller's congreg. in Racine 30.75. Stephen's congreg. in Milwaukee 25.00. Aus?. Schumann's congregation in Waterford: I. Kröplin & Wittwe Storm 2.00 each, W. Voß, Mrs. Melzer, Haas, F. Redlin, C. Gerte, G. Brust, Oldenburg. F. Ladwig, C. Clausen, C. Köhn, O. Malckin each 1.00, I. Nebels, Vensien jun. and sen., Baumgardt, Mrs. Stünke, Schränk, C. Lehman, I. Theidi. Schneider, Friedercke Hafer, A. Buchholz each .50, M. Hansen, Neubauer, Gerber, W. Butte each .25. From Trinity Cong. in Milwaukee: W. Wagner 1.00, C. Krause 9.72, C. F. Dietz 5.00, Ed. Köpke 1.00. Harvest Feftcoll. in Cedarburg 18.00. E. Kunding in Detroit 10.00. (S. -363.47.)  
 For teachers' salaries and maintenance of high school in Milwaukee:?. Strasens Gem. in Watertown 10.00. By?. coiner of Mrs. Treickle 1.00, Herm. Böhlke 1.00. P. Hiebers Gem. in Sheboygan Falls 7.20, Joachim Kohlhausen 2.00. (S. -21.20.)  
 For poor students in Milwaukee: Stephans-Gem. in Milwaukee 10.50. Coll. at wedding of H. Andrä 18.07. Dreieinigkeits-Gem. in Milwaukee 40.20, C. Schubert 1.00, G. Sckweikhard 2.00. By?. A. Rohrlack 20.50. (S. -92.07.)  
 Milwaukee, Oct. 16, 1884. c. Etßfeld 1, Kassirer.  
 For the seminary budget received from the parish in New Meüe through Mr. P. Matuschka with thanks -16.00; from?. N. N. 1.00. F. Beeper.

**Received:**

For poor students: By Dr. W. Sihler -20.00 for Klawitter; R. Scheips 2.00 for Brüggemann; by Mr. Lehrer Bewie of the Frauen-Verein in Cleveland (R. Weseloh) 10.00 for Giese; by R. E. Richter: by members of his congregation 5.00 for Witt, by K. u. R. 1.00; by? Sippel of the Missionsfest-Coll. sr. Gem. 10.00 for Schwanke and Ehlen; by H. Pohlmann of the Zions congreg. in New Orleans 19.00 for Lienhardt; by P. Dbring, mission coll. of the congreg. in Middleton, Oregon, 9.00; by the Women's Association in Friedheim, Adams Co, Ind, 4 quilts, 7 white and 12 colored shirts, 8 sheets, 6 towels, 8 pairs of socks.

For the Laundry Fund: R. Scheips & Gem. 6.00; R. Niethammer's FraueVerein 5.00; from the Mission Festival Coll. in Mason City, Jlls. by R. Hähnel 5.16.

For my sick and now blessed brother: Stemmermann 1.00; N. N. (postmark: Fort Wahne) 5.00.

For 1?. Brunns Fili ale in Schönborn, Nassau: from the pastors Winter, Rohrlack each .50, B. Lange 1.00, Sippel, Dö- ring, Falke each 2.00, Maße 5.00, Osterhus 1.00; by the pastors: Osterhus from sr. Gem. 2.00, Eifert (with own contribution) from Gem. in Alice 5.00; Wed. coll. by H. Meyer in Grattan 3.00; Brüggmann, Coll. sr. Gem., 13.00; Ebendick by sr. Gem. 3.75; Fackler in Adrian of Virgin Vereth 6.00;? Käseltz 2.00; of teacher Arnhold 2.00. (S. -50.75; with the earlier Quittirten: -104.20.)

For Mr. Rev. Brunn: P. D bring 2.00, 1?. Measure 5.00.

For all gifts heartfelt thanks

Springfield, Oct. 20, 1884.

H. Wyneken.

**Received for Milwaukee Progymnasium:**

From P. Albrecht's parish in Lebanon, one load of potatoes, flour and other vegetables. From R. Löbers jun. community one load of potatoes, cabbage and other vegetables. From R. Löbers sen. Gem. of A. Schlüter IX Bush. Potatoes, IX Bush, yellow turnips, 1 Bush, red turnips; F. Rahn 3 Bush, yellow turnips, IX Bush, red turnips, 20 cabbage heads; W. Fremling IX Bush, yellow turnips, 1 Bush, red turnips, 30 cabbage heads; Ch. Müller 1 Bush, yellow turnips, IX Bush. Kart, 34 cabbage heads; F. Gipp IBush. yellow beets, IX Bush. Cart.; C. Rehfeld 5 bush. Cart.; G. Putzin IX Bush, yellow turnips, IX Bush. Cart., 1 Bush. Onions; G. Wollenzien IX Bush. Potatoes, 12 cabbage heads: W. Koblin IX Bush, yellow turnips, X Bush. Cart, IX Bush. Onions; C. Bishop's 3 Bush. Kart, 1 bag of flour; D. Meyer 3 Bush. Cart.; F. Ristow IX Bush, yellow beets, IX Bush, red beets; L. Uecker IX Bush. Kart; I. Lewerenz 3 bush, yellow beets, IX bush. Onions, 58 cabbage heads; A. Flach X bag of flour; I. Burmcister IX Bush. Cart., IX Bush, white turnips, X Bush, yellow turnips, IX Bush, red turnips; D. Ueker X Bush, yellow, IX Bush, red, IX Bush, white turnips, 12 cabbage heads; E. Gipp IX Bush. Kart; G. Stolp IX Bush. Kart, 18 cabbage headsc; C. Bräse IX Bush. Kart, 1 bush. Onions; Mrs. Mitzlaff 2 gall. Butter; Ch. Meyer 1 sack of flour. From R. Aulick's comm. at Kewaunee, Wis. 48 p. Cart., flour, peas, beans, etc. From Mr. Hackbarth, 2 p. cartons, 1 p. apples, 1 p. rye flour. H. Hasselt jun. 6 p. apples, 1 brl. Turnips, 2 Brl. Kart. A. Meyer of Rodenberg 23 gal. Apple butter. F. Köhn in Sheboygan 2 brl. salted white fish. From the comm. of P. Hieber in Sheboygan Falls 30 p. Cart. 2c. From P. Damm's comm. 2 barrels of butter. From West Bloomfield 78 p. Cart, 1 p. onions, 3 p. beans, 30 p. Flour, 1 brl. Apples. From? Th. Buszin at Meredosia, Ill, 1 brl. Sweet potatoes. H. H. Schröter, caretaker.

**For the preachers - and teachers - widows - and orphans caste**

(of the Illinois District)

have been received: By?. Hahn, surplus of the travel money coffee of the Southern Illinois Pastoral Conference, -2.00. From "R. from Chicago suburb", first pension from the new house, 50.00. From the congregation of R. W. Heinemann 10.85. From my congregation. From the Uk.: H. Succop 6.00, L. Hölter 5.00, G. Jung 3.00. From the Chicago Teachers' Conference 20.00. Through Mr. Kassirer H. Bartling 49.14 were delivered. (Summa -157.99.)

Chicago, Ill, Oct. 13, 1884. H. Wunder, Kassirer.

**For poor students from Minnesota**

I have received from May 1 to September 1 of this year (inol. subsequently some gifts from earlier) -137.10, namely: from Minneapolis 32.75; by Kassirer Menk 15.13; part of a conference coll. in Uoung America 15.00; by?. Vomhof, conference coll, 10.00, by his Grace Parish 5.00; by N. N. 1.00; by Women's Association in U. Krumsiegs Parish 10.20; Parish in Norwood 10.00; Parish in Waconia 10.00; Women's Association in St. Paul 8.15 and Parish there 4.73; Parish. at Atwater 3.39; Ferd. Blöde's wedding coll. at Willow Creek 3.15 ; from Ü. Engel 3.00; from Pine City 3.00; Flitter's wedding coll. at Waseca 1.60; from U. Hertwig 1.00. (See Psalm 37:25, 26!) Bro. Sievers.

**To the seminar hauShalt in Springfield**

received with heartfelt thanks: from the local community of Mr. H. Paul 3X dozens. Krautköpfe, from Mr. Ostermeter and Mr. Ladage 2 pigs each. From Mr. Harms from Salzburg 1 bag of apples. From?. Mertens' Gem. 28 p. Potatoes, 2 doz. cabbages, 1 p. beans and some carrots. From Chatham from Mr. G. Rohrer 1 hog and from Mr. A. Rohrer 3 hogs. From some members from Rodenberg 23 gall. Apple butter.

Springfield, Ill, October 20, 1884.

Fritz Janssen, property manager.

**Get**

for the Concordia College budget by Fr. Daib -3.00 "Fort Wayne Pastoral Conference travel surplus" ; by Fr. Scheips two boxes of food items ("left over from the Mission Festival"). Many thanks!

R.A. Bishops.

For poor students received with thanks from Mr. H. G. Butt at Winfield, Kansas, -1.00. From Mr. L. Pechmann here -2.00. By Mr. R. Weber the harvest festival collection of the congregation at Uniontown, Mo., -5.20. C. F. W. Walther.

**For the local seminar library**

received with heartfelt thanks from Mr. P. G. Gößwein:

!) "union" porsonnli cluarum nktt. Linulo. 1587.

I. Wörner, Postille. 1586.

3 Loinbi "pist. l'onis X. nomin" script. libri XVI. 1547.

ckolr. Ickujoris (ckoaeliimi) oporum?. I-III.

1574.

G. Calixti rebuttal 2c. against Jac. Weller. Helmstedt

1651.

Günther.

**New printed matter.**

**Luther and his friends.** First part. The friends of Luther until the beginning of the Reformation. By August Emil Frey, Lutheran pastor at St. Marcus, Brooklyn, N. Y. St. Louis, Mo. Lutheran Concordia Publishers. 1884.

A quite excellent book. Not a light fashionable commodity on the book market of the present. Not a made-up story to pass the time, or rather to waste time, which, when you have read through it, you throw away as worthless, like an orange that has been sucked dry, but only stories that have happened, taken from the best sources. Interesting from the first to the last page; such a captivating book that one does not like to put it down before having read it to the end, and which, when this has been done, one desires to read again and again. As the title suggests, it is not first of all a description of Luther's life, nor, as it might seem, a history of Luther alongside that of his friends; but a characterization of Luther in the light of his relations with his friends and his oral and written intercourse with them. It is the execution of an equally happy and original thought. For just as we often get to know a man of great success least when he is presented to us only in his relationship to these great successes, and just as we usually only get a true picture of him when he is presented to us in his private life, speaking, writing and acting, and when all kinds of specialties are shared with us, so this is the case to a particularly high degree with Luther, this versatile man, yes, this miracle man. In addition, in our book, everything that has been

found in recent times in the dusty old archives and libraries for the elucidation of the history of Luther and his friends and has been made common property of our time through printing, has been faithfully used. It is true that this book presupposes a certain acquaintance with the history of Luther and the Reformation; it is a supplementary book to any such history; but there will not be a reader who is even somewhat acquainted with this history who should not understand this book and read it with great pleasure for the strengthening of his faith and the advancement of his knowledge. The book follows Luther from his birth to the day he publicly posted his 95 theses against indulgences, and describes Luther's relationships with the friends who came into contact with him during this first period. The sections into which the author has divided his messages bear the following headings: 1. 2. from the school and study time. 3. monastery time in Erfurt. 4. first time in Wittenberg. 5. friends among the monks. 6. friends from the time of Luther's provincial vicariate. As an appendix, two beautiful lectures given earlier by the author are included, in which Luther is presented as a character who is contradicted. We cannot recommend the book enough to all preachers and laymen who are somewhat at home in the history of Luther, and indeed we can adopt here with a clear conscience what Urbanus Rhegius once added to justify his praise of Luther's writings: "Our judgment does not flow from love (of the author), but love from judgment." The book is 428 pages in octavo and, not being a money speculation, sells in excellent condition for the low price of \$1.00. May it find the widest circulation. The blessing for the church will then, by God's grace, certainly not fail to come. W.

[Walther]

**Proceedings of the Tenth Assembly of the Evangelical Lutheran Synodal Conference of North America. 1884.**

We cannot recommend this report strongly enough. The doctrinal discussions it contains are of the utmost importance. Dr. Walther showed in his lecture "how reprehensible it is to base matters of faith on the writings of the Fathers and to want to bind consciences to the doctrinal decisions of the same"; namely, this is so reprehensible 1. because it is contrary to Scripture, 2. because it is a relapse into antichristian Pabstism, and 3. because it is an apostasy from the main principle of the Church of the Reformation. As much as we must consider this reprehensible, however, we do not thereby reject the writings of the noble doctrinal fathers; for this reason it has been proved in advance that the writings left behind, both of the so-called church fathers and of the pious teachers of our church, are treasures for which we cannot thank God enough. May this reference to the interesting, highly important content of this report stimulate many to study it thoroughly. No one will regret it and the blessing will not fail to come. The report contains 100 pages and costs 20 cents. G.

**Martin Luther and his comrades-in-arms.** A collection of poems by Ludwig Grote. Dresden 1883. handsomely bound with gilt edges 75 cts.

**Luth. Concordia Publishing House.**

#### XIV old and new Christmas hymns for mixed church choirs, edited and published by H. Ilse. Brooklyn. 1884.

The above booklet contains on 28 pages pieces by M. Prätorius, I. S. Bach, L. Hellwig, W. Taubert, H. M. Schütterer, I. H. Lützel, I. Faißt, Joh. Feyhl, F. Möhring etc., thus in fact "old and new". Here, everyone who lacks Christmas songs will find supplies; and since the pieces are of very different character, everyone who buys the booklet will find himself satisfied. I have played through it with pleasure. Would that many of these songs would also resound to the praise of God this year! The price of the single booklet is 30 cents, in parthia 25 cents, postage free. Available from the publisher.

H. H.

**1. What is to be thought of the intended revision of Luther's translation of the Bible?** By Pastor O. H. Th. Willkomm. Zwickau in Saxony. - In commission with Heinrich J. Naumann in Dresden.

**2. from the daily house service.** Sermon, held on Sunday Cantate 1884 and submitted for printing on request by O. H. Th. Willkomm, pastor of the separated Lutheran congregation of St. Johannis and A. C. in Planitz. Zwickau, 1884. Available in bookstores through Heinrich J. Naumann in Dresden.

**3. the ev.-luth. house friend** on the year **1885.** published by O. H. Th. Willkomm, sep. ev.-luth. pastor to Planitz. Price: 40 pfennigs. Zwickau in Saxony. Available in bookstores through Heinrich I. Naumann in Dresden.

These are three delicious fruits from the tree of the Saxon Lutheran Free Church. We hardly know which of these three we should recommend most urgently. They are all worth to be enjoyed by every Christian. Only as far as the calendar shown under no. 3 is concerned, we note that it is highly substantial, diverse, contemporary and of general interest in terms of subject matter and comprises 88 pages in large octavo. W. [Walther]

#### Luther Monument

by Past. H. Hanser, containing 46 sermons, sketches of such, descriptions of the festivities, etc., which were held on the occasion of the 400th anniversary of the birth of Dr. M. Luther within the Synodal Conference. With a portrait of Luther. 477 pages, large octavo. Price: \$2.00, not including postage - has just left the press and is available either directly from the undersigned or through the book trade.

^Vm. Zcwnumloeüvl,  
205 l'remont 8tr., Laltimors, L4ck.

8th Hanser,  
62 fremont 8tr, Baltimore, Ilcl.

**Holy Christmas.** A Children's Service, to be held with the School Youth of the 1st Lutheran Trinity and St. Andrew Parish, Buffalo, N. Y., on Christmas Eve. Buffalo, 1882.

This is a liturgy for a Christmas children's service, together with a catechization, in which the questions are answered partly speaking, partly singing with Bible verses, song verses, catechism words or longer scripture passages. Although the source of the song texts is not always given, there is nothing wrong anywhere. Therefore, the booklet can be recommended without hesitation. It can be obtained from P. Th. Bürger, 669 Michigan St., Buffalo, N. Y., the dozen at 50 cts, postage paid.

By repeating this advertisement, which already appeared in last year's "Lutheraner", we feel compelled to declare that we are completely unable to continue to deal with advertisements of such productions sent to us for this purpose.

W. [Walther]

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The "Lutheraner" is published twice a month for the annual subscription price of one dollar for the out-of-town untrainers who have to pay for it in advance. Where the same is brought to the house by carriers, the subscribers have to pay an extra "25 harvest" carrier's fee.

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(Ll. 0. Lartkel, Xxent), Dörner c>k Miami Street L Indian" Xvsnrm, 8t. Douis, Llo. to be anherendcn. - In Germany, this sheet is to bqieh" from Heinrich I. Naumann. 36 Pirnaische Strasse, Dresden.

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## Volume 40, St. Louis, Mon. 15 Nov. 1884, No. 22.

### "Test the spirits, whether they are of God."

1 John 4:1.  
(Conclusion.)

One important question remains here, namely

How is the test to be made? The answer to this question is also found in the words of the apostle: "Test the spirits to see if they are of God. If we are to test them to see if they are of God, we must test them according to the rule and guideline given to us by God. And this is the holy scripture alone, the word of the apostles and prophets. For thus God speaks through the prophet Isaiah: "Shall not a people ask their God? Or shall one ask the dead for the living? Yes, according to the law and testimony. If they will not say this, they will not see the dawn." Isa. 8:19, 20. The apostle Peter says, "We have a sure word of prophecy, and ye do well to hearken unto it as unto a light." 2 Pet. 1:19. The apostle Paul says, "As many as walk according to this rule, upon them be peace and mercy, and upon the Israel of God." Gal. 6:16. And the Holy Spirit commends the Bereans: "They searched the Scriptures daily, whether it were so." Apost. 17, 11.

So, dear reader, when a teacher comes to you, you should not ask whether he is learned, wise, eloquent and respected, whether he has a great appearance of piety, but whether he is of God, whether his teaching agrees in all things with God's word.

But since all the prophets also refer to sayings of the holy scripture, but they pervert them, interpret them according to their own meaning, take them out of context 2c. therefore the apostle John emphasizes in the following the main doctrine of the holy scripture, on which all other doctrines are based, after which one must therefore especially ask in the examination, the doctrine of Christ. He says: "By this you shall know the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

By this the apostle does not mean that every teacher who speaks of Christ and his incarnation.

but he calls him a true teacher who confesses that Jesus Christ has come into the flesh, and thus holds to the whole doctrine of Jesus Christ. With the words: "Jesus Christ, come in the flesh", he understands the whole doctrine of Christ: of his eternal Godhead (for if he came in the flesh, he must have been before, namely God's eternal Son), of his incarnation, of the purpose of his incarnation, of his office and work to redeem us from sins, to reconcile us to his heavenly Father, to govern and protect us and finally to make us eternally blessed.

You must therefore examine every teacher to see whether he bases his entire teaching on the doctrine of Christ, our one mediator, whether this doctrine is the core and star of his preaching; as Luther was able to say of himself in truth: "In my heart this one article alone reigns and shall also reign, namely faith in my dear Lord Christ, which is the one beginning, means and end of all my spiritual and divine thoughts, which I may have day and night forever. (Walch 8, 1524.)

The enthusiasts also talk about Christ and his work, but basically it is their own work, their running and walking, their praying, their struggling, on which they base the certainty of their blessedness. "One finds many of them," Luther writes in the Church Postil, "who well say: Christ is such a man, the Son of God, born of a chaste virgin, became a man, died and rose again from death, and so on; but do not believe that he is Christ, that is, that he was given for us, without all our works, without all our merits, has acquired for us the Spirit, and makes us children of God, that we may have a gracious God, and in addition have eternal life through Christ: this is the faith that is called knowing Christ. This is the touchstone, the rod, and the balance, that ye may weigh, try, and judge all doctrine. Therefore it is not enough for a teacher and preacher to know how to call Christ the Son of God, who died and rose again from death, and so on. For these are the right sheep's clothing. But pay attention to the knot when they say: Christ died for us, buried, risen, and the like, they must also conclude: therefore our works are nothing. The false spirits certainly do not touch this point, they flee from it, as the devil flees from incense or from the cross, as they say, although he does not flee from it very much. He lets them preach how Christ was born, died and rose again, ascended into heaven and sits at the right hand of his heavenly Father; but that they introduce next to it: So and so you must do, this or that you must leave off, that is the devil pouring his poison next to it.... Therefore learn to be careful here and to look at all doctrines properly, whether they conduct and practice this main thing and the reason properly, that is, whether they preach Christ rightly and purely; for you will certainly find this in all the brethren and spirits, that they always either drop this article altogether, or throw something up beside it, on which they lead the people, as if it were a particularly necessary work for salvation.... For the confidence and trust of works do not take away such enthusiasts, but rather strengthen the works; but where there are righteous teachers, they preach in such a way that it rhymes with faith. If it is similar to faith, then Christ is not dissolved nor broken, but remains completely in his knowledge, as he is. And even if the devil pretends to preach Christ through his apostles, do not believe him; he seeks you with wiles and wants to deceive you. (Sermon on the Gospel on the 8th day after Trinity 13, 203 f.)

So that you, dear reader, may become competent to test the spirits, diligently search God's Word and ask God for the Holy Spirit to enlighten, guide and govern you, so that you may remain in the simple understanding of the words and also grow in the knowledge of Jesus Christ. Pay close attention! The false spirits come with a beautiful appearance. No false prophet appears and says: I want to seduce you to false doctrine, I am sent by the devil; but all of them pretend to bring the right doctrine, and also use all kinds of sayings which they pervert. Luther says in the sermon quoted above: "I myself have encountered many and various spirits, so that I may confess my own experience here, which has made me well aware of them.

tries with great, excellent words to lead me on a different path, and sometimes presented so seemingly that I was almost stunned by it, and where I did not foresee myself, I would probably also be deceived. Here I could not do anything else, so that I would remain undeceived and would disprove such a devil's specter, for as the prophet David, Ps. 119:105, teaches: "Your word is a lamp to my feet and a light to my path," - that I ran to this light, which teaches me what God's will is, and held against such talkers and boasters, whether it rhymes with the certain teaching of the Ten Commandments and the faith of Christ. Where I did not find such things, I soon rejected them from me..... So do thou also, and only remain in the certain test, to judge all doctrine, which is God's word and commandment, so thou canst not err nor fail, and beat down all false spirits' boasting and pretending." (id. p. 222.) G.

(Submitted.)

### **What was it all about, especially in the work of the Reformation?**

Every year comes the Reformation feast. It is hardly conceivable that a Lutheran should forget what happened on that day in 1517. Dr. Luther posted 95 theses against the pope's indulgences on the castle church in Wittenberg. The hammer blows shook the world. They have not yet died away. What Luther started in God's name, he was allowed to complete. The work of the Reformation was of God and neither Satan, the Pope nor the world could dampen it. The church of the Reformation continues to exist. "God's word and Luther's teaching now and never perish."

We ask, what was the real soul of this unique work? Should it have been the struggle against the papal hierarchy? We answer: Luther was still an obedient son of Rome in 1517. Only after that he recognized in the pope the real Antichrist, who sat down in the temple of God as a god and pretends to be God. (2 Thess. 2, 4.) Luther shook off his yoke. He led the church back to its sole head, Christ. (Matth. 23, 8-10.) The pope dared to call himself *maestro supremo*, that is: supreme master, against the word of the Lord. Luther gave Christ back his honor and wrote a letter of refusal to the Roman Pontiff for himself and for all of us: "Because I saw that the Roman See could not be helped, and only cost and effort were lost, I despised it, gave a letter of leave and said: Farewell, dear Rome, henceforth stink what stinks, and remain unclean what is unclean; I have therefore gone into the quiet, silent study of the Holy Scriptures, that I might be beneficial to those with whom I dwell." But as serious and successful as Luther's struggle against the papal hierarchy was, the main point around which everything in the work of the Reformation revolved must be sought elsewhere. Was it the struggle against the authority of the fathers in matters of faith? We answer: In the papacy, the fathers were considered not only important, but everything. They are said there to have made the Scriptures, which are supposed to be dark and gloomy, light through their interpretation. That is why they did not fight against Luther with the Scripture, but with the Fathers. When, at the Diet of Augsburg, Duke Wilhelm of Bavaria accused Dr. Eck, a professor from Jngolstadt, of having misrepresented the Lutheran doctrine to him, the latter replied that he dared to confront it with the Church Fathers, but not with the Scriptures. The duke replied: "So I hear, the Lutherans sit in the Scriptures, and we sit next to them."

With the sayings of the fathers they tried to beat Luther out of the field. The fathers had taught not only many things that were in accordance with Scripture, but also many things that were contrary to Scripture. The reputation of the fathers in the church was immensely great. Leaving against the fathers was considered nothing else than declaring war on the whole church. Luther himself had a great respect for the old fathers. He studied them and was blessed by them. Nevertheless, the authority of the fathers as a norm of faith had to be destroyed. Where this had not happened, the Reformation would have been stifled again. What was left now? The Scriptures had to be recognized again as the source of the Christian doctrine of faith. Scripture had to be restored to the throne as the infallible judge. Luther did it. He went to the Scriptures. It was the armory from which he took the well-trying and sharpened weapons. He wants a clear, bright sentence for every doctrine. He also does not want to believe an angel from heaven, if he does not lead clear and bright scripture. That is why he once said: "Erasmus does not know the principle, the reason and the rule, that the holy scripture and God's word should be empress, to whom one can straightforwardly and obey what it says, and not speak a word against it, for it is the mouth of God. (W. 22, 1625.) To the well-known objection of the papists that the Scriptures are dark and therefore one must have the interpretation of the fathers, one should answer: "Let it not be true. There is no clearer book written on earth than the Holy Scriptures, which are against all other books, as the sun is against all lights." Concerning the fathers, therefore, he says, one should keep these two rules: "The first: You shall ask whether the fathers also ever erred? But if they have erred, as they must confess, their sayings already count for nothing; they must have a higher proof, that is, a clear saying from Scripture. If this is not the case, they are to be let go with the fathers. The other rule is that you should say that the fathers do not want anyone to believe them if they do not have clear Scripture: and the papists do injustice to the dear fathers by wanting to keep all their sayings. Nor do they seek the honor of the fathers, but their own tyranny, that they may lead us out of the Scriptures, obscure the faith, set themselves above the eggs, and become our idols." (W. 5, 457. 458.)



(To be continued.)

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(Submitted.)

**Luther's Small Catechism a good defense and weapon against the latest falsifiers of the doctrine of conversion 2c.**

It is not unknown to the diligent readers of the "Lutheran" that our present opponents, in their unfortunate quarrel against the right doctrine of the election of grace, have long since come out with a hopeless doctrine of the conversion of man, and had to come out with it; for God raises up and sows

Even today, those who think they are wise are cunning. These enemies of ours teach: In the work of his conversion, man himself can and must refrain from wilful opposition to God; but if this, as the Missourians do, is to be ascribed to the grace of God, it does not bring glory to God, etc. The actual dispute about this has been fought out and the opponents with their confederates - even if they were almost (very) learned professors at Rostock and elsewhere - have become obvious and disgraced as those who argue against God's clear word and the Lutheran confessional writings, to which Luther's Small Catechism also belongs. Therefore, the "Lutheran" does not want to bring an article of dispute now, but rather an article that fortifies in the truth and gives good instruction on how to faithfully preserve the pure doctrine and not let it be stolen by seductive spirits. This is always useful and now especially timely and good.

Let us now listen to a man who was born in February of the same year in which Luther posted his 95 sentences on the castle church in Wittenberg, and who subsequently studied under Luther. This is "Hieronymus Mencilus, of the county of Mansfeld; Superintendent", as he signed. In 1564, he wrote a preface to a magnificent catechism (sermons) by C. Spangenberg, the introduction and first part of which reads thus:

It is a terrible prophecy, when Christ says in Matthew 24: "That before the end of the world many false prophets will arise and many will be deceived, which is truly a great sorrow and misery and is now unfortunately happening with full force in full swing. Now many simple and pious hearts, when they hear such things, will be grieved and ask: How they should always do to him, so that such misery does not also seize them and they are not deceived with error nor condemned.

"It is better not to advise them in the truth, and they cannot do anything more surely, than to hold fast to their dear catechism and to certain, constant and short interpretations of it, which God through the Holy Spirit has given in these last times through His distinguished and specially chosen armorer Dr. Martin Luther, which we have summarized in the short children's booklet, and in his other writings we have abundantly, on the basis of the Holy Scriptures, deleted and explained.

"For as it is certain that the Catechism with its short text in all points and pieces is the excerpt and core of the Bible and the whole of the Holy Scriptures, which is necessary for all Christians to learn and know: so all men in whom there is only a little fear of God and knowledge of divine things should and must believe, confess and testify that the reported short interpretations of the same pieces, which are then set by Dr. Martin Luther through God's Spirit, can also be taken from the Bible and therefore can in themselves be nothing other than the same Scripture, certain true Word of God. Martin Luther by God's Spirit, are also taken from the Bible and therefore cannot be anything different from it, but Scripture, certain, true and unchangeable Word of God, by which not only the public blasphemers of the Pope, but all others, even if they were devils from hell, can be powerfully and abundantly convinced.

"Therefore, all simple-minded, pious and kind-hearted Christians should let this be a certain rule for them: Everything that is connected with their dear catechismo about

If they agree and understand the same short interpretations, they may boldly follow them, consider them to be the truth, and believe them. Again, what is contrary to them, what is unequal, smeared and doubtful, that should be suspect to them, yes, they should flee it as lies, error and the most harmful poison of the soul and avoid it, let it be said or written, whoever wants it.

"This one we want to transfigure and point out with an example or two") recently.

"Recently, the serious dispute about the doctrine of the free will of man, what he can or cannot do in conversion to God, has arisen again, which (dispute) Dr. Martin Luther had to accept soon in the beginning of his doctrine with many sophists, highly learned theologians and then further with Dr. Erasmo Rotterodamo. Erasmo Rotterodamo, and, praise be to God, was thus preserved, decided, and concluded, so that anyone who does not want to willfully err, be blind, and lack understanding, can sufficiently recover the thorough truth from his writings that proceeded from it. Nevertheless, there are now people who do not want to be satisfied, but also want to cavil at the man of God Lutherum and accuse him of nothing (but not even publicly, so that it should be known), as if he had argued *ex philonikia* (out of quarrelsomeness), and if he had not been serious about his harsh opinion, which he held against the said Erasmum. This is the cause of so much distress that many churches are saddened by it, faithful pastors are driven into misery with their wives and children, and thus their consciences are troubled and misled. How can we advise these pious hearts, who want to know the truth thoroughly and have been frightened by these things in high esteem, other than that they stick to their catechism and not be misled or deceived.

"Now in the Catechismo, at the third article of our Christian faith, such words are written:

"I believe that I cannot believe in Jesus Christ, my Lord, or come to Him by my own reason or strength, but the Holy Spirit has called me through the gospel, enlightened me with His gifts, sanctified and preserved me in the true faith, just as He calls, gathers, enlightens, sanctifies and preserves all Christianity on earth in the true and united faith of Jesus Christ, and so on.

"Here we hear three pieces.

"First, that in matters of faith there is no free will in us at all, for we cannot by our own reason or strength believe in or come to Jesus Christ our Lord.

"Secondly, we hear where it must come from, if we are to be enlightened, to believe, and also to be sanctified and preserved by faith, namely, from the Holy Spirit; who it is that calls, gathers, enlightens, sanctifies, and preserves you and me and all Christianity on earth with Jesus Christ.

"Thirdly, the means by which the Holy Spirit works these things in us is also indicated, namely, the gospel of JESUS CHRIST; by which

\*) Here now follows only one example, namely the first.

D. E.

The Holy Spirit is powerful in this and enlightens the hearts within, so that we begin to recognize God's gracious will, to believe, and thus to become holy and blessed by grace. And to this also belong the reverend sacraments as *signa visibilia invisibilis gratiae* (visible signs of the invisible grace), in which God works both in the word and with his grace and Holy Spirit for our blessedness. Yes, he added them to the word for the sake of our weakness, so that we would also have external means to which we could adhere and faith could become all the stronger as a result.

"Summa, in the words narrated and in the whole catechismo, there is no thought of synergia (cooperation), that there should be something in us that cooperates with the Holy Spirit, that we could do or believe something by our own powers. Everything is attributed to the Holy Spirit alone. Let it remain a simple-minded Christian, and let no sophistical gloss (explanation, interpretation), subtle (clever, cunning) disputation, or philosophical rational forgiveness turn us away from it. What is clearly stated here in the catechismo is the certain, unchangeable truth and has constant ground in the Bible. What reason and philosophy therefore rhyme, it adorns itself as beautifully as it always can, it cannot exist, it must ultimately come to nothing, as a light shining snow is melted and consumed before a hot summer sun.

"So every Christian has other important reasons to beware of it and to flee and avoid it, because the same deceptive doctrine of man's free will does not agree with his catechism. First of all, as it deviates from the simple opinion of our catechism, so it can also have no basis in holy scripture, which follows strongly and certainly from the fact that the catechism and its doctrine is nothing other than divine word and doctrine of holy scripture, as stated above and can be proven and explained at any time in case of need. What (in) matters of faith does not agree with Scripture, we should avoid as poison and error.

"Secondly, that it (that fraudulent teaching) confirms the reason and beginning of the revealed antichristic papacy, helps its abominations and terrible blasphemies to get back on their feet, and makes a sham of it and an excuse. For the pope has based all his actions on the idea that man can do good out of his own strength and earn money with it. Against which teaching the faithful man of God vr. Martin Luther, since he initially challenged indulgences, with great effort and labor, by God's grace and the Holy Spirit, fought mightily and earnestly.

"Thirdly, that it miserably falsifies, perverts and abrogates the doctrine of our justification before God, or mixes it with now reported deadly antichristian poison: Poison mixed, that it is not all mere grace of God, but that ours must also come to that, that our free will should help, accept the grace and we should thus become blessed with our self-help.

"Fourth, that it deprives the Holy Spirit of His glory, because it does not give everything to the Christ, but also something that is added to our powers. In this way, they make the Holy Spirit half an enlightener, half a worker and giver of faith. Item, to an encouragement of the weak forces, so that he may not be alone *Lux et Lumen Cordium*, the light and perfect enlightener of our hearts.

"Fifth, that it also diminishes the merit of our Lord Jesus Christ. For everything that is added to our powers for the promotion and preservation of blessedness is taken away from his (Christ's) merit; from which Dr. Martin Luther thus concluded: *Defensores liberi arbitrii sunt Abnegatores Christi*, those who defend free will deny Christ. This is terrible.

"Since these and similar causes are not small, nor by any means to be despised, simple-minded pious Christians can stick to their catechism and with all rights reject and condemn as harmful the synergistic new doctrine of man's natural free will, that he can do something, no matter how small it may be, out of his strength for his conversion."

This is how H. Menzel writes about the first "example". But so, praise be to God, also speaks our dear Synod. May God in mercy grant that all Lutheran Christians remain in the truth with their dear catechism and drive out all false teachings and teachers, wherever they only want to raise their heads!

A. W.

(Submitted.)

### **Report on the life and work of the blessed Joh. Kilian, former pastor in Serbin, Texas.**

The following lines shall help to honor the memory of a man who was in the preaching ministry for half a century (1834-1884) and whose life is of unusual interest, because the first section of it puts us into the difficult times of the Prussian Lutherans who left the Union, but the other section gives us an insight into the life of a pioneer of the Teranian bush pastors.

Pastor Johann Kilian was born on March 22, 1811, at Dehlen in Upper Lusatia, Saxony, of devout Wendish parents. These were torn from him early by death. However, he was diligently kept to church and school and was well brought up in discipline and admonition to the Lord. Since he showed an early desire to study and the means to do so were available - he was the only heir of his father -, he entered the grammar school in Bautzen after his confirmation, which he completed in a short time. He had already enjoyed private Latin lessons before entering the Gymnasium. Then he went to the University of Leipzig to study theology, because

from his childhood it was his intention to serve the Lord in his church. Kilian's time at the university was at the beginning of the thirties, when a number of deserving pastors of our synod were still studying in Leipzig. After completing his studies, Kilian entered the sacred preaching ministry in 1834, first as an assistant preacher? Möhne's in Hochkirch. Fifty years ago the shortage of Wendish pastors in Upper Lusatia was not as great as it is today, and it was possible for a canon to find a pastor.

Kilian, whose services in Hochkirch had become dispensable, could not decide to apply for a parish position or even to preach a trial sermon. Since he could not count on any employment in Saxony, he thought of going to the East Indies as a missionary. But what happened? No sooner had he arrived in Basel than he learned that his uncle, ? Michael Kilian, had died in Kotitz, Saxony, and he was asked to come immediately to the funeral. The congregation in Kotitz retained him as their pastor. His effectiveness there from 1837 to 1848 was a richly blessed one. Because he was one of the few faithful witnesses of that time, he always had a large attendance. People from Prussia came to his church seven to eight hours away.

This was also the time of his literary activity. It has already been said at the beginning that he was a born Wende. He always served Wendish congregations, where it is the rule that the sermon is first preached in Wendish and then - because of the presence of Germans - in German. It can be imagined that a pastor does not have comfortable days, especially when several holidays come after each other. But not only did the deceased undertake this effort with joy, but he also rendered great services to his dear fellow tribesmen by translating various writings, e.g. the Augsburg Confession, a Communion Book, etc. into Wendish, and also by publishing his own smaller things, e.g. sermons and tracts, in this language. In 1846 ? Kilian published a sermon in Wendish, which was then translated into German and further elaborated as a tract under the title: "Die nothwendige Vorsicht lutherischer Christen bei jetziger Glaubensverwirrung. A serious word to the Lutheran people." In the Rudelbach-Guericke'schen Zeitschrift, among other things, the following was said about this paper: "Starting from 1 Thess. 5,21, the preface shows 'what is good, what we have to adhere to and what we have to test everything by'; namely: 1. the basic Christian article of justification by faith alone; 2. the Word of God, the Holy Scriptures; 3. the Lutheran confessional writings; 5. the Lutheran confessional writings; 6. the Lutheran confessional writings. Lutheran confessional writings, bequeathed to us by our forefathers, so that we may have 'an example of right ecclesiastical unity, and in this faith, which our fathers so powerfully confessed to us, stand united against all papal, reformed and heretical errors'." - In this sermon the following sentence occurs, which is strange in the light of the present: "One of the two will, as it seems, probably happen; either that national church which is now Lutheran will fall away from the Lutheran faith and we will have to go out of it; or else the Lutheran church will remain national church and our false brothers will go out of us because they are not of us.... God knows what is waiting for us. Only be sober and watchful, Lutheran Christians!" - The sermon," adds the reviewer, "is a solid work in every respect, such as is very rare in our times, a thorough, fruitful, life-engaging treatment of its text (Col. 2, 6-9), full of evangelical spirit, rich in pithy thoughts and apt judgments, firmly grounded throughout with scriptural passages and explained in the best possible way with Luther's sayings, so that almost nothing remains to be desired. Several thousand such pastors like Kilian, and things would soon look better in evangelical Christianity." - The same Dir. Lindemann once wrote to Father Kilian that he had been significantly promoted in his knowledge by this sermon.

This relatively quiet period of Father Kilian's ministry in Kotitz was followed by six years of wandering. Already during his last year in Kotitz he was repeatedly invited by single Prussian Lutherans to come to them to preach and baptize children. In the eventful year 1848 he followed a call to the separated Lutheran congregations at Weigersdorf and Klitten near Nieskp, Prussia. He served these congregations in such a way that he preached in Weigersdorf on one Sunday and in Klitten on the other. From time to time, about four times a year, he visited scattered Lutheran clusters in both Prussian Lusatia. In many places in Prussia there were faithful Lutherans who did not want to know anything about the Union, but who were not able to appoint a preacher themselves. These were visited by some "traveling preachers"; Father Kilian came on his round trips as far as the area of Wittenberg. Eighteen preaching places were to be served. Such a round trip probably lasted more than three weeks. The carter, whom Kilian took with him, also did an excellent job as a precentor. Of course, the higher authorities did not like the fact that Father Kilian took on the Lutherans so diligently; however, they did not hinder him when he reported his intention to preach at a place and this was then published in the official gazette. The Lutherans had to provide for a sermon locale themselves. Mostly the services took place in private houses or funeral chapels.

Who can blame Father Kilian and his dear faithful Lutherans for feeling cramped in this peculiar ecclesiastical position and therefore thinking mostly of emigration? But let us hear Fr. Kilian himself: "What the decrees and bulls of the Roman pope are, namely subjugating human statutes, are also the Cabinet Ordinances of the Berlin pope, the King of Prussia, by means of which, from 1830 on, the Lutheran Church was violated in its community rights guaranteed by the Peace Treaty of Westphalia and deprived of its earthly goods. Through these royal Cabinetsordres, by which a new or Confusions Church has been arbitrarily and forcibly made, the faithful Lutherans in Prussia have been placed in such distress that they have to suffer severely, they may now leave the royal church or remain in it.... Therefore, many a faithful Lutheran in Prussia says: O that I had wings like doves, that I might fly and remain! Behold, I would go far away and stay in the wilderness. I would hasten to escape from the storm wind and the weather. (Ps. 55:7-9.) Hence comes the great impulse to emigrate, which seizes even pious souls."

About the emigration of Fr. Kilian we find the following in a letter from his hand, which was published years ago in the "Lutheraner": "It was in 1853 when thirty and some Wends, Prussian Lutherans, emigrated via Bremen to Texas, suffered shipwreck on the island of Cuba, but saved their lives. These wrote such favorable letters from Texas in the winter of 1854 that a society of more than five hundred souls has now followed them. This Lutheran congregation, consisting of so-called old Lutheran Prussian families, joined by about two hundred souls from the Saxon Lutheran state church, called me to lead them here as pastor and teacher.

accompany ... I arrived with this community on December 16 of last year (1854) in Galveston and, after the poorer ones had to go to work in Houston and elsewhere, moved two hundred English miles into the country with the poorer ones. Here at Rabb's Creek in Bastrop County, the wealthy part of the society, which has also paid for the passage of the poor, is buying a legua of land, in order to let the poorer ones join them in this new home. Uninhabited land is plentiful here, but with the difficulty in Texas of finding the right owner of a tract of land, it has not yet been possible for people to buy, so they have to live in shacks for weeks. My emigrant community has gone through a lot of adversity in general? although the sea voyage went off without any actual storm. We have lost more than seventy persons by death, mostly by cholera, which seized the company during its passage through England. Already in Liverpool several persons died. However, we departed from Liverpool on September 26th in the large English two-decker "Ben Nevis", with about five hundred and eighty souls in addition to the ship's crew, since other passengers from Germany went with us in addition to our closed company. During the very calm voyage in the Irish Canal alone, so many cholera deaths occurred again that we had to lie in quarantine in Cork harbor in Ireland for three weeks. Our sea voyage from there to Galveston lasted eight and a half weeks. Even during this time, several more died. In this country, however, the people are healthy and have also found their brothers who preceded them in 1853 healthy."

(Conclusion follows.)

## **To the ecclesiastical chronicle.**

### **I. America.**

**Our local Concordia Seminary** currently has 95 students. Of these, 12 are Norwegians; 11 received their high school education in Germany, 5 in Watertown, 1 at an English institution, and the rest at Fort Wayne. The first class numbers 32, the second 33, and the third 30 students. So far this year 31 have been enrolled. May the Lord of the Church continue to bless our institution with grace.

The "**Lutheran**" in Philadelphia, **published by prominent members of the General Council**, makes several remarks about the book business of the Missouri Synod, which cast a very unfavorable light on the people of the Council. The "*Lutheran*" writes: "We would advise him (Pastor Sieker) to turn his eye to the allotria which his pastors and synods are engaged in, namely, the large and profitable book business conducted by them, with the profits of which they do many of their mighty works in the eyes of the people and give signs of life, etc." Allotria are things that pastors and synods should not do. Now it is a known fact that all books and publications of the Missouri Synod are written and have been written for free, as far as the authors are concerned. All the work done by the authors of books, tracts and articles for the periodicals is donated to the synod treasury. Is this something that pastors and synods should not do? The people of the Council, on the other hand, usually draw their percentages from their books and writings. We also make our readers



Attentive to the difference in the price of books, periodicals, etc., sold by Missouri and *Council* people. The Missouri hymnal costs 75 cents, that of the *Council* K1.00; Missouri sells its Concordia book for -1.20, Rev. Prof. Jacobs demands -6.00 for his; the profit of the "*Lutheran*" flows into the pockets of a joint-stock company, the profit of the "*Lutheran*" into the treasury of its synod. To the extent, then, that people from Missouri surpass people from the *Council* in genuine Christian zeal and participation in the work of the Church, to the extent that people from the *Council* should also be ashamed of publishing sentences such as the one quoted.

(*Luth. Witness.*)

**Marriage of minors without parental consent** is still forbidden under penalty in Pennsylvania by virtue of a law passed as early as 1729. An unscrupulous Methodist preacher, who had recently violated this law, was for this reason sentenced to a fine of -133.33 by the court. This is not only a well-deserved, but also a very small punishment for such a shameful act, that a preacher helps the parents to steal their children and helps the children to despise and enrage their parents. W. [Walther]

**Godless books** and writings are being spread by the thousands in America to the ruin of the youth. Parents do not notice. Only when the apples of Sodom are in season, their eyes open. Two 17-year-old boys, who were greedily reading such wretched trash and doing works of darkness that they had already reached the age of 17, shot themselves with pistols in Philadelphia on October 24, tired of life. They were both killed immediately. Day after day, one reads kidnapping stories of all kinds in the newspapers. From the lowest to the highest circles, things are bad. Why? Because what was once said of Abraham (Gen. 18:19) can no longer be said of the fathers of the house in Christendom: "He shall command his children to keep the way of the LORD, and to do that which is right and good."

(*Luth. Kirchenblatt.*)

## II. abroad.

**Germany.** What is something almost commonplace here in our American Lutheran Church, so to speak, is a rare event that cannot be overlooked in the Free Church of Saxony and Others, which is most intimately connected with us. Such an event is also the consecration of a small church in Schönborn, where Father Eikmeier has a branch congregation in Steeden (about 4 hours away from there). The latter writes: "For many years we had to hold our services in a small, low living room in Schönborn and would have done so even further, if only it had been possible. However, the domestic conditions there had recently developed in such a way that we were completely lacking suitable accommodation for church services; there was also no suitable room in any of the houses of our local parishioners, which would otherwise have been gladly given to us. But what was to be done to remedy the great, oppressive need? After long consideration, we had to tell ourselves that only by building a simple church could all our needs be alleviated forever. And behold, in spite of our great poverty, we have begun the construction with a cheerful heart, firmly trusting in the gracious help of our rich God, and already now - after only a few months - to our great joy stands a nice, simple little church dedicated to the service of the Triune God." May the Lord, "who has set himself so high, and looks on the lowly in heaven and on earth" (Ps. 113, 5. 6.), keep his eyes open.

also over this new little church night and day and let his name be there for the salvation of many souls in Christ JEsu!  
[Walther]

W.

As is well known, **New Zealand** is a double island in the Indian Ocean (discovered by a Dutchman only in 1642), on which the number of those inhabitants who call themselves Lutherans was 3914 in 1874. How miserable and hopeless the ecclesiastical conditions are there is described to us by a missionary preacher in a letter of October 10 of this year as follows: "On the whole, there are only 2 German Lutheran congregations with 2 pastors here. Therefore, a synod does not exist here; not even a brotherly meeting or pastoral conference can take place here, because of the too great distance of the congregations from each other. It is clear that there is no lack of arbitrariness. Church discipline is out of the question. Also, the financial situation here is so sad that the Germans, most of whom are poor, cannot attain any kind of solid prosperity. An increase through immigration is not to be expected, because very few Germans come to New Zealand. When the present pastors have served their time, their congregations are absorbed into the English congregations, as are all the Germans that are still scattered here and there. As far as I am concerned, I actually only do missionary work here and in the surrounding area, because the German Lutheran Christians are so few in number that they cannot form a congregation here to receive a preacher. In order to make a living, I have to work with my family on the farm from morning until night. One is therefore unable to prepare oneself properly for a sermon; there is not even time to take a book in one's hand, let alone to study it. It is easy to see what one can offer the people when one preaches on Sundays. O, of what great value is it for a preacher to be within a church body, where synods and church orders exist, and to have a hold on his superiors and fellow ministers!" - So much for our New Zealand correspondent. May his description of the miserable ecclesiastical conditions under which the New Zealand children and servants of our church languish awaken us Lutheran preachers and congregations here in America to realize vividly how great things the Lord has done for us here and is still doing daily, but also to thank Him for them from the bottom of our hearts, and to see to it that we do not miss the grace given to us and receive it in vain. W. [Walther]

**Australia.** In the "Luth. Kirchenboten für Australien" of October we read the following: Not a pastor, but a preacher, as we see from the "Nord-Australische Zeitung", is the former pastor Hausmann in Queensland, known to many. According to the report in the above newspaper, he has now given up his pastorate and is traveling around the country as an agent for a life insurance company. The reason for his resignation is not given, but it is strange that he can stoop to such a business, probably he now considers himself a traveling preacher, because these gentlemen agents also know how to preach, only they preach a completely different gospel. With them it is not said, "Cast all your care upon Him, for He cares for you," but, "He who would be a good Christian must consider it his duty to insure his life." Perhaps Mr. Hausmann thinks to take the golden middle road here, too, and preach both. - In the same number of the "Luth. Kirchenbote" there is the following good remark: "School and church belong inseparably together and are connected with each other, like man and woman in marriage, so that also here the word applies: 'What God has joined together, let not man put asunder.'"

(Submitted.)

### Heart inner tank

To all the dear brothers and congregations who have so far collected for our church building in Dresden with such great love and sacrifice. What a help in need, what a joy and strengthening of faith all these gifts of love have been for us, both individually and in general, we cannot say; indeed, the blessing that rests on them cannot be measured at all. For it is not that we want to be or present something, but rather that the holy Word of God and our free Lutheran congregation based on it should have a place in this place, its own, a firm, permanent place to serve the people whom the Lord has in this great city and who are to be brought here by His grace. And the Lord has given us a guarantee that we will not be finished here.

The undersigned, in order not to tire himself with lengthy repetitions, refers to the report appearing in the "Evangelisch-lutherische Freikirche" (Evangelical Lutheran Free Church) about our church consecration feast celebrated on the 16th Sunday after Trinity, and takes the liberty of adding only the following brief notes for the dear American brethren who are interested in this.

The plot of land, which has allowed us to find the grace of the Lord for our chapel, is located in Dresden-Neustadt, i.e. on the right bank of the Elbe, in the middle of the "parish" of the notorious unbelieving "Pastor" Sulze. All the clearer and more evident is our calling to plant the cross of Christ in the midst of this heathen quarter of the city. May the Lord, who commanded us to cast our net here, now also fill it by His almighty grace!

Our small chapel lies modestly and yet ecclesiastically looking in the garden space of the property located at Alum Street No. 22. Because of the limited space, it was not permitted to open it up on all sides by the building police, which stipulates that the building with all the sides that have windows must remain as far away from the border as the building itself is high. Now the circumstances have been taken into account, and we are convinced that all those who will see our little church can have neither the opinion that we have indulged in excessive luxury, nor that we have, on the other hand, violated the dignity of the church. The Lord has done everything well and brought it out beautifully.

If it is permitted to say a word about the pecuniary situation, then our plan, in the way we have built our little church, has proved to be the one corresponding to our local circumstances. It would have been disgraced if you, dear American brothers and sisters, had not opened your hearts and hands for us, and in part so abundantly. Your love is built into our chapel and will yield abundant spiritual interest. In spite of all this, in spite of the simple construction and in spite of the partly so abundant gifts, the construction has become more expensive than we thought, due to the local city prices. The property is self-sustaining by renting out the front building. But the chapel costs about 17,000 marks. We still have to lift our eyes to the mountains from which help comes. Our help comes from the Lord, who made heaven and earth. Yes, help is coming; it has come so far, often miraculously, and it will also come in these months, so that we can pay the last installment of 2,000 marks due by December 1 of this year, which we now have nothing more to pay, and after that we can also pay off the debts that are still owing, especially some hard-pressed interest-bearing debts. Yes, the Lord, who has now clearly shown us the way, can and will and

Will now no longer leave us. To him be praise and glory and honor in eternity, but to all dear brothers with him and through him again heartfelt, heartfelt thanks.

Dresden in October, 1884. W. Hübener, P.

## Twelve martyrs from the town of Scillita.

In the province of Numidia in North Africa, a fierce persecution of Christians was raging. The then governor of this country, Saturninus, was later struck by the hand of the Lord and deprived of his sight. In the year 200, among many others, twelve Christians from the city of Scillita were brought before his judgment seat. We remember among these witnesses by name the men Speratus, Narzalis and Cittinus, and the three women Donata, Secunda and Vestina. The governor said to them, "You may obtain mercy from the emperor if you convert to our gods." But Speratus answered, "We have committed no evil, spoken evil against no one; we have prayed for you who persecute us unjustly. For all this we praise the true Lord and King." The governor replied, "We, too, are pious, and we swear by the protecting spirit of the emperor, our lord, and we pray for his good, which you also must do." Speratus replied: "I do not know of any spirit of protection of the ruler of this earth, but I serve my God in heaven, whom no man has ever seen, nor can see. I have never stolen anything from anyone. I pay my dues from all that I buy, for I recognize Caesar as my Lord; but worship only my Lord, the King of kings, the Lord of all nations."

When the governor saw that he was of no avail here, he turned to Speratus' comrades and warned them to follow his foolishness; otherwise they would suffer the same punishment. Then Cittinus said, "We fear none but the Lord our God, who is in heaven." They were then taken back to the prison and put in the stocks. The next day they had to appear again. The governor now endeavored to shake the women in particular, and exhorted them to worship the emperor and sacrifice to the gods. Then Donata said: "To the emperor we pay honor as it is due to the emperor; but to our god alone we pay worship." "I too am a Christian!" cried Vestina. And Secunda said: "I, too, believe in my God, and will remain faithful to him. Thy gods we serve not, nor worship."

After this courageous confession, the governor ordered the women to leave and the men to come before him again. He turned to Speratus and said, "I see that you persist in being a Christian." "I trust," replied the latter, "that I have this Christian perseverance not by my own efforts, but as a gift from God." The others joyfully and steadfastly repeated with him the confession of their faith. Saturninus offered them a three-day period of reflection. "In so good a cause," Speratus replied, "there is no need of a period of reflection. We, when we were renewed by the grace of baptism and renounced the devil, resolved never to leave the service of Christ."

To the governor's question on which scriptures they based their faith, Speratus answered: "On the four gospels of our Lord and Savior JEsu Christo, on the epistles of the apostle Paul and on all scriptures inspired by God." The governor once again repeated his offer to give them time to think. But Speratus replied, "I am a Christian and we are all Christians. We do not leave the faith in our Lord Jesus Christ. Do with us as you please."

Then they were sentenced to be beheaded because they had confessed to be Christians and refused to pay due honor to the emperor. When they heard this sentence, they said: "We give thanks to God, who today dignifies us to receive us into heaven as martyrs who confess his name. After these words they were led away, knelt down, gave thanks to Christ, and were beheaded."

## People's justice against usurers.

A Viennese usurer had granted the farmer Köpf in Gottwiesen a loan of several hundred guilders, which grew to thousands in a short time. When the usurer thought the time had come, he sued Köpf, carried out the execution and finally bought the beautiful farm below the appraisal value at the third day's assembly. The inhabitants of the village swore revenge against the usurer, for they all knew that he had acted shamefully against Köpf. The usurer wanted to run the inn himself, but it was not possible, because the peasants had declared that they would not accept any servant who rendered services to the usurer. Now the usurer was forced to accept a servant. He found one, but the very next day he came to Vienna to the usurer, to whom he explained that he could no longer remain in his service because it was impossible to live among the peasants. Now the cut came and the usurer wanted to sell his harvest; in vain, he found no buyer and saw himself forced to get rid of his harvest by auction. A number of farmers from the surrounding villages had come to the auction, but none of them offered a kreuzer, so the auction had to be cancelled. Now the usurer offered his harvest at any price with the words: "Give me for it what you want, and deposit the money with the mayor," whereupon he recommended himself. The peasants, however, did not want the harvest, on which the curse of the now destitute Köpf rested, even for nothing: for they thought that it would bring them no blessing. And so, although the harvest was long over, the usurer's field was still adorned with golden ears for a long time. If such a kind of popular justice could and would find imitation everywhere, then the guild of usurers would soon have reached its end. (Pomm. Hausfreund.)

## Eclipse in the Pabst.

What kind of darkness the Church of Christ was in before Luther and the Reformation cannot be said. Mag. Christ. Friedr. Faber tells in his Jubilee Sermon, held in the St. Leonhard Church in Stuttgart in 1717:

"We can rightly say that at that time a thick darkness of ignorance, blindness, foolishness, all kinds of soul-dangerous errors, disorders, falsehood, malice and the like reigned mightily in the church of Christ."

In general, people knew little of God's word; the holy scriptures, which are a light through which the day should go out in us, were torn from the hands of the people. There was hardly anyone among a thousand who had read anything in the Scriptures. Yes, the so-called clergy themselves knew little about it.

There have been priests in the papacy who had not read the Bible all their lives and had not even seen it. When, after the Reformation, visitations were made from time to time in the churches, in 1533 the visitators found a papal priest in Seubendorf in the Voigtland, who was

He had been in office for 26 years, but he had never had a Bible.

Many could not read and yet they said mass. And when one of them was asked how he could have said mass so that the people did not notice, he answered: He had only mumbled and not spoken, and thus no one would have known what he had said, as Herr v. Seckendorf, nist. l<sup>u</sup>tk. fol. 71 and toi. 103.

Philip Melanchthon tells of a priest who was asked what Epiphaniä was or was called. He answered that it was a woman who had suckled the Lord Christ, and that her name was Epiphaniä.

Of another, the same Melanchthon reports that, when asked whether he also lectured and explained the Decalogue (the Ten Commandments) to his listeners, he said: He does not have this book!

The faithful Father in heaven has saved us from this darkness. (Evangelical Lutheran Messenger of Peace.)

Beer Things that seem to contradict each other, yet agree with God's Word in the most glorious way.

Luther writes:

"One must run and will; yet it is not in running and willing, but in God's mercy. Rom. 9, 16.

"One does not have to be aware of anything, and yet also know that one is not justified because of it. Rom. 6,1.2. i Cor. 4, 4.

"One must seek eternal life through patience in good works, s Rom. 2:7; yet it is not in our seeking, but in God's mercy.

"Finally, one must also complete the course and have the enclosed crown of righteousness, 2 Tim. 4, 8.; yet it is not in completing nor having, but in God's mercy." (XIX, 1769 f.)

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### Cardmal Richelieu

obviously made fun of Purgatory. He said that he believed that as many masses were needed to deliver a soul from purgatory as snowballs were needed to heat an oven.

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### The paesters

want to have all things in common with God: to grace they put their free will, to the merit of Christ their own works, to the Scriptures the statutes of men. G. Nitsch.

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### Death notice.

We have just received the very sad news that Professor Dorothea Crämer of Springfield, Ill, after suffering for several years, has finally fought it out this morning, November 11, at 6 o'clock, and has passed blessedly away in her Savior. Those who knew her, who served our seminaries at Fort Wayne and St. Louis for so many years with such unparalleled self-sacrificing fidelity as a true matron, will no doubt weep a tear of love and gratitude for her from the bottom of their hearts. She is worth it. But may the Lord raise up her lonely old husband with his heavenly comfort and let him experience the truth of that promise all the more abundantly: "I will carry you until old age and until you grow gray. I will do it, I will lift and carry and save." (Isa. 46, 4.)

**W. [Walther]**

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## [175] Inaugurations.

Pastor P. Meinecke, appointed missionary for Keokuk and Burlington, Iowa, was introduced by the undersigned on the Sunday after Trinity in Keokuk, Iowa, by order of the Reverend Praeses Crämer. A small group of Lutherans has already been gathered in Keokuk by the undersigned and has been served in a makeshift manner from Warsaw, Jlls. for about a year; in Burlington it is only to be begun. To all Lutheran readers who have relatives or acquaintances in the above-mentioned cities who do not yet belong to any other church, the request is therefore made to communicate the names and addresses of the same to Pastor Meinecke. H. W. Rabe.

**Address: Rev. P. Neinecke,**  
**1310 ckokuson 8tr, ReoLuk, Iowa.**

On the 13th Sunday after Trinity, Mr. Otto H attstädt, appointed professor at the Concordia-Progymnasium there, was inducted into his office by the undersigned at the Dreieinigkeitskirche in Milwaukee. Thus this young planting school of the church now counts four professors: E. Hamann, C. Huth, W. Müller and O. Hattstädt. In addition, music teacher Chr. Dietz gives lessons in singing. The number of students is 142. H. Sprengeler.

By order of Praeses Biltz, on the 19th Sunday after Trin. Mr. Pastor G. Tönjes was installed in his congregation at Farmington, Mo. by the undersigned.

R. Smukal.

**Address: Rev. 6th Noenjes,**  
**RarminZton, 8t. Rrancois 6o., blo.**

On the List Sunday after Trin. the Rev. C. I. T. Frin cke was installed in his congregation at Grand Rapids, Mich. by the undersigned on behalf of Mr. Praeses Schmidt.

H. O. Schmidt.

**Address: Rev. 6. ck. 1. orinoco,**  
**220 p. division 8tr." tlrancK Rapids, gaze.**

Rev. H. Stute, heretofore of Tawas City, Mich. was publicly introduced to the Lutheran congregation at Hartland, Waukesha Co, Wis. by the undersigned on the List Sunday after Trin. and to the branch at North Prairie on the following Sunday by Mr. R. G. Präger, by order of Pres. C. Strafen. G. H. A. Loeber.

**Address: Rev. R. 8tnte, Rartland, IVauireska Oo., ^is.**

On the Listen Sunday after Trin. Mr. Pastor W. Gans was introduced to his congregation at Lincoln Creek by the undersigned on behalf of our dear Mr. Praeses Hilgendorf.

Gottfr. Endres.

**Address: Rev. V7. Oans, I5orlc, Nebr.**

By order of Mr. President Dubpernell, Rev. F. Bente was installed in St. Peter's Parish, Stonebridge, Ont. on the 22nd Sunday after Trin. by the undersigned.

A. Chr. Großberge r.

**Address: Rev. R. Rente,**  
**Rnmderstone, Savior Oo., Ont.**

On the LLst Sunday nnch Trin. the Rev. W. L. Fischer was installed in the parishes of St. Paul' in Napoleon, St. John' in Lunenburg and St. Paul' in Flat Rock, Henry Co., Ohio, in accordance with commission received from

G/M. Sugar.

**Address: Rev. VV. D. Rischer, Napoleon, Renr^ Oo., O.**

### Church dedications.

The Lutheran congregation of Trinity at Freistatt, Wis., consecrated its new church, built of grouted white sandstone (44X90, spire height 126>H), the altar of which is decorated with an oil painting depicting the resurrection of Christ (by painter Wehle in Milwaukee), on the 1 th Sunday after Trinity. The festival preachers were Pastors Nützel and Kühle and the undersigned in the evening. Th. Wichmann.

On the first Sunday after Trinity, the Peace Lutheran congregation in Phelps County, near Rolla, Mo., dedicated its newly built church (20X30) to the service of the Triune God. The undersigned preached the sermon. C. I. Otto Hanser.

On the first Sunday after Trinity, St. John's parish in Defiance, O., dedicated its new brick church (105X40) to the service of the Triune God with the participation of neighboring parishes and many members of Fort Wayne.

G. M. Sugar.

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### Announcements.

Rev. P. Stamm, heretofore a member of the Michigan Synod, has presented himself for admission to our Synod to the Presidency of the Michigan District. Jos. Schmidt.

Teacher Jakob Fr. Kurtz, a native of Württemberg, where he also received his training as a teacher, wishes to join our synod after leaving the service within the Iowa Synod.

F. I- Biltz, President of the Western District.

## Conference - Display.

The Southern Districts Conference of Iowa will meet, s. G. w., December 2 to 4 at? F. W. Grumm's church at Lyons, I. - Theses on unevangelical practice are to be discussed. - Registrations are requested. I. Deckmann.

### Incoming to Illinois District Coffee:

For the synod treasury: From? Müller's congregation in Ehester -9.10. Fr. Schäfer's congregation at Renault 10.00. Fr. Meyer's Dreieinigk. congregation in Osnabrück 5.10. Contribution from teacher Rosen in Addison 2.00. (Summa -26.20.)

For the new building in St. Louis:?. Burfeinds Gem. in Richten 25.00.

To the new building in Addison: By Bro. Nordbrock of the congreg. in York Centre 5.00. By Kassirer Eißfeldt in Milwaukee 74.22. (S. -79.22.) - XL. Pledged were: By?. Mueller's Gem. in Ehester, Ill, 125.00. By P. Baumann's Gem. in Saliers, Wis. 50.00. (S. -175.00.)

For inner mission: part of mission festival collections: by?. Schuricht in St. Paul 40.00, by?. Müller in Ehester 21.00,?. Kühn's church in Belleville 51.00,?. Brügmänn's parish in Goodrich 34.31. by ?. Döderlein in Homewood by N. N. 1.00. by ?. Burfeind in Richton by F. Wegener 2.00. P. Zahn's parish in Nokomis 10.00. ?. Schaller's Gem. in Red Bud 25.00. (p. -184.31.)

For Jewish mission: part of mission festival collections: by?. Müller in Ehester 21.00,?. Brügmänn's church in Goodrich 10.00. By?. Pifsel in Benson from Mrs. Dirks 1.00 and wedding coll. at A. Harms 4.70.. L. Zahn's Gem. in Nokomis 5.00. P. Schaller's Gem. in Red Bud 8.20. By?. Miracle in Chicago by Ph. Gottmann 5.00. (p. -54.90.)

For Negermission: Part of the Miss. Coll. by?. Müller in Ehester 21.50. Half of the Harvest Festival Coll. by?. Lewerenz' congregation in Effingham 10.07. Tbeil of the Miff. Coll. by?. Kühn's congregation in Belleville 20.00. Part of the Miss.Coll. of?. Bruegmänn's congregation in Goodrich 10.00. Durck Fr. Nordbrock of the congregation in York Centre 5.00. Fr. Pissel's congregation in Benson 5.00. By?. Miracles in Chicago, thank offering of N. N., 1.00. By?. Engelbrecht there of Job. Radtke 1.00. Fr. Zahn's congregation in Nokomis 5.00. Fr. Schaller's congregation in Red Bud 20.00. ?.. Meyers Dreieinigk.-Gem. in Osnabrück .50. From Chicago: by?. Wunder from Mrs. N. N. 2.00, by?. Bartling from Ph. Reinhardt 2.00. (p. -103.07.)

For emigr. mission: By?. Burfeind in Richton by F. Wegener 1.00.

For emigr. mission in Baltimore:?.Zahn's Gem. in Nokomis 5.00.

For emigrant mission in New York: part of Miff. coll. from?. Kühn's parish in Belleville 14.70. P. Zahn's parish in Nokomis 5.00. P. Ottmann's parish in Collinsville 3.50. (p. -23.20.)

For poor students in St. Louis: Durck I. Seitz in Freeport, Coll. at the Hockzeit sr. Daughter, 7.38. By?. Reinke in Chicago from the Women's Association for Joh. Meyer 16.00. (p. -23.38.)

For the wash fund in Springfield:?. Pissels Gem. in Benson 2.50.

For poor students in Springfield: half of the harvest festival coll. of?. Döderlein's parish in Homewood 9.50 and of R. Horstmann there .50. Harvest festival coll. of?. Röder's parish in Arlington Hights 25.75. P. Ottmann's parish in Collinsville 6.35. Through?. miracles in Chicago, "proceeds of the Siekmann-Werfelmann bequest" 10.00. P. Müller's parish in Ehester for G. A. Müller 5.55. P. Pissel's parish in Benson for Hermann 15.00, Mennicke and Allenbach 5.00 each. By?. Hansen in Worden, sent at L. Lüker's hock time for G. Lienbardt, 9.30. By?. Reinke in Chicago for H. Bode from Mrs. N. N. 3.00, for C. Huber from the Women's Association 7.00, Jüngl.Verein 5.00. (p. -106.95.)

For poor students in Fort Wayne: From Chicago: by ?. Succop from the "Männerchor" for A. Schülke 10.00, by? Reinke from the "Jungfr.-Verein" for Bohl and Schönfeld 20.00. From the community in Addison by W. Bäder 16.00. (p. -46.00.)

For poor students in Addison: From Addison: Coll. at Ph. Firne's wedding 11.55, from Gem. for A. Roßmann 16.00, for M. Singer 16.00. By?. Döderlein in Homewood, half of the harvest festival coll., 9.50 u. from R. Horstmann .50. ?.. Müllers Gem. in Ehester for C. Decker 5.55. By?. Oehlschläger in Richmond, Va. from Jüngl. club for B. Göpfarth 20.00. (S. -79.10.)

For the wash fund in Addison: Durck Kassirer Eißfeldt in Milwaukee 5.00. P. Weisbrodts Gem. in Mount Olive 2.25. (S. -7.25.)

For poor students in Milwaukee: By?. PisselinBenson from H. Harms for H. Sieving 5.00. By?. Hansen, ges. for A. Merz at his uncle's wedding in New Gehlenbock, 12.80. By?. Succop in Chicago from Jungfr.-Verein for C. Abel 18.50. (p. -36.30.)

For the building fund in Milwaukee: half of the harvest festival coll. from?. Lewerenz' Gem. in Effingham 10.08. From Chicago: by?. Wunder from H. Bormann 2.00; durck?-. Engelbrecht by Helmuth Kasch 25.00, Wittwe Vollrath 25.00, Jak. Ehr- mann 25.00, David Vollrath 20.00, Wilh. Kasch 10.00, Bewersdorf u. Sachtleben 10.00, H. Bormann 10.00, Joh. Range 10.00, H. Engel jun. 5.00, Aug. Brübach 5.00, H. Ganske 2.00, H. Koopmann 2.00, Karol. Brandt 1.00, Chr. Schulz 1.00, Karl Zimmermann 1.00, Fr. Holtz 1.00, Rud. Saß 1.00, H. Rosenberg .50, H. Engel Sr. .50; by?. Wagner of Joh. Strube 1.00, W. Reinke 2.00. Fr. Sieving in Ottawa 3.00. Fr. Strieter's congreg. in Proviso 26.00. Fr. Hartmann's congreg. in Woodworth 44.00. By Fr. Nordbrock of the congreg. in York Centre 5.00. (S. -248.08.)

For salaries of professors:?. Hölters Gem. in Chicago 29.43. P. Sieving in Ottawa 3.00. Reformation fest. coll. of?. Blankens Gem. in Buckley 9.10. P. Wunders Gem. in Chicago 40.00. (S. -81.53.)

For the widow's fund:?. Müller's coll. in Ehester by N. N. 1.00. Durck F. Nordbrock's coll. in York Centre 2.89. By ?. Brunn in Strasburg by F. Döring Sr. 2.00. Harvest Festival coll. by ?. Böttcher's coll. in Mount Pulaski 23.10. Evens. Coll. by ?. Frese's congreg. in Champaign 3.85. By ?. Merbitz in Beardstown by N. N. 5.00 & "by a wai- sen friend" 1.00. Reformation Festival Coll. by ?. Ramelow's congreg. in Elk Grove 10.60. Wittwe Heuer in Addison 5.00. (p. -54.44.)

For the Deaf and Dumb Institution: By?. Frese in Champaign, Wed. scoll. at F. H. Lange, 12.54.

For orphanage near St. Louis : half of Harvest Festival coll. by?. Brunn's congreg. in Strasburg 9.00. P. Schaller's congreg. in Red Bud 10.00. By?. Bergen in Prairie Town by I. Bott 1.00. (S. -20.00.)

Addison, Ill, Nov. 4, 1884. H. Bartling, Kassirer.

### Incoming Michigan District Coffee:

For the synod treasury: From the congregation in Manistee -10.00. N. N. in Saginaw City 2.00. (Summa -12.00.)

For the new building in St. Louis: Gem. in Ruth 5.00.

For the new building in Addison: Comm. in Manistee 14.00. Comm. in Arcadia 8.00. Comm. in Bay City 29.50. Comm. in Big Rapids 20.00. Comm. in Reed City 5.00. Comm. in Kil- managh 3.00. By?. Hügli from Mr. Susieck 5.00. Durck ?. Markworth by Job. Steuermann 2.00. W. Glinke 1.00. C. Olms.50. (S. -88.00.)

For the Jewish mission: part of the mission festival coll. in Jackson 29.92. N. N. in Saginaw City 2.00. By?. Hügli from Mrs. Hees 1.00. (p. -32.92.)

For general inner mission: part of mission festival coll. in Jackson 59.85.

For East Saginaw: part of mission festival coll. in Jackson 59.85. comm. in Manistee 8.60. (S. -68.45.)

For inner mission in Michigan: congreg. in Lansing 4.95. N. N. in Saginaw City 3.00. part of mission festival coll. in Sand Beach 13.00. congreg. in Jonia 4.58. congreg. in Saginaw City 17.67. (p. -43.20.)

For the widow's fund:?. Torney 4.00. Teacher H. F. Mertens 3.00. I. A. Weiß 2.00. Durck the same from B. W. 2.00. By?. Claus, on G. Eberlein's squat time ges., 9.40. By?. Markworth from Joh. Nevermann 1.00. P. Jos. Schmidt 4.00. Congregation in Big Rapids 3.61. Women's club in Montague 10.00. Mrs. Schröder there 1.00. Congregation in Ruth 2.20. P. Düver 2.00. P. Lohrmann 5.00. Congregation in Frankenmuth Aug. 30 (p.-79.29.)

For the deaf and dumb: By?. I. Schmidt from Mr. Ströbel 2.00. By?. Fackler from N. N. 1.25. Gem. in Montague 4.00. Gem. in Frankenmuth 16.42, (p. -23.67.)

For the Negro Mission: Mr. R. A. Bailey at Lansing 1.00. Teil of Mission Festcoll. at Sand Beach 12.00. Comm. at Saginaw City 10.25. Comm. at Richville 8.50. By?. Hügli of Mrs. Hees 1.00. Comm. at Reed City 2.50. (S. -35.25.)

For the emigrant mission: N. N. in Saginaw City 2.00. Comm. in Manistee 10.00. Part of the mission festival coll. in Jackson 29.92. By?. Hügli from Mrs. Hees 1.00. (S. -42.92.)

For Michigan sophomores: comm. at Montague 4.25. part of mission festcoll. at Sand Beach for Selz at Spring- field 25.00, for Chr. Drögemüller at Fort Wayne 11.33. (S. -40.58.)

For poor students in Addison : Gem. in Adrian 10.50. By?. Fackler from Mrs. Gempel 1.50. Gem. in Fremont 3.50. (S. -15.50.) Women's Club in Adrian for Gempel 14.50. By?. Sievers Jr, sent to Jak. Bikel's wedding, for I. Dänzer 8.00.

Detroit, Oct. 31, 1884. Chr. Schmalzriedt, Cassirer.

#### **Incoming to the Coffee of Minnesota and Dakota Districts:**

For the synod treasury: From ?. Clöter's congregation at Town Woodbury -5.40. P. Lange's congregation at Hay Creek 7.92. ?. Clöters Gem. to Valley Creek 4.18. P. Kretzschmars Gem. in Dryden, Harvest Festival Coll., 13.00. (Summa -30.50.)

For Negro mission:?. Clöter's congregation in Town Woodbury 4.85. Fr. Horst's congregation in Courtland, part of a mission festival coll., 20.00. By?. Nickels, part of a mission festival coll. of the congregations in Rochester and Potsdam, 5.00. Fr. Hertwig 1.00. By?. which of K. Günthner. 25 Schulz's congregation in Faribault 13.60. Rumsch's congregation near Uankton, Dak. part of a mission festival coll. 20.00. Melcher's congregation in Heilbronn, Dak. part of a mission festival coll. 10.00. (p. -74.70.)

For Jewish mission:?. Horst's congregation in Courtland, part of a missionary festival collection, 10.36. P. Kollmorgen's congregation near At- water 2.00. By?. Nickels, part of a mission festival bill for the congregations in Rochester and Potsdam, 5.00. By?. Schulenburg, surplus from synod travel money, 7.50. F. C. Schütte in Maple Grove 2.50. By?. Welcher of Andres Welz 1.00. P. Rumsch's congregation near Uankton, Dak. Part of a mission festival coll., 5.76. P. Melchers Gem. at Heilbronn, Dak. part of a mission festival coll., 10.00. (p. -44.12.)

For emigrant mission in New York:?. Langes Gem. at Hay Creek 5.40. W. Richter at Lewiston 3.00. P. Melchers Gem. at Heilbronn, Dak. part of a mission festival coll. 10.00. (p. -18.40.)

For emigr. mission in Baltimore: Mission Festcoll. der Gemm. der?? Vetter & F. Pfothenhauer 22.90. W. Richter at Lewiston 2.00. (p. -24.90.)

# 176

For the Deaf and Dumb Institution: Fr. Horst's comm. at Courtland, Coll. on the confirmation of two deaf and dumb children, 54.00. Desgl. from Fr. Horst's comm. 5.00. Fr. Lange's comm. at Hav Creek 6.35. Fr. Sievers' comm. at Minneapolis 8.20. from Mrs. Quiel there 1.00. (P. -74.55.)

For the widow's fund: P. v. Brandt, contribution, 3.00. k. Schulz's Gem. in Faribault 9.13. P. Landeck's Gem. near Hamburgd 9.00. P. Ahner's Gem. near Green Isle, evening meal coll., 3.00. P. Horst's Gem. in Courtland 2.00. P. F. Pfotenhauer, contribution, 4.00. P. W. Friedrich's Gem. near Water<sup>A</sup> town 9.50, in Waconia 15 00, contribution 4.00. P. Böcke, contribution, 1.00, desgl. of three sr. Gemm. 5.00. P. Kretschmars F lial 4.30. By teacher Arndt 10.00. P. Lange, contribution, 4.00. (p. -82.93.)

For aged and sick pastors and teachers: k. Long 7.00.

For teacher Schröder's family in Moltke, Minn.: 1\*. Hitzemann's Jmm. comm. 3.63, Drcieintgk. comm. 3.45, from a preaching place 3 45. P. Vetter 10.00. P. Clöter's comm. at Valley Creek 12 00. (S. -32.53.)

For poor students from Minnesota: By Lebrer Trüpke, Kindtaufcollecte bei Hrn. Holt at Nrcolett 6.80. Abendmadis-Coll. by P. Rolfs Gem. at St. Paul 6.29 and 2.31. By P. Müller, at G. Bettke's wedding ges. at W llow Creek, 1.25. P. Lange 5.00. T. H. M. 2.00. (S. -23.65.)

For Milwaukee progymnasium (building fund): k. Vetter 9.00. l'. Ahners Gem. communion coll., 3.00. Durck ?. Horst, ges. at L. Bodes Hausweike, 12.85, at H. Pöhler's wedding 14.15. d'. Rolfs Gem. in St. Paul 14.85. Fack- lers Gem. in Maple Grove 5.00. P. Kretzckmars Gem. in Gaylord 9.00, in Dryden 6.00. (S. -73 85)

For Milwaukee housebalt: P. Reiß' Gem. in Ar- lington 5.50, Wittwe Dülmeier 1.60. (S. -7.00.)

For the orphanage near Addison: Father Vetter 1.00. Father Maller .80, from two sr. Confirmands .15, Mrs. Aug. Bethke 1.00. From the piggy bank of kl. Carl Messerli in St. Paul 2.00. Adolf Messerli 1.00. (p.-5.45.)

To the seminary building in Addison: P. Kretschmar's congreg. in Gav'o'-d ü 00. P. Fackler's congreg. in Maple Grove 10.00. (S. -19.00.)

For >e building fund in Springfield: P. Ahners Gem. at Green Isle 3.50.

To Springfield household: Thanksgiving Coll. of k. H. I. Mueller's comm. at Willow Creek 14.50.

For the commun. inFairmont, Minn.: By Kassirer Birk- ner in New Uork 4.93.

For the community of Stillwater, Minn: By Kassirer Birkner in New York Oct. 6.

For inner mission in Minnesota and Dakota: By Kassirer E. F. W. Meier in St. Louis 80.01. Fr. Clöter's Gem. in Town Woodbury 5 80. Fr. Horst's Gem. in Courtlanb 50.28. k. Grabarkewitz's Gem. in Blue Earrb City, monthly mission coll, 4.10. Durck?. Müller, surplus from delegate travel gclb, 15.00, F. Kietzer at Willow Creek .05. P. Lange's comm. at Hay Creek 78.98. P. Bernthal's comm. at Town Utica 37.50. by Kassirer E. F. W. Meier 600.00. by k. Krumsteg, Coll. at M. Jan's wedding, 16.50, by F. Brin- kerhoff Jr. there 3.00. by Letzter Trupke, Coll. at C. Kranz' wedding bet Nicollet, 21.80, surplus of a Collecte 2.40. Mission feast Coll. of the Gemm. of kU. Vetter and F. Pfotenhauer 44.25. P. Clöters Gem. in Town Woodbury 6.10. M ssionfest Coll. of Gemm. of kk. Nickels and Stülpnagel 29.00. P. Grabarkewitz's Gem. in Blue Earth City 5.00. k. Hertwig 1.00. P. Scku'enburg's Gem. in JoSco, Misstonsfest Coll., 53.00. F. C. Schütte in Maple Grove 2.50. By k. Schaaf, Ueberschuß von Synodal-R-isegeld, 5.00. l., R. & M. in St. Paul 3.00. Durck Kassirer Eißfeldt in Milwaukee 11.65. Durck Kassirer Bartling tn Addison 41.64. By k. Krumsicg of Mrs. N. N. 1 00. Ueberschuß from travel money of Gem. in Hart, Minn., 2.67. P. Landeck's Gem. 31.00. Durck k. Gtrvers of Reichmuth in MmneapoUs 2.00. P. Rumsch's Gem. at Aanlton Dak. mission festival coll., 30.00. From proceeds of an estate belonging to the mission 50.00. P. Grabarkewitz's Gem. monthly mission coll, 6.00. Fr. Sievers' congregation in Minneapolis 10.00, Mrs. Schwend 1.00. From the proceeds of an estate belonging to the mission 49 00. By Cassirer E. F. W. Meier 500.00. By Cassirer Birkner in New Uork 9.00. Mission festival coll. of Fr. Metcher's congregation in Heilbronn, Dak., 48.20. (p. -1857.43.)

Correction.

In my last receipt in the "Lutheraner" No. 14 (July 15, 1884) read under "Innere Mission" instead of "von Hrn. Theo. Streißguth in Arlingkvn, Minn, - 5.00": -25.00.

St. Paul, Mmn, Nov. 1, 1884. T. H Menk, Cassirer. 188 L. 5tck Ltroot.

## Eivzrkommeu to the Sasse of the Eastern District:

For the synod treasury: From Trinity Parish, Buffalo -11.25.

For widow's fund: Fr. Schroeder 4.00. comm. tn Wolcottsburg 2.18. Trinity comm. in Buffalo 15.00. (Summa-21.18 )

For the orphanage near Boston: Congregation in Cohocton 7.20. Benevolent Fund of the Matth. Congregation in New York 50.00. Mrs. Treide in Baltimore 5.75, Mrs. Wenchel there .50. (p. -63 45.)

For the orphanage near St. Louis: Mrs. Treide in Baltimore 5.00.

For the orphanage near Addison: Mrs. Treide in Baltimore 5.00.

For inner mission: Geo. Helz in Code 2.00. Missionsfest Coll. of St. Pauls, Martini & Immanuels parishes in B ltimore 52.50, Mrs. B. & Mrs. Wenchel 5.00 each, Mrs. Treide 2.00. (S. -66.50.)

For inner mission in the East: Missionsfest-Coll. der Gemm. in New Beigbclz. Johannesburg u. Martinsville 50.50. Anton Heitmüller tn Washington 5.00.

For inner mission in the West: Anton Heitmüller in Washington 5.00.

For the Negro Mission: Mission Festival Coll. of the congregations in Bergholz, Johannesburg and Martlosville 16.83, likewise of the congregations in Buffalo and the surrounding area 77.79. Charity fund of the Matth. congregation in New York 50.00. Anton Heitmüller in Washington 5.00, Mrs. Wenchel in Baltimore 5.00. (p. -154.62.)

For Jewish mission: Mission festival Coll. of the congregations in Bergholz, Johannesburg and Martmsville 16.83, dcsgl. of the congregations in Buffalo and surrounding area 77.79. Charity fund of the Matth. congregation in New York 50.00. Anton Heitmüller in Washington 5.00. Mrs. Nigius in Baltimore 2.00. (p. -151.62.)

For Emigr. mission in Baltimore: Mission feast Coll. of congregations tn Bergholz, Johann sburg & Martmsv.lle 4.21, desgl. of congregations in Buffalo & environs 19.45. Anron Heit- müller rn Washington 5.00. (S. -28.45.)

For mission in Eric: Mission Festival Coll. d. Gemm. in Buffalo u. Umgegend -100.00.

For the Rochester congregation: congregation in Johannesburg 26.75. l. William in Bergbolz 5.00. congregation in Ellicottsville 4.25. (S. -36.00.)

For college maintenance: St. John's Parish in Brooklyn 13 00. Mrs. Treide in Baltimore 2.00.

For the deaf and dumb: C. Groß tn New Uork 1.00, F. Schäfer das. 1.00. Gem. in Eden 9.00. (S. -11.00.)

On college construction in St. Louis: A. Heitmüller in Washington, 2nd Sdg., 100.00. St. Pauls-Gem. in Baltimore, 4th Sdg., 54.00 (whole contribution of this Gem. 1304.00).

To the seminary building in Addison: Gem. in Roxbury 52.00. Gem. in Uork 125.75. A. Heitmüller in Washington 20.00. (S. -197.75.)

For poor students toNew Uork: wedding coll. at G. Helz in Cove for Fleckenstein 4.20. Women's Association of Martini Congregation in Baltimore 5.00.

For poor students in Fort Wayne: Women's Association of the Trinity Cem. in New Uork for Drees 8.00, for Merz 8.00, for Ebendick 8.00.

For poor students in Addison: From the same women's club for Reißig 8.00.

For poor students in St. Louis: Mrs. Treide in Baltimore 10.00.

For P. Brunn tn Steeden: F. Schäfer in New Uork 1.00.

New York, October 10, '84. l. Birkner, Cassirer.

## Income iu the caste of the Western District:

For seminary building in Addison: From P. Pennekamp's church tn Topeka -4.76.

For the synod treasury: Fr. Pennekamp's congregation in New Wells 12.40. Fr. Bartels' congregation in St. Louis 7.05.

For inner dissonance in the West: mission feast coll. of P. Lüker's congregation at Pittsburg 20.25. mission feast coll. of congregations at Baden, Black Jack and Columbia Bortom 40.00. By P. Weseloh, Thanksgiving feast coll. of congregation at Kimmswick, 11.75, from the piggy bank of Louis



Borch's children 1.00. k. Becker's Gem. at Fairview 4.50. part of mission feast coll. at Pevely durck P. Lehmann Dec. 30. by P. Spehr from Ch. Volkmann at Clinton 2.00. by Mr. F. Melzer at Golben- dale, Wash. Terr., 2.10. P. Matthes' Gem. at Jackson 2.20. (Summa -113.92.)

For English mission: part of the mission festival coll. of the Gemm. in Baden, Black Jack and Columbia Botkom 15 86.

For the Negro Mission: By Praeses Biltz in Concordia from R. N. 50.00. By P. Spehr from sr. Gem. in Appleton City 4.00, by Ch. Volkmann 1.00.

For widow's fund: Fr. Mahr's congreg. tn Ellsworth 5.50. Fr. F. Pennekamp tn New Wells 4.00. Praeses Biltz's congreg. in Concordia 12.40. Fr. Spehr's congreg. tn Appleton City 4.00. Lebrer Deffner in St. Genevieve 2.00. Fr. Meyer in Cole Camp 4.00. By Fr. Lehmann, Coll. on Joh. KinSker's wedding, 5.55. Fr. Ch. Bock in Corning 4.00. By k. Spedr of Ck. Volkmann 2.00. P. Jungck in Palmer 2.00, by sr. Gem. 2.25. by Mr. F. Melzer in Goldendale, Wash. Terr., 2.00. St. Louis Teachers' Conference 4.50. Fr. Kogleis Gem. in Orange, Cal., 7.50. Durck Fr. Wangerin of Wittwe Körner tn St. Louis 10.00. (p. -71 70.)

For poor students in St. Louis: From the Young Man's Verem in Fr. Links Gem in St. Louis 10.00.

For poor students tn Sprmgfield: P. Meyers Gem. in St. Louis 4 00 (spec. for Gemmingen).

For the orphanage near St. Louis: Fr. Mähr's parish in Ellsworth 5.00. Part of the mission feast coll. of the parish near Pevely 30.00.

For the Kansas City congregation: P. F. Rohlfing's congregation in Alma 21.85. By Praeses Biltz of I. Runge 1.00.

St. Loms, Nov. 5, 1884. H. H. Meyer, Cassirer.

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### Receipt and thanks.

Received for poor students: By Mr. P. M. Hahn, given at W. Fritz's wedding, -9.25 for Herrmann; by Mr. P. Schieferdecker from members of his congregation, 18.50 for H. Wilder. Gemeinde 18.50 for H. Wilder ; by Hrn. P. Janzow, ges. on Hrn. Grtesback's wedding, 4.00 for M. Müller u. Hübner; by Hrn. P. Sapper vom Bibl'vtbek Verein sr. Gem. 5.70 for Graupner; by Hrn. k. H. W. Rabe from sr. Gem. 10.00 for Amstein; durck Hrn. k. Stärken of the Frauen-Verein sr. Gem. 25.00 for Meisckke; by Mr. P. Dennivger, Coll. sr. Gem., 4.00; by Mr. P. E. G. Frank of some members sr. P. Schlesselmann, collected at the birthday party of I. Bauer jr., 2.00 for Amstein; by P. Schulenhurg, collected at the wedding of Mr. Mittelstadt, 6.20 and at the golden wedding of Mr. Pestreick, 5.80 for Scklmkmann; by P. Smukal from the Women's Association of St. Peter's Church, 10.00 for poor people. Gem. 10.00 for poor students and 5.00 for the laundry fund; by Mr. P. Kunickick, harvest festival coll. sr. Gem., 5.00 for Oesck; by Fr. Johannes, Coll. sr. Gem., 8.00 for Hubert and 5.00 for Richter; by Mr. C. F. Wendt. by the congregation of Mr. P. Schulz 10.00 for Krüaer; by Mr. P. E. G. Frank by sr. Gemeinte 10.00 for Wittbrackt; by Mr. P. Brüggemann of N. N. 2.00, Wittwe Mihm 1.00, C. Beckendorf 1.00, Gotifr. Gauger. Gottl. Prescott, Alw. u. Ed. Br. each .50 for Richter; by Mr. P. Falke of

ibm itself 10.00, from the Liebeskafse sr. Gem. 1.00 and from the piggy bank of F. u. E. F. 1.00 for Trapp; durck Hrn. k. P. Weielob from the Women's Association sr. Gem. 5.00 and from Mrs. Wagner 5.00 for Langehennig; by Mr. R. Groß of the Jungfr.- Verein sr. Gem. 11.00.

For the Hausbolt: Durck Hrn. Prof. Wyneken of the Gem. of Mr. R. Schütz 12.00; by Stud. Grimm of the singing society of the congreg. in Harvel 6.00 for the gravelly new building; by Mr. Prof. Wyneken, part of the missionary festival coll. of the congreg. in Mason Cltv, 20.00; by Mr. E. Kundering in Detroit for the new building here 20.00. A. Crämer.

#### **Received for Milwaukee Progymnasium:**

From N. N., Milwaukee, 5 pounds of coffee, 1 box of baked apples. From R. Damm's comm. of 7 women, 1 barrel of butter. From R. Osierbus' comm. of Quabius 1 load lignites, k. Hudiloff's St. Paul's comm. in Rickmond 2 sacks mebl, 19 p. Potatoes, reuben and cabbage. Marrini-Gem. in Belle Plain 1 s. flour, 16 s. Potatoes, turnips and cabbage. St. Johannis- Gem. 15 p. Potatoes, turnips and cobl, in whole 53 p. From R. Georgiis Gem. in Cedarburgh by Mr. I. F. Bruß 1 brl. red turnips, 1 brl. yellow turnips, 7 brl. Potatoes, 1 Brl. Turnips, 3 Brl. Apples, 1 Brl. Cabbage, 1 brl. dry & green apples, 1 brl. rye mecl, 1 brl. wheat. From erl. Members of his. Gem. for his son Edwin -8.50. P. Lyre's Gem. in Grand Rapids 31 S. Potatoes, peas, cabbage 2c.

H. H. Schröter, property manager.

#### **To the seminar household in Springfield**

inherited with heartfelt thanks: Durck H. Sträub jr. from the parish of R. Mießlers zu Carlinviue, Ill, from H. Wolters 2 sack potatoes, H. Hauer 1 Skulter, Arens S. potatoes, C. Gillmann 2 Galt. Fat, Scköpf 1 Bush. Potatoes, C. Sträub S. rothe Ruben, Schiebubr 1 Busk. Potatoes, Diesel 9 cabbage heads, Lenz 2 Bush. Potatoes, Sander 1 bush, do., Sckopp 1 bush, do., W. H. Steinmeyer -1.00 & 1 pot of apple butter, A. Wolf 1.00, A. Sckupmann .50, F. Giesekeing .50 & 1 pot of apple butter, G. Karau.50, C. Grotefendt .75, E. Multsnowski 1.00, Brinkmann Sr. .25, C. Kasten, G. Sträub each -1.00, N. N. .25, P. Heinz .50, N. N. 1 pot apple butter, C. Löhr 1 blanket, P. Sträub S. red beets. From I. O. Piepenbrink in Crete, Ill, 40 lbs. cream cheese. From F. Selle in the gravelly comm. 3 doz. Cabbage heads, 4 lbs. butter, 1 p. onions.

Springfield, Ill, November 10, 1884.

Fritz Janssen, property manager.

For the construction of the church in Kansas City, the undersigned also received the following gifts of love: From Mr. Kassirer Grahl -13.70; subsequently from the Mission Festival Coll. in Atckison 5.00; from Rob. Baumgardt in K. C. .25; durck R. F. G. Walther, Coll. of his Gem., 7.55; by? Nützel of N. N. 5.00; by R. Hafner, Theil der Missionsfestcoll. bei Prairie City, 9.00; by k. Senne, Coll. sr. Gem., 20.00. - Sincere thanks and God bless!

E. Jehn.

For poor students received with heartfelt thanks from the local Trinity congregation by M. S. -5.00. By k. Gräbner in St. Charles, Mo. by Mr. H. Hagemann -1.25.

C. F. W. Walther.

For poor students received through Mr. R. Gross -9.00, coll. at wedding of Mr. G. Kraus in Fort Wayne.

Gunter.

### **For the Christmas party.**

**1. Liturgy for a Children's Service for the Celebration of the Holy Christmas. Christmas,** presented by Friedrich Lockner, pastor. Price: the piece 5 cts, the dozen 40 cts, the hundred -2.50 plus postage.

Available at the Lutb. Concordia-Verlag (M. C. Barthel, Agt.), eor. bliumi 8tr L Incianu ^ve., 8t. Roul8, dlo., and at L. Volkening, 904 dt. 5tr 8tr., 8t. r-ouis, dlo.

**2. songs for the "Liturgy for a Children's Service for the Celebration of the Holy Christmas". Christmas^,** presented by Friedrich Lochner, Pastor. Price: the booklet 10 Cts, the doz. 1.00, the hundred -7.00, plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in family circles, this booklet contains the liturgical chants, as well as the children's, chorus, and congregational chants in polyphonic setting in order.

Available at 8. Volkening, 904 N. 5tr 8tr., 8t. lüonis, dlo.

### **Changed addresses:**

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dl. Reinlmrcit, o. o. Rev. 6. Ruckre-s, lltiea, Rebr.

OtiL8. R. 8etreM, 5 ^eüle^ Oourt, 8. 8., Oieveluncl, 0.

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## **Volume 40, St. Louis, Mo., December 1, 1884, No. 23.**

(Submitted.)

### **Flower reading from reports of our traveling preachers of 1884.**

In Christ Beloved Lutheran Readers!

You gladly offer your prayers and gifts of love for the preservation and expansion of the holy work of the mission, also the so-called inner mission; for this very reason, however, you sometimes hear something about how things are actually going and standing in these matters; and you certainly rejoice with the happy ones who can tell you that your work is not in vain in the Lord, but that it produces much fruit for eternal life. Now that I can tell you about this again, I do so with joy. However, instead of writing a whole booklet, or a few whole Lutheran numbers, I would rather pick out a particularly interesting piece here and there from the many reports of our dear travel preachers, so richly blessed by God, and present it to you for your consideration.

For example, one of them writes about the correct assessment of the progress in missionary work:

"Though blessings and successes may be reported, yet, to see this, the right standard must be applied, namely, to consider that this place of the vineyard was not there about five years ago. But that one cannot harvest the same abundance of grapes on newly broken, not yet worn down land and from tender, only recently planted canes, as on better cultivated soil, a spiritual gardener knows as well as another. If we keep this in mind, we will have ample cause for praise and thanksgiving to God, and the prospect of rich, glorious harvests in the future. ... My main parish is enjoying healthy growth.... It is true that the Albrecht people are still strongly represented, but not to our detriment, rather they serve as our whetstones, inciting us to diligently search God's Word and not to disgrace the name of our church by ungodly living. ... In the congregational meetings, we are now going through the Constitution of our Synod, in order to be able to decide on the next

Join the meeting of our district. Communion attendance is improving. Church attendance is good in good weather, sad, even miserable, in bad weather, and does not yet want to improve, despite warnings and punishments" 2c.

Thus our reporter continues and describes to us all his 9 places with their light and shadow sides, remarks thereby: "The awakening of the right understanding and need wants to have much time" and concludes: "If everything were together, then I would have a municipality of 700 souls and 140 members entitled to vote. From this you can conclude how I, since I have to be a school teacher at the same time, am overloaded with work. - Certainly in no other place in all of America does such a great blessing rest on the Inner Mission as it does here. Consider: 5 years ago everything was still "desolate and empty" west of me, now there are 3 workers (work for 8), everywhere tender little flowers, which sprout splendidly and freshly. And this many element comes to us without reclamation. It is probably not too much to say that if God's blessings remain among us, Minnesota and Dakota will soon equal the Illinois District in number of churches. The faithful God only give us quite a few more laborers and leave the old ones in place! For as a gardener loves best the tree he has planted himself and knows best how to care for it, so it is with us pastors. Therefore, nothing is more harmful, especially for the Inner Mission, than change.

Another, who served 17 places, and with God's help intended to add several more, reported the following:

"On average, these sites are serviced about every 4 weeks. In the winter, of course, it has taken a little longer at some places because of all the snow and the snowstorms that have often swept through. In some places there is also a reading service almost every Sunday, which I intend to introduce in all of them in time with God's help. Walther's gospel postilla is used for this. - Of course, they would like to have services more often in all places; but to do more is soon impossible for me, since one has to spend almost all one's time traveling and soon one can no longer get around. However, there is very little time left for study.

I should have help, both to be able to keep the existing and to add new things, since immigration is becoming quite strong again in any case. If the congregation at G. wants to appoint its own pastor, which is best, and one other than me, I will move further west. Traveling is not much fun, but someone has to do it. So it shall be all the same to me whether I do it or not. I am only glad that the good Lord dignifies me, the unworthy one, that I am allowed to hunt down the dear prairie for people... Of course, as far as my own actions are concerned, my effectiveness here is insignificant; but I will persevere with God's help as long as it pleases Him. He will make it known when he no longer wants to use me here. May he only give this in the meantime, that one works with a little more faithfulness in his kingdom! With all the traveling, the seriousness of study is put to the test. Of course, prayer is a good means, but how little serious is prayer? It should always be better.... Yes, indeed, if God were not so extremely merciful, one would have to fall into despair. But I will trust in his mercy. May God grant that my trust will grow stronger and stronger, so that my desire and eagerness to work in His kingdom will also grow! - I can't share experiences because I don't have any, at least not interesting ones; and I don't know how to make things interesting, nor do I wish to learn. I can't think so much about such small inconveniences, which of course happen here and there, and make sure that I remember them later. These do not really belong to the mission report, so that I can safely leave them out.

Another reports:

"Our Lutheran church in I. has already come into the hands of the false believers in Pastor D.'s time. But the curse of their unrighteousness follows them on their heels. For those who have robbed us of our church, and thereafter have turned out to be gushers, after they had well shorn the lamb and brought the wool into safety, are biting and devouring one another, and soon their church will be a chariot shed."

Yet another writes:

"Here, too, there is no lack of dangers from within and without. If the worldly essence, which is complained about in older, larger communities, is less evident here, it is nevertheless the spirit of worry, how one wants to get out of one's oppressive poverty as quickly as possible and lead a more comfortable and better life, that governs the people. From the outside, however, all my places are threatened by the enthusiasts. Even if there are only a few Methodist families that have their meetings among the Lutherans at my places; even if they are seldom served by their preacher-brother living in M., they are, like all their kind, fanatical enough to set their storm ladders on unfortified hearts in order to conquer them, where possible, for their sect and party. So there is a constant fight against these two main enemies: the worry spirit and the enthusiasts. But where there is struggle, there are wounds; where there are wounds, there is pain; where there is pain, there is impatience, despondency and hopelessness. One would often rather die than live and proclaim the work of the Lord. So there is also a constant struggle against the enemy in one's own breast, the poor defiant and despondent heart. But only confidently forward in the struggle, after him who has gone before us, after him, from struggle to victory, from labor to rest, from the cross to the crown!"

Another pastor has received some delicious letters from a pious woman who had faithfully adhered to his congregation in her former place of residence, but later had to follow her husband, who was not like-minded, into the wilderness, which are well worth sharing at least the following:

"Oh, dear pastor, we are very badly off with the church here; I have never been in a church as long as we have been here; for my husband's funeral we had to get an English preacher; ... it was very painful for me to get another preacher, but what could we do differently? \*) ... Several Albrecht brothers have been there, but I don't want to have anything to do with them. Once we went there late this year, we thought it was a Lutheran traveling preacher, but immediately went home again without hearing him. The next day he came to me and wanted to know why? I told him my reasons; he asked me, when he came again, if I would not listen to him, he preached God's word as well as our preachers. Zch said: No, because it is said: Avoid the false teachers. After that he did not come anymore. Oh, if only one would come to us from time to time when the ways are good! Mr. L. now has two children, the first already over two years old, and still none baptized; the other neighbor had his baptized by the Albrecht preacher, but L. did not, his mother was just here on a visit, she did not admit it. But we hope with time, when R. comes up more, that we might then get the opportunity when a church is planted there. God grant that it will happen soon!... You would like to know whether my children A. and K. are confirmed. Unfortunately, I must answer in the negative. Oh, I am very sorry that I did not press harder down there; but my husband always gave me hope that we would soon have a congregation here, where

The dear wife should have buried her husband without a preacher rather than taking a preacher of a different faith into her service, cf . 2 John 10 and 1 Timothy 5:22.

we could teach them" and have them confirmed. Well, I don't know what to do with A. at all. Because I can't do without him, so that I could put him somewhere. And then he is so tall that he no longer wants to go to school with children, because he measures over 6 feet; what he learned earlier, he will forget again, because he doesn't like to read German at all, he always says that he doesn't really understand it. If I don't get the opportunity here, I can send the children down to W. near F. There is an Episcopal church 3 miles from us; now the children want to go to church there, because they think it would be better than none at all. Now I would like you to write me what difference there is between us and them, whether I can let them go, or whether I should keep them back; for even if I go, I don't understand English enough that I can find out the difference. I have heard from a Lutheran English woman who has joined because she does not have a Lutheran church here, that it would be almost quite the same; but I think there must be a difference in something. \*) If you write to me that I should not let the children go, then we will just have to make do with the sermon books, as before. Oh, if only a preacher would come to us from time to time! I have so often longed for Holy Communion on feast days that I would walk very far if I could have it."

Another missionary preacher, who has willingly allowed himself to be invented to undertake an extraordinary large missionary journey soon, expresses the wish that a travel preacher of his own be won for Montana quite soon, and adds:

"A Fort Wayner mission festival can preserve it. .. God grant that Montana may become ours, and we Eastern traveling preachers may soon shake hands with the Western ones in Oregon on the Rocky Mountains! That is why Billard had to build the Northern Pacific Railroad.... - May the good Lord give us health of body, and a holy, fresh courage to defy the devil, that we may work as long as it is day, and that when the latter day comes, traveling preachers all over the Northwest, for my sake on their buggies, may see the Son of Man coming!"

\*\*\*

With this, I, as the sender of this flower reading, want to end for today, in the hope that I will soon be able to get some more from the wallet of the Mission Commission. But it is left to the dear readers to think about whether such messages should not inspire them anew to give thanks to God for the means of His grace, furthermore to fervent intercession for the spread of His kingdom, and finally also to untiring zeal for the earthly means for the orientation of the missionary work.

O King of all honors, Lord Jesus, Son of David, Your kingdom shall endure forever, In heaven is your throne. Help that all here on earth Your kingdom may be known to men far and wide For eternal bliss!

Ms. Sievers.

Yes, of course, in many points there is a big difference. Here it should be remembered that we have an excellent "Lutheran guide to the examination of the various churches and religious societies" in a book written by Prof. Günther, called "Lutheran Symbolism".

Ms. S.

(Submitted.)

## **What was it all about, especially in the work of the Reformation?**

(Continued.)

The holy scripture "shall be empress". Scripture alone shall and must decide! This, too, was a main point at issue in the work of the Reformation. But important as the establishment of this principle is, it was not the ultimate goal of the Reformation struggle. What would have been the use of Luther's leading Christians back to the Scriptures as the only source of beatific truth if he had not at the same time opened up to them the true meaning of the Scriptures? And therefore the real heart of the entire teaching of Scripture had to be opened up to him. This is the doctrine of justification by grace through faith wrought by God. And this was the point around which everything really revolved. It is not difficult to prove this.

He had become fond of the Bible at an early age. He was full of joy when he found the first complete copy in the university library in Erfurt. He read and studied it diligently. But he had no one to open it for him. He sought peace in monasticism and works, but did not find it. Later he could say: "If ever a man went to heaven through monasticism, I also wanted to go there. "I observed the vows I had vowed with the utmost zeal and diligence by day and by night, and yet had no peace, because all the consolations I took from my righteousness and works were ineffective." - With a heavy heart, Luther began his journey to Rome. There he hoped to find peace and comfort for his conscience. But true peace does not dwell in Rome. - The so-called holy city is said to be so evil that the proverb says, "If there is any hell, Rome must be built on it." When Luther first saw Rome, he fell to the ground, raised his hands and said, "Hail, holy Rome!" He said mass there, walked through all the churches and monasteries, slid up the steps of Pilate to obtain the indulgence that the pope had promised to those who would do such work; to thereby come to rest and peace of heart. He departed from Rome with sadness. The word: "The righteous will live by his faith" moved his heart, as it had done before. And through the enlightenment of the Holy Spirit he now learned to understand, on further reflection, what the righteousness of God so often referred to by the apostle was, namely, such as is imputed by God for the sake of Christ. And this was the Reformation in Luther.

But about this blessed change one hears best Luther himself. He wrote about it in 1545, one year before his death: "I was very familiar with this word -God's justice- and, according to the usage and custom of all teachers, I was not informed and instructed otherwise than that I had to understand it philosophically, of such justice, in which God is just for Himself, does right and works, and punishes all sinners and unjust, which justice is called the essential or real (Lornial!8 s. activa) justice.

"Now I was living as a holy and blameless monk, but I found myself a great sinner before God, and with a fearful and troubled conscience, and I did not trust myself to be a sinner before God.

[179] not to propitiate God with my satisfaction and merits. For this reason I did not love this righteous and angry God at all, who punishes sinners, but I hated him, and (if this was not blasphemy or to be respected) was secretly and earnestly angry with God, often saying: Is it not enough for God in this, that he should afflict us poor miserable sinners and those who are condemned to death by original sin with all kinds of misery and affliction of this life, in addition to the horror and affliction of the law, that he should add to this misery and heartache through the gospel, and through the preaching and voice of the gospel should further proclaim his righteousness and severe wrath? Here I was often angry in my confused conscience, but nevertheless stopped with more thought at dear Paulo, what he meant in the same place, and had a hearty thirst and desire to know the same.

"With such thoughts I spent day and night, until I realized by God's grace how the words were connected, namely: The righteousness of God is revealed in the gospel, as it is written: The righteous lives by faith. From this I learned to understand the same righteousness of God, in which the righteous lives by God's grace and gift alone, and noticed that the apostle's opinion was this: the righteousness is revealed through the gospel, which is valid before God, in which God justifies us by grace and vain mercy through faith, which is called *justitiam passivam* in Latin, as it is written: The righteous lives by faith.

"Here I immediately felt that I was born whole and new, and had now found a wide open door to go into paradise itself; the dear holy scriptures now looked at me much differently than had happened before; Therefore I soon ran through the whole Bible, as I could remember it, and gathered its interpretation in other words according to this rule, as that God's work means this, which God works in us Himself; God's power, so that He makes us strong and powerful; God's wisdom, so that He makes us wise; thus the others, God's strength, God's salvation, God's glory, and the like.

"As I had previously hurried this little word -God's justice^ with right earnestness, so I also began to esteem it as my very dearest and most comforting word, and the same place in St. Paulo was to me in truth the right gate of paradise." (W. 14, 460—462.)

Thus, even before his public appearance, Luther had the true and living faith in his heart, namely, that we attain forgiveness of sins and become righteous and blessed before God by grace, for Christ's sake. Next to this sanctuary, the doctrine of justification by grace, the idolatrous Papist works righteousness could no longer be his comfort. What is taught in the papacy by other mediators and saints, who could acquire and communicate grace to us, must now appear to him as void. What is taught in the papacy about works, about penance, about the sacrifice of the Mass, that through it forgiveness of sins could be obtained, had to be recognized by him more and more as a blasphemy of the most holy merit of Christ. Thus, in 1516, he wrote to Georg Spenlein deliciously about true righteousness before God: "Otherwise, I would like to know how it stands with your soul, whether



that once she has had enough of her own righteousness, and desires to be joyful and confident in Christ's righteousness. For today the temptation of presumption is strong in many, and especially in those who want to be righteous and pious by all power, and do not know the righteousness of God, which is given to us in Christ most abundantly and free of charge, and consequently seek to do good in themselves until they gain confidence to stand before God, as people who are now properly adorned with virtues and merits, which cannot possibly happen. You were in error in this opinion, and so was I. But I am still fighting against this error and have not yet completely gotten rid of it.

"Wherefore, my dear brother, learn Christ, and him crucified: learn to sing praises unto him, and to despair of yourselves altogether: but say unto him, Thou, my Lord JEsu, art my righteousness, and I thy sin. Thou hast taken mine, and given me thine: thou hast taken that which thou wast not, and given me that which I was not. Beware that you do not always strive for such great purity, in which you would no longer seem, or even want to be, a sinner. For Christ dwells only in sinners (that is, in those who recognize their sin and are penitent). For this is why he came down from heaven, where he dwelt in the righteous, that he also dwelt in sinners. Think on such his love, and ye shall see his most sweet consolation. For if by our own toil and trouble we must come to the rest of our conscience, for what purpose did he die? In this you will only find peace in him through confident despair of yourselves and your works. Learn also of him, that as he himself received you, and made your sins his own, and his righteousness yours: so also ye firmly believe him, as it is meet; for cursed is he that believeth not these things." (W. 21, 529—530.)

In the 95 theses on papal indulgences, in which he did not yet want to attack the pope himself, the confession is made in the 62nd: "The true treasure of the church is the most holy gospel of the glory and grace of God. The doctrine of justification by grace was increasingly recognized by Luther in its purity and fullness and presented as the main doctrine of the Holy Scriptures. It was his element in which he lived. In his sermons, Bible explanations and other writings, it is mentioned again and again. In August 1530, he wrote to Johann Brenz: "I especially love and honor this gift of God, which is in you above others, that you teach the doctrine of the righteousness of faith so faithfully and righteously in all your books. For this point is the main piece and the cornerstone, which alone gives birth to, strengthens, builds up, sustains and protects the church of God: and without it the church of God cannot exist for one hour; as you yourself, dear Brenz, well know and are at one with me, and for this reason you so mightily press this article for this reason. For no one in the church can teach anything righteously, or resist some adversary, who has not rightly grasped this piece, or, as St. Paul calls it, 2 Tim. 4:3, the sound pure doctrine, or, as Paul himself speaks, does not hold fast to the doctrine." "We, too, have experienced this, since under the papacy we have been caught in such whirlwinds of doctrine from time to time.

until the grace of God has brought us to a secure port and shore, and built us on the certain rock of Christ, so that we are assured of what we preach, learn, and have ready, and thus may no longer waver now and then. For this reason I ask you to continue to pursue this article of the righteousness of faith earnestly, even to the point of exhaustion, before all things and in all places, wherever you can. For otherwise the whole world is full of writers, screamers and printers who cannot despise this article enough. There are also many of them who hate and persecute it, and many more of you who obscure and falsify it. And this is no wonder; for this article is the heel of the woman's name, that it may bruise the head of the old serpent, and be her adversary". (W. 14,192.)

In his warning to the dear Germans (1530), he writes: "They do not want to suffer this article, so we cannot advise them. For where the article is gone, the church is gone, and no error can be resisted, because apart from this article the Holy Spirit does not want to be with us, nor can he be; for he is to transfigure Christ to us." (W. 16,2015.)

"Where this piece," he says in the interpretation of the 137th Psalm, "remains pure on the plan, Christianity also remains pure and fine in harmony, and without all sects, since this piece alone, and nothing else, makes and maintains Christianity. (W. 5, 1698.) And to Joh. 6, 53. we hear him say: "Where this doctrine remains in the pulpit, there is no need, one is safe from all heretics and errors; this article suffers no error in itself, the Holy Spirit is also with it, and those who believe this do not tolerate error. But if they are deceived, it is a sure sign that they have not understood the article. If they had understood it rightly, they would not have been deceived." (W. 7, 2107.)

Thus the doctrine of justification by grace, for Christ's sake, through faith, remained his watchword to the end. When he was asked shortly before his death, "Venerable Father, do you want to die to Christ and the doctrine as you preach it?" he spoke loudly and clearly: "Yes. Shortly before his death, in a prayer, he spoke confidently and confidently: "I know that I will live with you forever, and out of your hands no one can snatch me." He is not uncertain, he is not doubtful, he does not timidly say, "I will hope so"; he knows it in faith irrevocably certain that he will be blessed, and that purely by grace, for Christ's sake, out of whose hands no one can snatch him. Luther taught and died in this way.

(Conclusion follows.)

(Submitted by P. H. Sprengeler, Jr.)

**May a preacher bury openly unrepentant perfones (scoffers, banished, persistent despisers of the means of grace) with ecclesiastical honors?**

Lecture.

I have long wanted to raise this important issue in our community meetings. You know that I have always answered this question with a definite no and acted accordingly. Not a few of you not only agree with me, but would be offended if I were to judge and act differently. However, it is very important to me that you are all convinced of the correctness of my actions.

and thus bears unanimous and powerful witness with me against unbelief. It is no wonder that some quite honest Christians do not see clearly in this matter. There are enough preachers, even those who call themselves Lutheran, who bury openly un-Christian people in the ground with Christian ceremonies and know how to give their actions such a beautiful appearance. Doesn't it sound very nice when they say: In such a case one must take into consideration the survivors, whom one could perhaps still win over, but whom one would certainly fill with hatred against the church if one did not want to bury their deceased, who admittedly died in unbelief? Doesn't it sound very nice when they say: I certainly could not have given the Holy Communion to the deceased, but why should I not be allowed to bury him, since the funeral sermons are for the living? And how, if the deceased had received grace to repent at the last moment, which of course I cannot know, but which is nevertheless possible, would I not then have sinned against love by refusing a Christian burial? - By such and similar objections many an honest Christian is led astray. Since you yourselves have now decided that I should speak to you in detail about this matter, it shall be done herewith and your wish to hear in particular how our dear Lutheran church has judged and acted here shall be duly taken into account.

We read Psalm 116:15: "The death of his saints is worthy in the sight of the Lord". The following beautiful explanation is found in the Weimar Bible: "He (God) does not consider it a trivial thing that his faithful are carried away to death, but he preserves their souls like a precious treasure, so that they do not have to be the prey of everyone. - And if it happens according to His will that the faithful are carried away to death, Ps. 44,23, He asks for their blood, Ps. 9,13, and proves Himself against the slayers with divine vengeance, Matth. 23, 35, as well as against the souls of the slain with the gift of the crown of righteousness, 2 Tim. 2, 8. as also against the bodies and bones left behind with divine preservation for the future resurrection of eternal life, Ps. 34, 21. that thus on the last day it shall be revealed perfectly and with great glory how worthy the death of His saints was before Him." - If God holds the death of his saints, i.e. the Christians, to be of value, we should also hold it to be of value. The church has always honored its fellow Christians who have fallen asleep in Christ by consigning their bodies, as a noble seed of God, to the bosom of the earth with Christian ceremonies. Whoever is buried with ecclesiastical honors thus receives the testimony that he was, as far as men can judge, a saint of God, a Christian. "The burials of corpses," writes the Lutheran faculty at Leipzig, "among Christians are not political ceremonies, but by such accompaniment and burial it is shown that we held the deceased to be good Christians in their lives." (Dedek. III, 662.) That this is the meaning of the church funeral also lives in the consciousness of the people. That is why so many offer everything to obtain the honor of the church funeral for their deceased in unbelief, because they feel quite well what a judgment is passed on the deceased by refusing it. So they say, "Yes, the pastor considers only those to be good Christians who have entered the church.

All others are regarded by him as unbelievers, whom he cannot bury if they have died. And when a preacher buries someone who has died in impenitence with ecclesiastical honors, even nefarious scoffers often say: "The pastor must not have doubted the blessedness of the deceased, because he still buried him with song, prayer and funeral sermon.

However, God's Word clearly teaches that a distinction should be made with regard to burial, that openly unrepentant persons should not have the same honor in death as Christians who have died blessed. We read in 1 Kings 14:13 of Abijah son of Jeroboam: "And all Israel shall mourn for him, and shall bury him. For this one of Jeroboam alone shall go to his grave, because some good thing is found in him before the LORD God of Israel in the house of Jeroboam." From this we see that because Abijah had not walked in the ways of his ungodly father Jeroboam, his death was also counted worthy in the sight of the Lord, and so he was to be buried honestly. Jeroboam and his godless house, however, were to lose this honor. The Lutheran divine scholar Aepinus writes: "If God the Lord punished this king and his whole family because they were ungodly, so that they did not have to be buried honestly, how can we then confirm those who are ungodly with good conscience to the earth and act contrary to the judgment of God? (Dedek. I, 1164.) Furthermore we read, Jerem. 22:18, 19: "Thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament him, Brother, sister. They shall not lament him, Alas, Lord, alas, noble one! He shall be buried like an ass, mangled, and cast out at the gates of Jerusalem." On this subject Aepinus again writes: "Since God the Lord has thus punished these ungodly men, I would like to hear with what reason and scripture one would want to prove that ungodly men, who have despised God's word and his sacraments and have died in their ungodly nature, should be buried most honestly with Christian ceremonies, with spiritual songs and psalms?" (op. cit.) And further he writes: "Christ, the Lord, commands Matth. 18,17. that we should keep him who does not want to hear the church as a heathen. The Scripture also says that one should not eat or drink with idolatrous people and those who are in great sins, or have fellowship or friendship with them, because they are alive. Since the Holy Spirit wants us to be idle with them, not to respect them, not to drink or eat with them, and God excludes them and does not want to have them or know them in his Christian congregation, who has given us letters on this subject, that we should honor them as we do

the most holy ones, and bring them to the grave with his word and Christian ceremonies, and count them among the Christians in death, whom the Lord God has set apart in life? Those whom the Lord Christ Himself expels from the Christian congregation and cuts off from it, and who, dying in their ungodly nature, exclude themselves, cannot and may not be accepted into the church.... Therefore, the godless, who die unrepentant, cannot be accepted as Christians and members of the church, nor can they be buried with good conscience, like godly people and Christians. And even if such people are not publicly named, they are not to be buried.

Even if they have been condemned, they are still condemned by God, especially if they remain in their ungodly ways and die in them. Whoever dies, then, is banished from God, even if he has not already been publicly banished. It is also nothing new that godless people are not confirmed to the earth with Christian ceremonies. The Christian church has always refused an honest burial to godless people who have died banished and unrepentant in their sins." (op. cit. 1163.)

Luther writes: "In our church, it is the custom that we do not hold communion with the one who stiff-neckedly despised to hold communion with us in life, therefore, when he has died, we also do not hold communion; that is, we let him be buried who and where one wants, outside or inside the graveyard; but we with our disciples do not go along, do not sing to him either, let howl, who bury him, according to that word of Christ: 'Let the dead bury their dead.' (Match. 8, 22.) Because the funeral songs sing of Him who comes in the name of Christ, therefore we cannot sing the same without lying and not without violating conscience, indeed, not without blasphemy about a man who died in blasphemy and ungodliness." (Lutheran XXXV, 36.) "In divine holy Scripture we find examples that our Lord God Himself has not willed to lay ungodly people, who despised His word and servant and remained and died in impenitence, with others who lived godly and died in faith." (Porta, 523.)

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(Conclusion follows.)

(Submitted.)

### **Report on the life and work of the blessed Joh. Kilian, former pastor in Serbin, Texas.**

(Conclusion.)

Still in 1855, Fr. Kilian's parish bought a league (4400 acres) of land, which was then distributed among the individual families. One part, ninety-five acres, was designated for church and school purposes. Without delay, a parsonage was built, which was also to serve as a church for the time being. Before this construction could be carried out, however, severe illnesses occurred which prevented its completion, and when the work begun was later resumed, the rafters which had collapsed in the meantime had to be put back in their place. Oh, it was a difficult beginning! In the first year it was too late to cultivate the land, and in the two following years there was an unheard-of drought, so that all the grass dried up, the springs and streams dried up, and the fields were unproductive. In addition, there were heated fevers and ailments of all kinds, with which beginners in the wilderness have to contend. Nevertheless, the old settlers testify that they have never been so happy as they were then; for at that time all were one heart and one soul, and the joy that they were allowed to build up their faith here without hindrance made them gladly forget all hardship.

But as time went by, things in Serbin got better externally as well. Fruitful years came again; the people got used to the climate and enjoyed excellent health; the other families who had stayed behind joined them, and the congregation in Serbin grew from year to year. A wing was added to the parsonage, and when, in spite of that, the

[181] enough space was available for the service, a church was built. Even this church was soon no longer sufficient; so a new church was built and the old one was used as a school. But the colony grew more and more. About 2500 souls may have come to Texas now. But they do not all belong to one congregation. Over the years, no less than six congregations have grown out of that first one.

With this remark, however, we have anticipated our report. Of course, not all details can be mentioned in this condensed sketch. During the war, our Lutherans in Texas got off much more lightly than those in other southern states, since Texas was almost spared the war.

P. Kilian was not content with caring for his own parish in the early years, but also did as much missionary work as he could. To a branch in Neu-Ulm he had to save forty miles every five weeks, and the way from Serbin to Neu-Ulm, weather and way as they might be, he regularly covered in one day. - How it is to be lamented that our synod could not have had a traveling preacher in Texas thirty years ago! Now we have only a meager gleanings, after the Texas Synod, the German Methodists and Presbyterians have taken possession of the whole state, and what they could not win for themselves, they have pretty much spoiled for us.

With regard to Fr. Kilian's family life, it should be mentioned that at the same time that he moved from Saxony to Prussia, namely in 1848, he entered into holy matrimony with Miss Maria Gröschel, with whom he lived happily and contentedly for two and thirty years. In this marriage God gave him nine children, four of whom have already preceded him into eternity. Still alive are three sons and two daughters. One son is the teacher Gerhard Kilian in Serbin, who studied in Addison and took up his office in 1872, at which school he still works in blessing. Another son is Pastor Hermann Kilian, who studied at the seminary in St. Louis and last year, after passing his exams, was called by his father's congregation to be their pastor and was solemnly ordained with the assistance of his father. Both, the congregation as well as the aged father, blessed the day on which this long cherished wish of theirs was fulfilled.

The deceased worked in happiness and blessing for many years without any special incidents, until God tore his faithful and beloved companion from his side by death. From that time on, he was often struck by weakness and fainting, so that he could hardly wait for the time when his son would replace him. Nevertheless, even after his retirement he could not decide to be completely inactive. He took pleasure in climbing his usual pulpit from time to time and preaching the word of salvation to his dear old congregation. He was still preaching on the Sunday before his death. It was a stroke that put an end to his life. He is said to have said earlier that one day he would be found dead unexpectedly. So it happened on the morning of September 12 of this year. Some time before, he had complained of some indisposition, but nobody thought of the near end. One heard a muffled sound, one rushed to him - he was slumped back against the wall - dead, the eye was broken, the neck veins were

blue in the face. The Lord had called his tired worker to the end of work.

The next day the funeral took place with the participation of the local congregations and many strangers. The neighboring pastors were also present. The honorable Mr. Geyer Sr. preached the funeral sermon in the church on the theme: "There is still a rest for the people of God. When he recalled how the deceased had worked for so many years for the salvation of his congregation and what he had gone through in their service, no heart remained unmoved, no eye dry. On the following day, a Sunday, a memorial sermon was preached by Mr. Buchschacher in the church of the Blessed. The text was: "Ei, du pömmmer und getreuer Knecht" 2c.

The life of the deceased was one adorned with many blessings. In Germany, he made himself a wall and stood against the crack of the Union's oncoming destruction; there he was a faithful shepherd to his flock, who, frightened by wolves, calmed them with kind words and led them through all dangers unharmed. Here in Texas he has been the pioneer of the true Lutheran Church, breaking ground in more ways than one for the band of orthodox pastors now laboring in this state.

The sender of this letter was often granted the opportunity to visit the deceased and to enjoy his cheerful, compassionate nature. Kilian had many things that made him highly attractive to a young pastor. He was original, witty, entertaining. He knew how to share old and new things from the treasure of his experience and from his lectures. No one could surpass him in narration. His language was well chosen, his gestures lively, but extremely graceful.

At the same time, his speech was always seasoned with salt. He knew how to relate everything he said with edifying thoughts. He was immensely well versed in the Holy Scriptures, as well as in Luther's works, which he had studied diligently. If it happened to him, however, that he uttered something erroneous, he nevertheless accepted instruction. There is no doubt that synergism was abhorrent to his soul. In the last doctrinal controversy, he stood resolutely on the side of the Missouri Synod, to which he had belonged since 1855.

May his memory remain in blessing!

### **Honorary commemoration of the Rev. Ehle.**

Again, it pleased God, according to his inscrutable counsel, to call a young worker in his kingdom to himself through death. If now the death of his saints is held worthy before the Lord, it should also be held worthy among those who belong to and serve the same Lord. This is the reason why the undersigned feels moved to communicate the following to the dear synod members, pastors and congregations. O, may we all be prompted by this funeral announcement to renewed fervent prayers for laborers in the harvest, and for the preservation of those who are already helping to gather sheaves into God's barns!

Hermann Johann Ehle was born in Lake Township, Allen Co, Ind, about 6 miles from Fort Wayne, December 26, 1859. His parents, August and Christine Ehle, later moved to the city, and here had him attend the school of St. John's Lutheran congregation, of which they were then members. And since the boy had special

If he could perceive his gifts, combined with a childlike fear of God, his parents agreed to dedicate him to the service of the church. So he entered our local Concordia-College in 1874, and graduated from all classes one after the other, so that in 1880 he could be dismissed to the seminary in St. Louis with the certificate regarding his behavior: excellent good, and regarding his maturity: good. Already in the summer of 1882 he was appointed by the faculty there to preside over the vacant congregation in St. Joseph, Mich., which he faithfully served until the end of the same year by preaching and teaching school. Then he returned to St. Louis to complete his studies there. In June 1883, after passing his exams, he received a call from the newly formed congregation in Briar Hill, Ohio, in the midst of which he was ordained and inducted by President Niemann on the 12th Sunday after Trinity 1883. He went about his work in a sprightly manner, faithfully serving the congregation in church and school, and because he had always been in good health, he often overestimated his physical strength. Filled with self-sacrificing love for his congregation, he forgot his own person.

When the Easter holidays of 1884 were over, he felt compelled to seek a little rest and used the time during which the Synod of Delegates was meeting in St. Louis, whose sessions he attended as a guest. Instead of allowing himself more rest, however, which he could and should have done, he immediately hurried back to his congregation and continued to work until he could no longer do so because of fatigue. So he came here to Fort Wayne to his parents at the beginning of July. But instead of his strength gradually increasing, it dwindled more and more from week to week, for the consumption of the lungs had already reached such a stage that it could no longer be stopped. Nevertheless, the sick man hoped that he would soon be well enough to return to his community, which was close to his heart day and night. But God had decided otherwise; he was to return home to the congregation of the perfected righteous in heaven.

On the morning of November 11, at 2 o'clock, he called his parents and brothers and sisters to his bedside and told them that he felt the nearness of his death. Around 6 o'clock I was called. When I came to him, I immediately saw that this day would be the day of his death. To prepare him for the decisive hour, I therefore presented him with Bible verses and hymns, the right and only consolation in mortal distress, Christ crucified, before his soul, gave him Holy Communion and prayed with him for a blessed end. He was still fully conscious, and answered the questions put to him, including the question of whether he wanted to die happily in accordance with the teachings he had preached, with a resounding yes. I now had to leave him for an hour to teach confirmation classes, and after finishing them I hurried back to his deathbed. The last struggle did not last long. With prayer and sighing, the soul left the frail house of the earthly hut 20 minutes after 10 o'clock in the morning. - The deceased had brought his age to 24 years, 10 months and 15 days. The funeral took place on Friday, November 14. The congregation was so large that the spacious Emanuel Church could hardly hold the audience. Six of the professors and pastors carried the coffin, which was covered with rich flowers, some of which were sent from Briar Hill, and the undersigned delivered the funeral oration on Dan. 12, 3.

May the God of all comfort soon restore the orphaned congregation and refresh the hearts of the deeply grieved parents.  
Fort Wayne, Ind, Nov. 26, 1884, C. Gross.



## To the ecclesiastical chrouic.

### 1. America.

**Return to the Synodical Conference.** Rev. Fr. Eppling of Kircbhayn, Wis. who was formerly (since the year 1851) a member of the Missouri Synod, later transferred to the Ohio Synod, hence he resigned from the Synodical Conference with the same in the year 1881. However, from the "Gemeinde-Blatt" of the Wisconsin and Minnesota Synod of November 15, we are pleased to see that Pastor Eppling has now recognized his error by God's grace and has therefore returned to the Synodical Conference. In a public "declaration" contained in the aforementioned "Gemeinde Blatt," he reports that he was also initially disturbed by the cries of "Calvinism! Cryptocalvinism!" which the enemies of the Missouri Synod had raised; but when **he** then came into great distress and in this distress experienced in his own heart the consolation which lies in the certainty of his gracious election in Christ, he now read again the writings which had caused the doctrinal controversy about the election of grace. There," he writes, "one scale after the other fell from my eyes, and I recognized that I was in essence completely at one with those who ascribe the beatification of the sinner in all points only to the all-possessing divine grace. The gain of this doctrinal dispute is great. Not often, as in these days, have the Lutherans of America, united in the Synodical Conference, put forward the Word of God in its sole validity and in its all-decisive authority, and in reality also respected it and drawn so freshly and directly from the well of the Word. How could I stand against those whom God has so blessed in their ways? How could I work against those who speak to me so from the heart? How incomprehensible it seems to me now and how sinful that I did not warn myself and let myself be warned against those who refer to the writings of a number of teachers of our church, but pay homage to modern (newfangled) theology! - As it has been heavy on my heart for weeks not to have remained in the Synodical Conference, so it is now a joy for me to break away from its opponents and to rejoin it as one in faith with it." - Had Fr. Eppling, who stands in Wisconsin, remained in the Ohio Synod, he would have had to join the newly established "Northwestern District of the Ohio Synod," which, as far as we know, consists mostly of former members of the Missouri and Wisconsin Synods. Mr. P. Eppling therefore writes: "The strait into which I fell, either to join the **corrupt Missourians and Wisconsinans of** the Northwestern District of the Ohio Synod, or to join the true and right, made me look back to my first origin, to join the end of my life with those with whom the eternal, adorable providence of God in Christ first brought me together." - As many were frightened four years ago by the silly clamor of Professor Schmidt at Madison, Wis. and of the Ohioans who followed him, that the Missourians had become Calvinists, so we now see, not only from the example of Mr. P. Eppling, but also from many other men once carried away in the first excitement with rapture, but who are sincere, that that lying clamor will no longer help. More and more preachers and laymen, who went out from us, now see that they have been deceived, namely that we Missourians did not bring up a new doctrine of the election of grace, but only the old, but almost forgotten doctrine of the Bible and our luther

The reason for this is not that we have fallen into Calvinist heresy (for this is what our synod belongs to). The reason why so many have separated from the Synodical Conference, to which our Synod also belongs, in recent years is not that we have fallen into Calvinistic heresy (for we ourselves hate this with all our hearts); it is rather because those who have left us are themselves stuck in false doctrine and prefer to follow their own reason rather than the clear word of God and the clear confession of our church. They act as if they had to save the pure doctrine of the Lutheran church against us, while they try to smuggle un-Lutheran doctrine into our church. Therefore, dear Lutherans, do not let yourselves be beguiled by the foolish cry: "Calvinism! Calvinism!", but search the Holy Scriptures and our precious Book of Concord, and you will soon realize and become more and more certain that our doctrine is not the doctrine of Calvin, but the doctrine of Luther, which he drew from the Scriptures four and a half hundred years ago. Even in the case of our opponents, what Paul wrote about the sectarians of his time will prove true: "They will not go on for long, for their foolishness will be revealed to everyone." (2 Tim. 3, 9.) The false stars of false doctrine often rise with great brilliance, so that it seems as if they want to take over the sky, but soon they become darker and darker and finally disappear completely, never to be seen again; the sun of truth, however, is often surrounded and covered by thick clouds of perversion, but it always shines out again in its old full brilliance. The Ohioans who have gone out from us prove what kind of love they have for their enemies by saying in their papers that the Synodical Conference has now been blown up; but their love is mistaken: it has not been blown up by its exit, but only purified, and therefore not weakened as well as strengthened. W. [Walther]

**Progress for the better.** In addition to other un-Lutheranism, the so-called *mite-societies* had become established, as in other Council congregations, including the Lutheran congregation of St. Peter's in Lancaster, Ohio (see "Lutherans" 1882). Such mite-societies are small dinners organized for the benefit of the church, to which every Christian, Jew, Turk, Hottentot, every scoffer and scoundrel, after he has contributed to the kingdom of God by his entrance fee, even if not of his own free will, is admitted for an entrance fee. Fortunately, it seems to be understood more and more in the above mentioned congregation that one should not sit where the scoffers sit (Ps. 1, 2.), that one should not "make" the money necessary for church purposes, but "give it freely" (2 Cor. 9, 7.; 2 Mos. 25, 2.), that one should not extract it from false believers and unbelievers in all kinds of ways, but "have no need of those who are out there" (1 Thess. 4, 12.). In a weekly bulletin, the above-mentioned congregation announced that "the St. Peter's congregation, after careful consideration, has decided not to hold any more "Scherflein Societies", but rather to replace them with something "which is less exposed to abuse and more conducive to the edification, spiritual, mental and social improvement of the people". In place of those societies, lectures should henceforth be held once a week in the Sunday school room, as in our local community. "The usual mite," the newspaper continues, "is to be contributed in the form of a voluntary donation." - This progress for the better is indeed quite gratifying. - How would it be if the above-mentioned St. Peter's congregation were to continue on the treaded path and another time report in the newspaper on

The Lutheran congregation of St. Peter's has decided, after careful consideration, to no longer accept or harbor incorrigible drunkards, least of all those who are banned from other congregations for this very reason, - not to bury notorious unbelievers, least of all those who do not want to come to a pastor even in the last illness, - and to cleanse itself of the lodge filth that corrodes it through and through. That would indeed be very pleasing to God and man. C. D.

**A lot of money for church purposes.** The Fifth Avenue Presbyterian Church in New York, where Dr. Hall stands, contributed more to church causes last year than any other congregation in America. The total sum raised by this rich congregation during the past year is \$146,671.00, of which \$36,561.00 was used for church purposes, \$91,007.00 for benevolent purposes in general. That every cent of this large sum came from voluntary, "cheerful givers" (Ex. 25, 2.) is, of course, not certain. But apart from that, some of our righteous richer communities should take an example from the above community, all the more, since very often not generosity grows with prosperity, but stinginess. C. D.

## **II. foreign countries.**

**The Gospel in Portugal.** In Portugal, too, Papist darkness must give way before the Gospel, although unfortunately not before the "loud and purely preached" Gospel. In Lisbon, the capital of Portugal, there are seven Portuguese churches in which now, on the 350th anniversary of Luther's translation of the Bible, not the Roman Mass but the Bible in the mother tongue is the main thing, namely two independent, one Presbyterian and four Episcopal. Also in Oporto there are three Portuguese non-Roman congregations, one Methodist and two Episcopalian. C. D.

**Corpse burning applied to a priest.** As reported in the Italian newspaper La Voce del Popolo, Giovanni Sartorio, a priest at St. Mary's Church in Milan, had stipulated in his will that his heirs should see to his cremation, otherwise they would lose all claim to any inheritance. Despite the opposing efforts of the priesthood, the heirs enforced the will of the deceased, but he was denied all ecclesiastical honors; he received only a so-called civil burial. C. D.

**Re-introduction of the death penalty.** As is well known, the death penalty has been almost completely abolished, especially in France. In 1882, it was imposed in only 35 cases, but carried out in only 4, while in the remaining 31 cases the death penalty was commuted to life imprisonment. Nevertheless, the Zurich City Council decided by 133 votes to 52 to revise the laws in question and, despite the clamor of the liberal press, to reintroduce the death penalty. C. D.

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## **Ordinations and introductions.**

Candidate Georg Allenbach, from the seminary at Springfield, Ills., was ordained on the 23rd Sunday after Tr. by the undersigned, assisted by Pastor I. Miller, in accordance with the commission received, and (as successor to the same Missionary Meiländer) was inducted into his office.

C. F. Obermeyer.

**Address : Rov. 6.**

**Llissiouar^,**

1213 Roek 8tr., Mittle Roeü,

By order of the Hockw. Herr Präses Beyer, on the 23rd Sunday after Trin. Mr. P. Causse, who was called by the Lutheran Zion Parish in Egg Harbor City, N. I., was ordained and introduced there by the undersigned. O. Schroeder.

**Address: Rsv. P. 6au8ss, LZZ llurtror 61^, H.**

[183] By order of Hocbw. Praeses Hilgendorf, on the 23rd Sunday after Trin. Mr. Candidate Hermann Westphal, appointed traveling preacher for the northwest of our state and pastor of the congregation at Ainsworth, Nebr. ordained by undersigned. I. Hoffmann.  
Address: Rov. Il. A^kstpliu,

Rrorvn Oo., Robr.

On Wednesday, November 12, Prof. O. H att- städt was ordained and inducted as assistant preacher by the undersigned on behalf of the Presidium of the Wisconsin District, assisted by Mr. U. Osterhus. G. Kühle.

On the 23rd Sunday after Trin. by order of the Hockw. Herr Präses Schmidt Hr. U. O. Spehr in Fräser with the assistance of Mr. U. Claus was introduced by the undersigned.

A. Ch. Bauer.

Address: Uev. O. Speltr, l'ruser, Llaeomd Oo., Llieir.

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### Official announcements.

The undersigned unfortunately finds it necessary to suspend Mr. I. Karrer in Middleton Township, Ontario, from the synodal fellowship of our dear synod until the next synodal assembly. And this for the following main reasons:

First, because the same, repeatedly accused of tyrannical and thoroughly unevangelical^ conspiracy within his congregation, will now no longer permit a proper investigation and will not accept any instruction and rebuke.

On the other hand, because he is continually guilty of all kinds of vituperative and blasphemous words against his former brothers in office, and especially against the "synodal officials", has hardened himself more and more in this unbrotherly nature, and has long since torn the bond of synodal fellowship with us himself.

Sebringville, November 4, 1884.

F. Dubpernell,

recently, President of the Canada-District of the Lutheran Synod of Missouri, Ohio a. St.

Rev. P. Stamm, heretofore a member of the Michigan Synod, has presented himself for admission to our Synod to the Presidency of the Michigan District.  
Jos. Schmidt.

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### Entered the coffee of the Illinois - District:

For the synodal treasury: Collections at Reformation Day from the congregations of: Bartling in Chicago 22.06, Große in Härlein 16.34 (half), Große in Addison 18.27 (Häife), Brüggemann in Willow Springs 9.38, Heinemann at Okawville 9.00, Wolbrecht at Okawville 11.40. Communion Coll. of U. Heumann's Gem. at Fauna 4.05. From the Synodal Book of P. Lochner's Gem. at Chicago 2.29. Harvest & Reform.Coll. of Fr. Liebes Gem. in Wine Hill 22.00. Harvest Festival Coll. of Fr. Brauer's Gem. in Niles 9.54. Evening Coll. of k. Flachsbar's Gem. in Dorsey 6.00. From the Gem. of the : Ottmann at Collinsville 5.50, Kattkain at Hoyleton 6.00, Muller in Scaumburg 23.50, Schmidt at Crystal Lake 9.00, Nuoffer at Eagle Lake 9.75, Goesswein at Altamont 5.00, Rabe bet Yorkville 15.00. (Summa -204.08.)

For the new building in St. Louis: By Reinke in Chicago from W. Flesch u. Joach. Westendorf 10.00. By Ernst Kaiser from P. Schuricht's Gem. in St. Paul 30.00. By k. Baumgärtner in Huntley from I. Schröder 1.00, Cb. Wendt u. H. Heinemann each 2.00, W. Henning 1.00. (S. -56.00.)

For the new building in Addison: Reform.-Coll. of I. Schül- lers Gem. in Joliet 31.24. I\*. Wartens' Gem. at Danville 17.15. Fr. Brauer's Gem. in Niles 20.00. By Fr. Reinke in Chicago from I. S<benkin 2.00. Durck Fr. Freberking from sr. Gem. at Dwight 9.00, in Dwight 6.00. Fr. Hallerberg and Gem. at Quincy 25.00. (S. -110.39.) - Promises were made: by 4\*. Heinemann's Gem. at Okawville 100.00, k. Brauer's Gem. at Niles 40.00, and!?. Brauer's Gem. in Brecher 50.00. (p. -190.00.)

For inner mission: part of the Miff. coll. of P. Gru- bers Gem. in Bethlehem 22.00. By 1?. Müller in Echester by H. Bode 5.00. (p. -27.00.)

For the Negro Mission: By Fr. Schuricht in St. Paul, part of the Missionary Coll. 10.00. Part of the Miff. Coll. of k. Gruber's congregation at Bethlehem, 22.00. By Fr. Wolbrecht at Okawville by H. Frtcke, 2.00. By Fr. Meyer's congregation at Lincoln, 5.00. (S. -39.00.)

For Jewish mission: Through Fr. Schuricht in St. Paul, part of the missionary collection, 10.00. Part of the missionary collection from k. Gruber's congregation in Bethlehem, 21.00. Fr. Meyer's congregation in Lincoln, 5.00. (p.-36.00.)

For emigrant mission: Through Fr. Heumann in Farina from the Women's Association 5.50. Through Fr. Engelbrecht in Chicago, thank offering from N. N., 2.00. 1?. Meyers Gem. in Lincoln 5.00. (p. -12.50.)

For poor students in St. Louis: Through Fr. Reinke in Chicago from the Jüngl. Verein für Job. Meyer 10.00.

To the Springfield household, P. Dorns Gem. in Pleasant Ridge 6.70.

For poor students in Springfield: by I. Succop in Chicago by F. Klusmann 2.00. 1>. Meyer's congregation in Lincoln 8.00. Communion coll. from Fr. Cämmerer's congregation in Chandler- ville 3.38. From Chicago: by Fr. Wunder for W. Licht from the Jüngl.-Verein ö.OO, from the Jungfr.-Verein 10.00; by k.

Succop for Hornung from lungfr.-Verein 10.00, N. N. 5.00; by?. Reinke for H. Bode from Jüngerl.-Verein 10.00, for K. Hubert 9.00. By Wm. Völker in Bethlehem, Coll. at Karl Bernahl's wedding for Aug. Mund, 5.40. P. Schieferdecker's Gem. in New Gehlenbeck for W. Kistemann 13.25. (S. -81.03.)

For poor sick students in Fort Wayne: By?. Hölter in Chicago for Stark 11.50.

For poor schüler in Addison:?. Müller's congregation in Schaumburg for H. Seidel 15.00. By?. Willner in Quincy for M. Groß of the lungfr.Verein 10.00 u. Misstonsstundecoll. 3.00. Durck?. Bartling in Chicago from W. G. for H. Gebrs 15.00. Durck?. Wagner there for E. Rtsckow from A. Be- dubn 1.00, C. Lübke 1.00, W. Brockmann jun. 1.00, A. Beduhn 1.00, Mrs. Kalbow .60. (S. -47.60.)

To the household in Milwaukee: By?. Hölter in Chicago from the Women's Association 11.50.

For poor students in Milwaukee:?. Bergens Gem. in Prairie Town for 1". Rösch's sons 10.00. From Chicago: by?. Wunder for A. Leuthäuser from the Young People's Society 5.00, from the Youth Society 10.00; by?. Lochner for Hinz and Jaap from the Young People's Society 10.00.Verein 10.00, for F. Buszin, Coll. at teacher Heit kamps Hockzeit, 13.26; by?. Wunder from the Jüngerl.-Verein for H. Stev'Ng and P. Landgraf 5.00 each; by?. Succop from the Jünglings-Verein for E. Meßmer 15.00. (p. -73.26.)

For college construction in Milwaukee: From Chicago:?. Lochner's Gem. 350.00; ^through?. Wunder by 8th Hacker 1.00, G. Thomas 2.00, Ch. Kitzig 1.00;?. Succops Gem. 52.85; by?. Engelbrecht by Aug. Schröder 8.00, E- Grafen, K. Last, A. Baumann, R. Troike, Ch. Nebeck, K. Schröder, I. Heiden, W. Egebrecht, A. Kleinke 5.00 each, F. Pekat, I. Robn 3.00 each, G. Schmidt, F. Oetjen, I. Hagen, K. Hagen, A. Eich mann, 8. Wascker, I. Bübke each 2.09, I. Schmidt, K. Graumann, K. Martens each 1.00. P. Schwartz' Gem. in Mt- Carroll 5.50. Durck?. Biebe in Wine Hill by Fritz Ebers 1.00. Reformation Feast coll. by?. Castens' Gem. in East Wbeatland 7.50. Fr. Detzer's Gem. in Niles Centre 9.00. Fr. Holiday's Gem. in Colebour 7.30. By?. Rover, coll. by D. 8ührs in Arlington Heights, 23.25. Fr. Baumgärtner 7.00, whose congregation in Huntley 9.38, in Hampshire 4.40, in Belvidcre 9.20, in Marengo 4.27. Fr. Hallerberg and congreg. in Quincy 40.00. Reformation feast - coll. by?. Heyer's congregation in Mayfair 9.50. (p. -620.15.)

For salary and maintenance in Milwaukee: By?. Sapper in Bloomington from G. Ehrlich 5.00. Half of the Re- formation Fest-Collecte from?. Grosses Gem. in Addison 18.26. By?. Noack in Riverdale from Tr. Rau 4.00. P. Eißfeldts Gem. in Wbiting 6.55. Ref.Festcoll. by?. Gräfs Gem. in Palatine 5.00. By?. Rookmer in Cbicago: R-f.-Festcollecte 31.32, Hochzeitscoll. at Joh. Kruse 7.00, by H. Bergmann 4.00. P. Nuoffers Gem. in Eagle 8ake 13.00. By?. Große in Härlein, Dankopfer of Frau Bergmann, 2.00. Reform. - Festcoll. by?. Hahn's congreg. in Staunton 8.30. By ?. Rückes Gem. in Bethalto 5.00. Fr. Mangelsdorfs Gem. tn Venedy 21.00. Durck?. Wolbrecht near Okawville by C. Feiger 2.00. Fr. Mariens' Gem. in Danville 13.00. From Cbi- cago:?. Engelbrechts Gem. 40.00, Ref.-Festcoll. from?. Nein- kes Gem. 45.30;?. Bartling" Gem. 26.00;?. Wagner's parish 44.00. Two evening collections from Drögemüller's parish in Arenzville 4.45. P. Hallerberg and parish in Quincy -25.00. (p. -330.18.)

For sick pastors & 8teachers:?. Drögemüllers Gem. in Arenzville 1.00.

For the widow's fund:?. Holtermann in 8ost Prairie 4.00, parish 6.00. P. Gößwein's parish in Altamont 3.00. P. Müller's parish in Cbester 9.50, H. Bode's 5.00. P. Drögemüller in Arenzville 4.00, parish 5.65. By?. Flacksbart in Dorsey, thank offering for happy recovery, from Wittwe Bartels 5.00. By?. Bartling in Cbicago from Joacbm Hink 1.00. ? Recovery, from Wittwe Bartels 5.00. By?. Bartling in Cbicago from Joacbm Hink 1.00. ?.. Meyers Gem. in 8incoln 5.00. ? Hallerberg u. Gem. in

Quincy 10.00. P. Dorn in Pleasant Ridge 2.00, whose comm. 6.77. P. Skieferdecker in Neu Geblenbeck 5.00, dcsien comm. 7.15. P. Knief's comm. in Golden 10.10. (p. -89.17.)

For the deaf and dumb:?. 8ewerenz' Gem. in Effing- ham 8.15.

For the orphanage at St. 8ouis: By Br. Sepp meier in Pleasant Ridge, at Jul. Strathmann's Hockzeit ges., 7.50.

For student orphans from Addison: By?. Great in Härlein by N. N. 2.00.

Addison, Nov. 15, 1884. H. Bartling, Cassirer.

### Incorporated into the Wisconsin District Caste:

For emigr. mission in New Uork: Tbeil of mission festcoü. in Oshkosh -5.00. From women's club of Jmm. congreg. m Milwaukee 10.00. (S. -15.00.)

For poor and sick pastors and 8teachers: part of Mlisionsfestcoü. tn Golden 8ake 6.75. Fr. Plehn 1.25, whose Gem. in Settlement 2.06. (S. -10.06.)

For Mrs.?. Markworth: Wedding coll. at Franz Klatt 9.25.

For poor Wisconsin students: Durck?. Wichmann, Hockzeitscoll. at Mrs. Ramthon 7.83.

To the seminary building in St. 8oms: ?. Feustel's congregation 2.00. ?. H. Sagekorn's congreg. in Rantoul 9.00. Dreieinigk. congreg. in Milwaukee 12.00. (S. -23.00.)

For the synod treasury:?. Hild's congreg. 24.00. Fr. Ren- nicke 1.00, whose congreg. in Jackson 4.50. Fr. Georgii's congreg. in Cedarburg 5.20. (S. -34.70.)

For Jewish mission: part of mission festival coll. in Oshkosh 5.00. Women's club of Jmm. congreg. in Milwaukee 10.00. School children of congreg. of?. Hudtloff 1.30. (S. -16.30.)

For the widow's fund:?. Feustel's parish 10.10. P. Ratbjen 5.55. P. Reichmann 1.00, whose parish in Spencer 2.65, in Auburndale 1.00. H. Meier, sen., in Milwaukee 1.00. ?. Aulich's Gem. 11.00. P. Strasen's Gem. in Watertown 34.30. P. Wichmann & Gem. 12.00. P. Döcker 3.00. 8ebrer I. D. F. Meier 2.00. P. 8edebur's Joh.Gem. 3.10, Dreieinig!.- Gem. 3.96. Wittwe Baierlein 1.00. P. Sagehorn's Gem. in Rantoul 11.00. Coll. at F. Hinz's birthday party 1.70. Coll. at 15th wedding anniversary party of H. Emder and wife 2.72. Mrs. Dor. Neigenfind in New London 5.00. Chr. Gers- mebl in Adell 25.00. P. Hild 2.00, whose gem. 10.40. P. Plebn's gem. in Chiwpewa Falls 5.54, in Sigel 5.69, in Edson 2-83. (S. -163.54.)

For the orphanage near St. Louis: Mrs. Kapanke in Milwaukee.50. Lebrer Wegners Schküler das. 2.85. (p.-3.35.)

For the deaf and dumb: Part of the Mission Festival Coll. in Golden Lake 6.75.

To the Hausbalt in Milwaukee:?. Hudtloff's comm. 4.12. ?. Damms Gem. 9.00. From the Gem. in Cedarburg .50. (p. -13.62.)

For poor students in Springfield: By?. Wambsganß, Sr, squat coll. at Aug. Capelle, 7.13.

For Wisconsin District Inner Mission: Mrs. B. in Milwaukee 1.00. Part of Mission F-stcoll. in Osbkosh 26.65. ? Walkers Gem. in New London 3.50, in Maple Creek 1.00. (S. -32.15.)

For Negro Mission: Coll. on d. wedding of Julie Wells & Marie Ruck 3 60. Tbeil of Mission Festcoll. in Golden Lake 6.75, in Oshkosh 5.00. E. Wolff in New London .50. Women's Club of Jmm. congreg. in Milwaukee 20.00. School children of congreg. of?. Hudtloff 1.30. Ed. Wolff 100th (p. -38.15.)

For the orphanage in Addison: Ebr. Gersmebl25 00.

For new construction in Addison: G. Schröder in Milwaukee .50. ?. Sagehorns Gem. 40.00. C. Göcke 1.00. A. Fischer in Siae1.50. (S.-42.00.)

For salaries & maintenance in Milwaukee: From the Gemm. of the??: G. H. Löber, Milwaukee, 6 00, Cb. H. Löber 31.00, Svrengeler 53.00, I. Strafen 17.50, Schütte 12.00, Küchle 36.22, Wickmann, Freistatt, 14.93, Döbler 7.00, Feustel 5.00, Wambsganß sen. 19 67, its branch 4.53. P. Ledeburs Dreieinigk.-Gem. 3.13, St. Joh-Gem. 2.05. P. Herzers Gem. in Plymouth 14.50. U.Hiebers Gem. in Wilson 5 40. P. Leyhe 3.00, whose Gem. in Grant .75, in Sigel 1.16. P. Nützels Gem. in Oshkosh 16.63. (S. -257.47.)

For poor students in Milwaukee: Thanksgiving offering from K. Men- tzcl in Grafton 2.00. From Stevbans congreg. in Milwaukee 3.50. Hockzeitscoll. at E. Plantz in Ellisville 4.40. P. Roß' congreg. in Arlington for Gebr. Kretzschmar 15.00. U. S. in Sheboygan 2.00. Hockzeits-Coll. at Aug. Meissner durck?. Fuhrmann for Buszin 5.50. Members of Kreuzgem. in Milwaukee 9.50. Stevbans-Gem. das. 2.25. Hockzeits-Coll. at Jda Voigt and R. Nocktischler in Caledonia for D. Markworth 6 03. P. Baumann's Gem. in Jackson 8.50. By?. C. H. Löber of N. N- 15 00.

For building and debt repayment in Milwaukee: G. Schweik- hard das. 10.00. Jmm.Congreg. in Scott 13 25. tbeil of Mission Festcoll. in Golden Lake 6.75. P. G. Löbers Congreg. in Milwaukee 2.05. tbeil of Mission Festcoll. tn Oihkosh 20.00. P. F. Pfofenbauers Gem. in Uellow Bank 7.88. P. Wickmanns Gem. in Freistatt 41.85. Stevbans Gem. in Milwaukee 4 75. EmilPetzlaff in New London 1.00. P. Sageborns Gem. 20.00. ?. Grotbes Gem. 6.00. P. Winters Gem. 5.55. N. N. 1.45. Jmm. - Gem. in Milwaukee 9.00. Fr. Weltmann's Gem. in Grafton 7.80. Ferd. R "cb 1.00. Fr. Promotzk 2 00. Tbeil ofMissionsfestcoll. in?. Schwans Gem. 10.00. Fr. Barth and Gem. 6.00. (p. -166.33.)

Milwaukee, Nov. 20, 1884. C. Eißfeldt, Kassirer.

### Received for Milwaukee Progymnasium:

From?. Wesemann's parish at Graston 47 sacks of potatoes, 13 p. mebl, 10 p. cobl and turnips, 1 barrel of aevfel, 1 p'. Beans. From?. Schütz' Gem. in A'bippun one load of potatoes, 28 S.. From?. Scklerfs Gem. in Jincswllc 25 p. Lebensnittel, from his 2nd commune in Hanovee 30 p., another 9 p. followed along with 1 tube of butter. From?. Hieber's comm. in Sheboygan Falls and Town Wilson 19 p. and 11 p. plus 1 tub of butter. From?. Kellers Gem. in Racine 4 f >ß and 1 p. potatoes, cabbage & vegetables. From?. Walker's lot in New London >6 p. & 13 p. potatoes, mebl 2c. From Christ, and Heinr. Pübn in Racine 1 p. apples. From?. Otto's Gem. in Beach Wood 24 p. u. 1 barrel Kobl, turnips, potatoes. Flour, bobbins. From?. Aulick's comm. in Cllisville 22 p. Wheat, 33 p. Potatoes, 4 p. cabbage, 3 p. turnips, 4 p. mebl, 1 p. apples. From?. Pröhl's comm. in Augusto 11 p. Weiz'n. 14 S. Potatoes. From Mr. Frank Grundeis >n Cbicago 6 barrels of apples, 2 barrels of pickled cucumbers. From?. Levhes Gem. in Grand Rapids 27 p. Potatoes. 1 p. peas, 4 p. cobl, 3 p. turnips, 1 p. red turnips; also: 17 p. Miscellaneous. By Jobn Bruß from ? Georgiis Gem. in Cedarburg 7 barrels of potatoes, 1 barrel of red beets. 1 barrel yellow beets, 1 barrel turnips, 3 barrels apples, 1 barrel cobl 1 box dry and green apples, 1 p. rye mebl, 1 p. wheat; for?. Georgiis son of some glieoern -8 50. From?. Kleinbans in Avpleton, Wis. 1 pot butter. From?. Hudtloff's comm. in Belle Plain 62 p. Potatoes, turnips, cabbage, 4 S. mebl, 1 box butter. P. Leybe's Gem. in Centralia 9 p. turnips, 8 p. Potatoes. P. Wickmann's Gem. in Freistatt 9 L>. Mebl, 1 box butter, 1 barrel potatoes. 1 barrel of apples, 69 p. potatoes. P. C. Baumann's comm. in Riceville 16 p. Potatoes, 9 p. cabbage, 4 p. turnips, 1 p. apples, p. bobnen, 5 p. mebl. 94 lbs. butter. By?. Endeward in Muscota from W. Käsck 1 barrel of butter.

H. H. Schröter, property manager.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Illinois District)

have been received: From the parish of?. Piffel -5.00. From L. A. through?. Engelbrecht 1.00. From H. Hillmer through?. M. Große 4.00. From the parish of?. A. Brauer 14.78. From Marie Keller through?. Hölter 2.00. From the collection bag of the parish of?. Nuoffer 20 00. From the parish of?. Tb. Bünger 14.08. From Wittwe M. Kriedemann in Chicago 1.00. From A. Narten durck?- 8. 8ockner 2.00. Gem. des?. Leeb 5.00. Gem. des?. L. v. Sckenck 9.00. Gratitude offering from Frau Lehrer Stetnkrauß 2.00. From d.?...: H. Wunder 5.00, P. Hanien, 8. Lockner 4.00 each, I. F. Nuoffer 3.00, I. E. A. Müller 2.00, 8. v. Sckenck 1.00. From the teachers: C. Wasckilewsky 3.00, A. Dorn 2.00. From the Chicago 8-Teacher Conference 18.00. Through Kassirer H. Bartling 267.08 were delivered. (S. -388.94.)

Chicago, Ill, Nov. 18, 1884. H. Wunder, Kassirer.

### Announcement.

According to the decision of the synod (see report of the last general synod p.81) the district presidents have to send their annual reports since May 1 (resp. April 1) of this year, the pastors their parochial reports of the year 1884 and the teacher colleges their reports to Prof. M. Günther (Concordia Seminary, St. Louis, Mo.), immediately in the first days of January 1885. This order of the synod is also valid for all following years.

With regard to the parochial reports, the Synod has made the following changes: The rubric: "Contributing members" is deleted and instead of it a rubric: "Communicating" is established. - Furthermore, a rubric for the preaching places which a pastor has to serve in addition to his congregations is established. As soon as a preaching place has been organized into a congregation, such a place shall not be called a preaching place, but a congregation, and shall be counted under the heading: "congregations belonging to the synod" or "nicks belonging to the synod". Common members, baptized, confirmed, copulit! 2c. on the preaching places are not missing in the parochial report, but are added to those which have to be recorded in the parishes. Furthermore, everywhere in the parochial reports the designation "native" or "foreign" is deleted, and finally the number of teachers that a parish has is also to be mentioned. With regard to the heading "schools", therefore, the individual names are not to be named, as has been customary in many cases up to now, but it is to be stated how many schools there are in the parish.

Finally, the undersigned asks all pastors not to "forget" to send in their parochial reports in due time. No one thinks that it does not matter much whether his parochial report is printed or not due to his "forgetfulness". If, for example, in the next year, many would forget to send in their reports at the right time, it could happen that the statisticians, in comparison with this year's mostly complete reports, would show a decline of our synod, which, although it would happen in an erroneous way, would by no means be conducive to God's good will. This arrangement made by the Synod, the annual publication of the parochial reports, has a very great benefit, which should not be lost sight of. Professor Günther, who has been instructed to receive the received reports immediately and to hand them over for printing, can, due to lack of time, not do what Unterzetzkneter has done, namely, after expiration of the time limit set for sending in the parochial reports, to address a special request to more than 100 pastors to send in their reports.

Aug. Rohrlack, Secretary.

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The Synod has decided to publish a "Statistical Yearbook" and has commissioned the undersigned to do so. It wishes to finally gain a complete overview of the field of work assigned to it by the Lord. Such an overview can only inspire heartfelt thanksgiving to God, new diligence and zeal in the work of the Lord, and heartfelt intercession.

The undersigned therefore asks all pastors to prepare their reports **completely** and send them in **on time**. After all, it is a small effort, and no congregation will like it if their report is not also published. Also professors, who serve a congregation or a preaching place, want to forget their report nicht. The December number of "Lehre und Wehre" is accompanied by a diagram. If anyone has not received the same, he is requested to report this to the Concordia Publishing House by sending a postcard.

Missionaries are asked to send their reports to their respective committees in a timely manner. M. Günther.

#### Entered the caste of the Western District:

For the seminary building in Addison: Through U. Winkler in Central from sr. Jmm. congreg. \$15.00, Zion's congreg. 6.00. ? . Hüsken's comm. at Drake 17.30. U. Kaiser's comm. to Clarks Creek 16.10. (p. K54.40.)

For the synod treasury: ? . Germann's congregation in Fort Smith 9.00. Fr. Gräbner's congregation in St. Charles 19.43. U. Wangerin's congregation in St. Louis 29.50. Fr. Link's congregation there 10.00. Fr. Griebel's congregation in California 5.20. U. Achenbach's congregation in S. St. Louis 12.00. Fr. Schülke's congregation in Palmyra 6.00. (p. K91.13.)

For inner mission in the West: From Mr. I. H. Meyers in Ambia, Ind. H. Meyers in Ambia, Ind., 5.00. By? . Schuft von s. Gem. bei Lock-wood 1.85. By? . Achenbach vom Frauenverein sr. Gem. 5.00. half of Misstonsfestcollecte in U. C. R. Kaiser's Gem. 24.08. P. Albrecht's Gem. in Schall 4.50. By? . Nothing from Herrn. Eckhoff 1.00. (p. \$41.43.)

For Jewish mission: D. Nethings Gem. in Lincoln 5.00.

For English mission: Mr. I. H. Meyers at Ambia, Ind. 5.00.

For Negermission: half of the mission feast coll. in U. Kaiser's comm. Aug. 24. P. Nething's comm. 7.00.

For the deaf and dumb: Durck U. Grimm, collectirt auf Deppermanns Hochzeit, 5.50. By? . Schuft von Heinrich Schnelle sr. 1.00. D. Müllers Gem. in Beaufort 4.10. By

Meyr, Hockzeitscoll., 8.00. By? . Nething of Mrs. K. Hesse 1.60. (S. \$19.60.)

For emigrant mission: ? . Zschoches Gem. in Frohna 10.25.

For the widow's fund: By? . Biltz from sr. Gem. in Concordia 18.65, Mrs. Kammehar 2.00, H. Kammeyer Jr. 1.00. D. Gräbner's Gem. in St. Charles 12.17. Fr. Freies Gem. in Hanover 7.50. Fr. Obermeyer's Gem. in Little Rock 7.00. Durck P. Sckust of H. Scknelle sr. 1.00. P. Heyne's Gem. in Lake Creek 11.00. Durck k- Achenbach of Mrs. H. 2.00. P. Meyr's Gem. in Friedbeim 10.00. P. Nething 2.25, Mrs. Katb. Hesse 1.00. (p. K75.57.)

For poor pupils in Steeden: By? . Jehn from Mr. Bruninger 1.00.

For the orphanage near St. Louis: ? . Griebel's congregation in California 6.03. By Fr. Senne in Alma from Mr. Fr. Reuter, thank offering, 5.00. Fr. Müller's congregation in Beaufort 4.10. By? . Albrecht, Kmdtaufscollacte at Claus Stüve, 1.25. By Fr. Nething from Mrs. Cath. Hesse 1.00. (p. K17.38.)

For the progymnasium in Concordia: ? . Albrechts Gem. in Schall 3.05.

For Kansas City: ? . Jben's congregation in Harvester 5.00. D. Hüschen's Filialgem. in Red Oak 2.95. Fr. Köstering's Gem. in Altenburg 18.55. By Fr. Nething of sr. Gem. 13.25, by Mrs. Kath. Heermann .50. (p. \$40.25.)

St. Louis, Nov. 20, '84 H. H. Meyer, Cassirer.

With heartfelt thanks to God and the kind givers, the undersigned received: Durck Dr. Sihler, ges. auf der Hockzett von Hrn. W. Scherer, K8.80. Durck D. C. M. Zorn vom Frauenverein sr. Gem. for I. Reinhardt 41.00. By D. I. A. Schmidt of etl. members sr. Gem. for Haserodt 17.95, by Lydia März 5.00, by Mathilde Wassermann 5.00. By ? . A. Brömer of the women's association sr. Gemeinde for I. Klausung 25.00. Durck P. Chr. Hochstetter for Chr. Drewes from teacher Bützow's daughters 2.00, from Anna u. Maria Buller each .50, from Jul. Kleinow .50, from Koffke's children 2.00, from Volker's children 1.00. Collecte at Hrn. Gust. Steinhorsts Hockzett 1.92. Durck? . I. A. Sckmidt for Haserodt from the Jüngltns- und Jungfrauenverein sr. Gem. 34.50. Durck? . A. Brömer for I. Klausung from the Frauenverein sr. Gem. 15.00. Durck P. I. F. Müller for s. son 2.50, jges. on the wedding of Mr. I. Scherzer, and 1.60, ges. on the Hockzeit of Mr. G. Däschlein. By P. Th. Wichmann for s. son of F. Schössow 2.00, by C. Hilgendorf 1.00. By D. I. A. Schmidt for H. Haserodt by Andr. Faust 5.00, by Mathilde Wassermann and Lydia März 3.00 each. By the Women's Association of St. Petrigem. at Fort Wayne for F. Randt 5.00. By D. C. M. Zorn by the Women's Association sr. By P. M. P. Holls for G. A. Müller, sent by the congregations of Babbtown and Osage Bluff, 29.00. By Mr. John Zabel for his son 8.30, coll. on the double wedding of Messrs. A. Mörtz & Heinr. Walter. By Mr. I. G. Walther for his son 'Ferdinand 10.30, coll. at the wedding of Mr. Rödel, and 5.00, coll. at the wedding of Mr. Bernthal. Durck? . A. Brömer for I. Klausung 25.00 from the Frauenverein sr. Gem. for poor students of the Concordia College, donated at the wedding of D. Th. Mölle- ring, by Dr. Sihler 17.17.

Fort Wayne, November 22, 1884, H. Dümling.

For poor students, received with thanks from Mr. F. Melzer in Goldendale, Washington Terr. H. Myers in Ambia, Ind., \$5.00. By Mr. P. Pflanz from the worthy women's association of his congregation in Memphis, Tenn., 3 sheets, 3 stockings and 12 pillowcases.-Help God that generous dear brothers and sisters in the Lord will continue to remember our many blood-poor students here! - —

C. F. W. Walther.

Received 8 quilts from the Women's Association of Trinity Church for poor students; 18 sheets and 20 towels for the hospital.

C. I. Otto

Hanser.

Received for stuck. Morhart by Mr. P. I. H. Wesel K10.00 from Frauenverein sr. Parish and K2.00 from Mrs. Kirstein. For stu. Dau by Mr. P. Hügli  
\$25.00 from Frauenverein sr. Gem.

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A very dear little book! A booklet for young and old, for scholars and unscholars. It is a kind of diary, in which a Bible verse is found for each day of the year and below it, in a few words, many meaningful sayings of Luther. There are quite a number of "similar" writings from older and more recent times, which are also composed of short quotations from Luther's writings; even the Methodists have published several such booklets; but the one shown above surpasses them all. First of all, the quoted passages not only really contain Luther's words, they are also selected in Luther's spirit, with the greatest possible consideration of the church year, serving the purpose of true evangelical edification, and - which again is a great advantage over all other writings of this genre - the place is always indicated, where the passages are to be found (namely, except for a few passages according to the Erlangen edition), so that anyone can look up Luther's writings, not only to see whether they are correctly cited, but also whether the passage is taken out of context or not; For if one tears passages out of their context, as the enthusiasts and after-Lutherans do, then often a completely different opinion comes out than the one the author had in mind. Between every printed sheet there is a blank one that can be used in some way. For example, you can ask your friends to write their name on the page where the day of their birth is written. Every Lutheran should get this booklet, especially those who do not have much time to read a lot during the day. It should not only be in every family and guest room, but also in every store, in every store, in every bedroom. The format is small-pocket; the printing is legible on fine paper. The binding is paperback, covered with colored pressed muslin. Opposite the title page is a handsome woodcut image of Luther. The price is 35 cents, in gilt and in gilt binding 50 cents. We recommend the latter class especially for gifts, for which the now approaching merry Christmas again gives a suitable occasion. The magnificent booklet can be ordered at the following address: F. Dette, 710 Lauk- liu ^ve., 8t. Louis, Llo. W. [Walther]

**The Lutheran Calendar for 1885, Allentown,**  
Pa. Published by Brobst, Diehl u. Co.

To praise this calendar would be to carry water into the sea, because the statistics of the "Lutheran" church contained therein are, if not perfect, at least the most reliable among those available. This makes the calendar almost indispensable for every Lutheran preacher and also extremely valuable for those who are not preachers, but who are interested in the existence of our church in our adopted fatherland. The price of this calendar, which contains 48 pages in quarto, is only 10 cents. - On this occasion we may present the just published

**Pilgrims' Calendar of 1885,** although it does not contain the ecclesiastical statistics, but is of the same size, can also be confidently recommended to our readers. Price 12 cents including postage. W. [Walther]

**Lenchen Luther, the pious little daughter of Dr. Luther, presented to our dear children in words and pictures.** A Christmas booklet with 10 pictures. Reading, Pa. Pilgrim Bookstore Publishing Company. 1884. 24 S. Price: single 10 cts; per doz. \$1.00; in hundred G 7cts.

A very pretty little Christmas gift. Magdalena, the so pious dear little daughter of Dr. Luther, who went to heaven in her fourteenth year by a blessed death, is presented here in short lines through words and pictures to our tender youth in such an attractive and lovely way that the impression that can be expected from it for the hearts of the young readers and viewers can only be a very beneficial and edifying one. G. S.

## Changed addresses:

Lov. .1. lleekeustelo, oarrick, ^LeFlmuzf Oo., Ls.

Rev. L. LuelliuF, Lox 140, Harvd, 111.

Rev. O. OrrossberFer, Llartiusville, His.Fg.rw 6o., 17.1k.

Rev. 6. H. Loeber, 550 lltü ^ve., Nilwaulree, IVi.s.

Lev. LI. Doevve, Lox 224, 6ölü IVster, Nioü.

Rev. Vomliok, lla^ OreeL, Oooüdue Oo., Llluu.

3. 8. L. Dollner, Lox 67, 8t. Denevieve, Llo.,

not Lutüerville, ^r

VK. L. Olerke, osre ok Lov. Lorutlrsl,

Lox 99, Le^vistoo, Linons Oo., Lliull.

AM" church consecration and mission festival announcements had to be left behind due to lack of space.

Luteroü st tlio Lost Otöoe st 8t. Louis, Llo., as seooüü-olsss matter.

**SS" For this purpose, an insert.**



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## Volume 40, St. Louis, Mon. 15 December 1884, No. 24.

### The holy Advent season

is usually regarded as a time of joy. It is true that for true Christians, who according to God's word should always be joyful (1 Thess. 5:16), the holy season of Advent cannot be devoid of true joy. However, the actual purpose for which the Christian church has established the celebration of the Advent season is not both awakening to joy, but rather awakening to serious self-examination. Therefore, it has always been the order of the church that no weddings or other public festivities and merrymaking may be held during Advent; Christians should rather devote themselves to holy contemplation in holy silence. For the same purpose for which the Church prepares for the joyful Easter in Passion or Lent, she also wants to prepare for the joyful Christmas in Advent. For it is only through sorrow for our sins that God wants to and can prepare us for the enjoyment of the joy of His grace. Just as the Passion cry is: "You have made me labor in your sins, and have given me trouble in your iniquities" (Is. 43, 24.), so the Advent cry to Christians is: "Prepare the way of the Lord, make his paths straight." (Marc. 1, 3.)

But how and where the way is prepared for the Lord, our Luther says in his evangelical church postilion quite splendidly in short words as follows:

"The preparation does not consist in preparing yourself worthily with your prayers, fasting, fasting, and your own work, as all the sermons in Advent are now doing and fooling you; but, as has been said, it is a spiritual preparation; it consists in the thorough knowledge and confession that you are unfit, a sinner, poor, condemned, and miserable with all the works you can do. Such a heart, the more it is so minded, the better it prepares the way for the Lord, even though it be a vain Malvasian, and walk upon roses, and pray not a word." (XI, 149.)

O, then, dear readers, may God give us all such a heart in this holy Advent! So will we, after a few days, God willing,

When we hear the angel's message at Christmas: "Behold, I proclaim great joy to you," a stream of joy will pour into our grace-thirsty hearts.  
W. [Walther]

## **Prayer at the approach of the holy Christmas.**

(Translated from Latin from Johann Gerhard's booklet: "Uebung der Gottseligkeit.")

I give thanks to You, Jesus Christ, the only mediator and redeemer of the human race, because when the time was fulfilled, You personally united true human nature with Yourself and wanted to be born from a virgin. How great is Your blessedness, that You did not take the angels, but the seed of Abraham to Yourself! How great is the godly mystery that You, who are the true God, wanted to reveal Yourself in the flesh! How great is the affection of Your mercy that You came from heaven for my sake and allowed Yourself to be born of a virgin! For me, the most miserable creature, You, most almighty Creator, became man; for me, the most rejected servant, You, most glorious Lord, clothed the body of a servant, so that You might strangle the flesh through the flesh.

You were born to me. Therefore, whatever heavenly goods you bring in your birth will be mine. You are given to me; how should not everything be given to me with you at the same time? My nature is more glorified in You than it was defiled in Adam through sin. For because Thou takest it up into the unity of the person, since it was only brought down by accidental corruption from the devil, Thou art flesh of my flesh, and bone of my legs. You are my brother; what will You be able to deny me, since You are so intimately bound to me by the likeness of the flesh and by the fervor of brotherly love? You are the bridegroom, who, according to the pleasure of the heavenly Father, have entrusted human nature to Yourself as a bride through a personal covenant; that I, too, to the joy of this wedding

I boast and praise with a grateful heart. I no longer wonder that for man's sake the heavens, the earth, the sea and all that is in them were made by God, since for man's sake God Himself willed to become man.

Henceforth you will not be able to reject and cast me out, since you cannot deny that you yourself are man and therefore my brother. Henceforth You will not be able to forget me, because You have marked me in Your hands. For this fellowship of the flesh makes You remember me daily and always. Henceforth You will not be able to leave me, because You have wanted to unite human nature with You through the most intimate bond of personal union. Although my sins now resist me, the communion of nature does not repel me. I want to be completely attached to You who have accepted me completely. Amen.

(Submitted by P. H. Sprengeler, Jr.)

## **May a preacher bury openly unrepentant persons (scoffers, banished, persistent despisers of the means of grace) with ecclesiastical honors?**

(Conclusion.)

Thus it is certain that a preacher may not bury openly unrepentant persons with ecclesiastical honors; if he does, he has God's word not for him but against him, as is also clear from the testimonies cited. Our dear church has always acted according to this. We have already heard that Luther says: "In our church it is the custom" to refuse the church burial to those who have died in impenitence. I will now give some examples of this. When once the pastor Dr. Conrad Becker at Güstrow in Mecklenburg was supposed to bury with church honors "a high potentate's envoy, who had submitted to a great impossible drink against many warnings," he preferred to be deprived of his office rather than to consent to it. (Walther, Past. 309.) In the church register of the parish of Butzbach in the Greater Herzegovina, the following is recorded

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The following cases, among others, are noted in the Hessian state of Hesse:

1563. "Walther Metzler died Thursday P. *conversionis*, i.e. after the feast of the conversion of Paul, buried in the ground "separately", i.e. without "singing, funeral sermon and ringing; cause of his godless, nefarious life."

1584 "Elos Feuerbach, who administered the forester's office for more than twenty years, *obiit*", i.e. died, "buried in the ground without singing and funeral sermon, because he did not behave like another Christian man, did not go to supper, nor could he pray".

Gela, Kaspar Feuerbach's housewife, died and was buried on May 24 without singing and funeral sermon, without ringing, because she and her landlord lived so ungodly with each other in their married state, she was also slow to come to the preaching of the divine word and did not use the precious treasure of Holy Communion for several years.

1612: "Henn Deuthorn von Dreyß Ziegenhein, who drank so much wine in the Falken that he died in the infirmary on January 14, was brought in on horseback as if he were still alive, and laid down in the stable by his companions, then put to rest without Christian ceremonies. (Witness of W. VII, 31.)

But, it might be objected, there are so many who lead a quiet, honorable life, they do not mock, they do not blaspheme, yes, even more, they send their children to a Christian school, they also do not put anything in the way of their own, if they want to keep to the church, only they themselves do not attend the services, do not go to the holy communion, how, should also such persons be unworthy of the honor of a Christian funeral? Answer: Are such persons not openly impenitent, are they not despisers of the means of grace ordained by God? This, that they do not need God's word and grace, is a very obvious proof of their unbelief and their contempt of grace. How is it said in Matt. 22. of those who did not accept the invitation of the king to the wedding of his son? "They despised it." There the Holy Spirit expressly calls not coming to the wedding or not using the means of grace a contempt of it. And it is further the sin of grossest disobedience to God, who so earnestly commands in the third commandment that we should keep His word holy, gladly hear and learn. Of these people it is, "Therefore hear ye not, for ye are not of God." "You reject God's word, therefore I will reject you also." With all their civil virtues, they are in obvious mortal sin and will one day receive a terrible judgment. "Woe to all unbelievers who live in a place where they have churches in which Christ's pure word resounds, and who pass by these churches with contempt! They think that they only despise poor, simple and sinful people; but Jesus Christ, who is also their God, their Saviour and their former judge, says of his servants: 'He who hears you hears me; and he who despises you despises me; but he who despises me despises him who sent me. Woe to all unbelievers, therefore, in whose place of residence the church towers rising to heaven, the church bells ringing far and wide, and the songs of praise of the assembled Christian community resounding through the streets, preach to all the inhabitants of the city: Behold,

Your king is coming to you! and who plug their ears against it, as once the great majority of the inhabitants of Jerusalem plugged their ears before the hosanna of the small believing crowd. Even the most godless heathen, among whom Christ's word did not resound, will one day have a better fate than even the respectable unbelievers, who dwelt under the sound of the gospel and would not hear it. For of the city that would not receive the preaching of the apostles, Christ says: "Truly I say to you, the land of Sodom and Gomorrah will suffer more miserably at the last judgment than such a city. God has greeted them, and they have not thanked him; God has invited them to the supper of his grace, and they have not come; God has opened wide the gates of salvation and blessedness, and they have not entered through them: so also they shall not taste the supper of eternal life, but shall be cast out into the outer darkness, there shall be weeping and gnashing of teeth." (Mag. V, 329.) - It is sad that even Christians allow themselves to be influenced in their judgment of such churchless people by their worldly respectable lives; it is even sadder when even preachers calling themselves Lutheran bury such disdainful despisers of the means of grace with ecclesiastical honors. From the pulpit they proclaim the wrath of God not only to the crude scoffers, but also to these churchless ones, rightly calling them despisers of the divine call of grace, and when they have died, they give them the honor of a Christian burial. How much do they thereby weaken their other testimony against contempt for the church and the Lord's Supper among their own members! And the world? Well, it says it quite blatantly: "You see, when the preachers preach so much about hell and damnation in their sermons, you don't have to take it as strictly and seriously as it sounds; because when people die, they bury also those who, according to their doctrine, have not lived a Christian life, like other Christians.

But you are now probably all convinced that a preacher may not bury openly unrepentant persons with ecclesiastical honors; however, some objections should probably still be answered. The already mentioned Aepinus writes: "They also say that the spiritual songs and psalms are sung before the corpse, not for the sake of the corpse, but one sings such psalms for the sake of the people who go along to the funeral, that they may learn something from it, be admonished and comforted, that one may thank and praise God, not that one may serve or honor the dead person with it." This objection has some semblance and has probably already

misled many. Let us then hear how Aepinus answers it. He writes further: "Although nothing is done to serve the dead, it is nevertheless true that one does this for the sake of the dead and not for the sake of the living. For if the dead were not there, one would not sing there. If one wants to teach, admonish and comfort the living, this must be done in its right place and time, when it can be done rightly according to God's will and without abuse and dishonor of His name, and not at the burial of ungodly people." (a. a. 0.1165.) This is undoubtedly true. For my part, I have still made the experience that one desired ecclesiastical honors for the deceased. Even if the deceased had not cared for God's word for years, he should still be buried honestly like a Christian with singing, prayer and funeral sermon. There it was then probably said: Was he then so

Is it bad that you cannot even pray an Our Father at his coffin, that you do not even want to preach a funeral sermon to him? It is a disgrace for the whole family if he is buried "without a pastor". So do not be deceived: If unbelievers want to "have the pastor" for their deceased in unbelief, they do not want to hear God's word, but to show ecclesiastical honor to the deceased. But, one objects, if a preacher cannot bury openly unrepentant persons with church honors, he should not refuse to preach the funeral sermon, since he has the best opportunity to preach repentance to the unrepentant. Answer: The most emphatic sermon of repentance in such cases is - not to preach a sermon of repentance, to refrain from any officiating on his part. By doing so, he testifies most powerfully to God's wrath and displeasure against those who miss the time of grace and go astray in their sins. But how, if the relatives of the deceased in unbelief are church members? Answer: If a burial with Christian ceremonies is a privilege and prerogative only of those who can be believed by love to have fallen asleep in Christ, then no exception can be made for the sake of the church relatives. Certainly a preacher will have the warmest compassion for them, but he must also remain firm here and bear witness by refusing a Christian burial. If they have worked on the deceased with all loyalty and untiring earnestness and prayed for his conversion, and he has nevertheless passed away unrepentant, then they will not interpret it as harshness and unkindness on the part of their pastor if he declares to them: "I cannot officiate here. If, however, they have failed to do so out of fear or complacency, if they have mostly kept silent for the sake of carnal peace, they will be salutarily reminded of their grave sins of omission by the refusal to bury the deceased in church.

But what if the hitherto unrepentant person had still repented? What preacher would refuse the Christian burial? He could then bear witness to sin and grace and praise the immeasurable mercy of God, who also accepts those who turn to him at the last moment. But this is not the actual opinion of this objection, but this: Even if there were not the slightest sign of repentance in a dying person, it is still possible that such a person would have found grace to repent. If one wanted to proceed in such a thorough manner, then even a penitent deceased could be affected. To this Aepinus replies: "Some also argue why the ungodly should not be buried, because no one knows whether a person dies Christian or un-Christian in his last breath, whether he turns to God or not. For God may well grant grace in his last end, when he breathes his last, that he may be sorry for his sin and sigh to God for forgiveness of it, and thus obtain forgiveness of sins and salvation. But this is called being foxed and sold spectacles. Such pleas do not apply to God. God will not be misled by such pleas. It is true that all things are possible to God and that he could give a man good devotion in his last days, in which he could obtain forgiveness of sins. But if this happens, they are secret judgments of God, which we do not know, nor should we judge ourselves by them.

[187] or may in these cases, but must let God alone judge and command by such as know the hearts. The church or Christian community is to judge from what is revealed and what God's word and command entails, and not according to reason. Doolesia HON juclioat ăș oooultis, 86(1 Deu8", i.e., hidden things God judges and not the church. "It belongs to her to judge according to the expressed and clear word of God and not according to her own discretion; she also has certain signs in the gospel, by which she can know and judge between Christians and godless people. By these signs, however, she judges all to be Christians who hear God's word, confess it, and use the sacraments according to God's ordinance, and who do not remain in public sin, and do not deny their sin, but confess and amend. She considers such to be members of Christ and the Church. But the others, who despise God's word and his sacraments, live in idolatry and lie in gross sins, and do not recognize their sins and want to repent, she separates from the Christian community and casts out according to God's word that they are not Christians and that they will not inherit God's kingdom. This is the judgment of the church, according to such marks as the Holy Scripture sets forth for it, and it need go no further, nor enter into God's secret judgment." (op. cit. 1167.)

Herewith I have tried to fulfill the assignment given to me by you. May I now have all of you, but especially the new members of our congregation, firmly convinced that a preacher may not bury unrepentant persons with church honors. So also bear with me willingly the enmity and disgrace that will not fail to occur if we confess what has been said here in earnest. After all, it is little enough what we suffer for the sake of truth. But I conclude with the words of the godly, faithful Aepinus:

"May God, the almighty Father of our Lord Jesus Christ, graciously keep his godly and good-hearted congregation in the right knowledge and confession of the truth, and govern them with the Holy Spirit, so that they may mean and rightly seek his glory with all their hearts, and may keep and be saved their souls' blessedness in this blind and evil world. Amen."

(Submitted.)

What was it all about, especially in the work of the Reformation?

(Conclusion.)

What the work of the Reformation was primarily about was the doctrine of justification by grace, for Christ's sake, through faith. This doctrine has spread the right light over the other doctrines. It put the doctrine of the church back into its right light. According to the teaching of the papacy, the church is a visible kingdom. This is wrong. The church is invisible by its very nature. It is "the assembly of all believers and saints", that is, of all those who have been washed away, sanctified and justified by the name of the Lord Jesus, who have become in him the righteousness that is valid before God. This is the Bride of the Lamb. She is in the world, but hidden and only visible and known to the bridegroom. Therefore it is not said: "I see", but: "I see".

believe a holy Christian church." Where the word "by faith alone" stands firm, there is no more room for the papist delusion of a visible church.

Through the doctrine of justification by grace, the doctrine of the ministry has also received its proper light. Where all have become priests and kings by faith, the partition between priests and laity falls away. There all are equal brothers with equal rights, to whom all are given the keys. The sacred ministry of preaching is a common good of all, administered by delegation by the one called, for the sake of order, but on the basis of divine command. The papist leaven, which also haunts the minds of many a so-called Lutheran, as if the office of preaching were not conferred by the congregation by calling, is swept out where the word "by faith" is rightly understood.

Where the doctrine of justification by grace is pure, the doctrine of conversion is also pure. Where one truly believes that faith, which is necessary for justification, is not partly the work of man but is wholly and purely God's gift of grace, one also believes that conversion, in which faith is the main element, is such a gift of grace.

God alone works when and where it pleases him, and man cannot play the slightest part in it, but is purely passive, like the clay in the potter's hand. By nature, that is, in the unconverted state, man's will is so completely corrupted that he cannot resist anything but grace. For as little as a dead man, as long as he is dead, can raise himself up, so little can a spiritually dead man, born in sins, put himself into a state of non-resistance to divine grace by a will which he lacks; not even with the help of the powers of grace. Conversion is not partly God's work and partly man's work. It is entirely God's work. Just as man cannot make the sun and the moon to shine brightly in the sky, nor can he contribute in the least to it, so I cannot make a new, pure heart for myself; it is God's gift and creation. God's power of grace alone must convert me; I am not able to do it. Away with the wretched

The Pelagian, papist, synergistic leaven, which misses everything, as if the natural man, whether without help, or with the help of the powers of grace,

He can refrain from any resistance and in this respect can or must cooperate in his conversion. Where one no longer resists but allows oneself to be drawn, God's grace has done its work and conversion has occurred. It is therefore not a forced conversion, just as little as the faith worked by God in justification is a forced faith. Man can resist grace, remain unconverted and unbelieving, and then it is his fault. But becoming a believer and being converted happens entirely and solely through God's power of grace. Oh, when will the robbery of God's honor stop with our opponents!

He who is right in the doctrine of justification by grace will also have the right light in the doctrine of eternal election through Jesus Christ. He knows and recognizes from God's Word that the same grace that makes believers and converts in time refers back to a

grace from eternity, as it is written in Acts 13:48. 13:48: "As many as were ordained unto eternal life believed." 2 Tim. 1, 9: "He who has made us blessed and has converted us to eternal life.

call with a holy cry, not according to our works, but according to his purpose and grace, which was given us in Christ JESu before the time of the world." Whoever does not believe it, does not believe such and similar clear sayings of the holy scripture. He then looks for something in himself besides God's grace and Christ's most holy merit (what our opponents and recently also the Nostock faculty call human behavior, nota bene good behavior), why God has chosen him. Strange people! Luther thanks God and is glad that the election is not based on us or our behavior (Preface to the Epistle to the Romans); our Confession says that God has placed our blessedness "in the almighty hand of our Savior Jesus Christ, from which no one can snatch us; The same calls it a blasphemous and frightening doctrine, by which Christians are deprived of all the consolation they have in the holy Gospel and in the use of the sacraments, when it is taught that not only the mercy of God and the most holy merit of Christ, but also in us, is a cause of God's election, for whose sake God has chosen us to eternal life. (Tr. 567.)

We would like to know if our opponents are not sometimes overcome with a certain fear when they seriously consider what they teach, namely, that their election to salvation is not based solely on God's grace and mercy and Christ's merit, but also on their behavior and is based on this, because this is what God is supposed to have determined to elect them or this is the rule according to which God is supposed to have chosen. We prefer to keep with Luther according to Scripture and confession and are heartily glad that our election is not based on our behavior but on God's grace and Christ's merit. Thus, as Luther says, we can still have hope. For if I know that I have been saved by grace through the faith which my Lord has given me (Eph. 2:8), I can also believe and say, "I was chosen with the Christians of Ephesus through my Lord Jesus Christ before the foundation of the world was laid. (Eph. 1, 4.) The doctrine of election by grace alone is so dear and comforting to the believing Christian because this doctrine so powerfully confirms the doctrine of justification by grace, namely, that we are justified and saved without any work or merit on our part, purely by grace, for Christ's sake alone. (Tr. 713.)

May the doctrine of justification by grace be studied with all diligence. For of this article in particular St. Paul says, "a little leaven leaveneth the whole lump.

"If we understand this article correctly, we have the right heavenly sun. But if we lose it, we have nothing else, but infernal darkness. God protect and preserve us and all his children from the - human behavior - of our opponents! R. Autumn.

(Submitted.)

### **The false teacher naughtiness.**

The apostle Paul warns against this Rom. 16,17-20. and shows that they cause division and trouble besides the teaching that was learned from the apostles.

(v. 17.) But I urge you, brethren, to look up to them that are



Do not cause division and trouble in addition to the practices that you have learned, and turn away from them.

The true teaching sticks to its rule, the scripture, and does not deviate from it in the least. But false teachers do not make articles of faith from Scripture, but from human invention, and where one does not want to agree with them, they separate and cause trouble, as has happened at all times, since the true teaching has always loved the unity of the spirit, but the false one has caused divisions. Wherever the true doctrine is seriously practiced, divisions do occur, and those who are not righteous want to separate themselves from the others and take offense at the true doctrine, as Christ said that he had come not to send peace but a sword. But the pious are not to blame. They do not make a separation, but must finally suffer it, where one separates from them or offends them and gets angry at them, as one also got angry at Christ, but they do not actually get angry, but the separation and anger comes from the false teachers themselves. The apostle commands not to let the matter go as it goes, but to watch out for it, to be careful where it comes out, to get ahead of it and try to stop it, or to keep the believers safe so that they will not be deceived. Also, one should refrain from the erring ones, to withdraw from them, if they do not mend their ways after repeated admonitions. The apostle does not give this command to the rulers of Rome, but to the whole church, to be careful and to watch out. Furthermore, false teachers also have this bad habit, which is mentioned in the following verse:

(v. 18.) For such do not serve the Lord Jesus Christ, but their belly; and by sweet words and splendid speeches they deceive the innocent hearts.

They also say that they serve Christ, but if it is rightly examined as it is in their heart, it is not serving Christ, but their belly, so that they may make a living in the world, live in honor, wealth, good, idle days and, as God says Ezek. 34:2, instead of feeding the flock, they feed themselves. Such false teachers, therefore, also commonly conduct their ministry in such a way that they may achieve their purpose, so that they may only be liked and pleasing by the people, and thus do not want to "offend" anyone, taking no trouble to edify the people, unless they have to do so for the sake of remuneration or have their special reward for it. They generally make the way to salvation much easier for people; they say that the apostolic severity of Paul and others is too harsh, that one must make do with Christians sooner and with less, because that brings favor. Thus, their life generally shows what their mind and nature is, and Paul himself complains about such in his time, Phil. 2,21. 3,19. Another part of their naughtiness is that they seduce innocent hearts with sweet words and splendid speech. The apostle says that they use sweet words, i.e. they tell it to the people as they like to hear it, as it pleases the flesh. Since the apostles, where some sinned, punished them severely according to the state of the case and drove them to die to their sins, they could pretend to be patient with the people and their weakness. Furthermore, he mentions magnificent speeches, that is

according to the Greek, "eloquence," so that they are comfortable and talkative. So such a false teacher may well have outward gifts that make his speech pleasing and pleasant to the people, but they seduce innocent hearts with it, such simple-minded people who are not able to distinguish between right and wrong and only look at what is annoying. Therefore, the apostle exhorts the Romans to be careful:

(v. 19.) For your obedience has gone out among everyone. Therefore I rejoice over you. But I want you to be wise in what is good, but simple in what is evil.

He rejoices over them, because they had become so obedient to the gospel and its teachings according to the command of the Lord. But because in such simplicity they would also like to obey such false teachers and let themselves be seduced, out of the imagination that they had to be obedient to everyone, he reminds them of the caution: "But I want you to be wise in what is good, but simple in what is evil. They must therefore discern whom they believe and obey, and not follow those who cause divisions, for such are not of Christ, but are ruled by the devil. For it is said:

(v. 20.) But the God of peace tread Satan under your feet in a little while The grace of our Lord Jesus Christ be with **you**.

So Satan is the one who is active in such people. They are adversaries of the truth; so it is Satan, the chief adversary, who works through them and in them; they may have any other appearance they want. They may be scholars, well-educated and respectable people in the eyes of the world, even in noble positions. But God will nevertheless subdue them. Paul says, 2 Tim. 3:9, of such: "They will not do it for a long time, for their foolishness will be revealed to everyone." Therefore, we have to consider this not only as a wish of the apostle, but as a divine promise and assurance. The lie cannot last long, but must finally reveal itself. (From Dr. Philipp Jakob Spener's interpretation of Paul's letter to the Romans).

## **To the ecclesiastical chronicle.**

### **I. America.**

**Methodism and Freemasonry.** That so many Methodists are Masons is not to be wondered at, since their founder Wesley himself was one. The "School Journal" reports the following from a Philadelphia newspaper, "The Chronicle Herald": "The Rev. D. W. Bull of Transfer in Mereer County, Pa. possesses some interesting relics of John Wesley, the father of Methodism. They consist of a *Royal Arch* Masonic apron, receipts for deposit of dues owed to his lodge, covering a period of about 15 years, and a number of books from Wesley's library. That apron is 153 years old. The relics were purchased by Mr. Bull's grandfather at the public auction of Wesley's personal effects after his death."

**From the so-called Lutheran General Synod.** A pastor of this synod, Mr. Severinghaus, is promoting Anabaptism by printing and distributing two Mennonite papers in his "Office". And yet the gentlemen of the General Synod become full of wrath when one doubts their Lutheranism and declares them to be enthusiastic unionists.

## II. foreign countries.

**Rhine Palatinate.** In the seaside resort of Dürkheim, a town of 5,000 inhabitants, the so-called Enlightenment was so rampant that on one Sunday only 15 people were in church; on the other hand, the tent pitched there by a gypsy family was stormed by the educated ladies, women and virgins, who had their fortunes told there by the gypsy women. The crowd was so strong that they increased the entrance fee from 20 to 50 pfennigs. So tells the pilgrim from Saxony. In former times this city wrote itself Türkheim. This is probably the correct spelling. W. [Walther]

**Gustav Adolf Society.** How frightening the situation is in this association, to which many who want to be good believers belong, can be seen from what the "badische Kirchen- und Volksblatt" writes. There it says: "The student Gustav-Adolfs-Verein in Heidelberg has recently decided by majority vote to change its statutes so that also non-Protestants, that is, not only Catholics, but also Jews and Muhamedans can become members of the association.

**Devil missionaries.** In the "Luth. Kirchenboten für Australien" of November the following is reported: The free spirits seem to be running a proper storm on our colonies. More and more new traveling preachers are coming over from England. At the moment a certain Gerald Massey is roaming our cities and giving blasphemous lectures. He wanted to try it in Ballarat the other day, too, and the mayor had taken the chair on that occasion; his subject was, "Why doesn't God kill the devil?" Massey had hardly begun when the chairman, who obviously still had some sense of decency, interrupted the speaker and said: "For my part, I can no longer sit here and listen to Mr. Massey's loose talk. I call upon anyone in this hall who still has some reverence for his Creator, his Bible, himself, or his religion to leave this room with me at once and listen to the speaker no longer." With that, he walked toward the door and most of the audience followed him. - Another proof of how active the devil missionaries are now in Australia is this. In Melbourne, under the title "*Liberator*," a certain Symes has been publishing a vile blasphemy paper. Not content with thereby tearing the faith from the hearts of adults, he has now founded a similar paper also for children under the title "Young Secularist". This Satanic apostle now wants to educate even the poor children to become religious idols by means of this paper, which is written and illustrated in an attractive and enticing way for children. Well, the one in whose service he stands will give him his deserved reward if he does not turn back in time. But woe also to the parents who, in their blindness and indifference, put such products of the satanic press into the hands of their children! God have mercy on the poor youth, and look on! W. [Walther]

**Dedication of a house in the Lüneburg Haide.** In the summer of last year, the house of Neddenriep, the owner of a full farm, burned down in Neddenriep, and the owner did not want to move into his new home without first dedicating it with a church service. Neddenriep had cordially invited all who were interested to this celebration, which was to be combined with a mission festival, and this invitation was, as was to be expected, met in abundance. On the morning of September 2, Pastor Brauer inaugurated the new residence. After an edifying speech on the square of the old house, and after also the room old journeyman in the well-known Knittel

[After the congregation had offered its wishes in verse, it held a procession around the new house, singing "Be praise and honor to the highest good"; then it was entered, and Pastor Brauer gave a dedication speech based on the story of Zacchaeus. At the end of the speech, he had those present kneel down and invoke God's blessing on the house and its occupants. The mission feast began in the afternoon in the courtyard. After some introductory words by Past. Brauer, three clergymen spoke, while the closing words and blessing were again spoken by Rev. Brauer. The countless crowd, edified and satisfied, left the festival site to go to their homes, some of which were quite far away.

(General Church Cz.)

### **All sorts of things concerning Luther's person and work.**

**The first splendid edition of the Luther Bible.** When the Luther Bible was published for the first time in 1534 by Hans Luft's printing house in Wittenberg, the demand for this treasure of all treasures was immediately so great that the aforementioned printer was hardly able to satisfy the orders that came in daily. This was also the reason that the first editions were only very simply equipped. It was not until 1539 that it was finally possible to produce a magnificent edition in large format and on the finest paper. When the pious princes of Anhalt heard that Luft was about to produce such an edition, they immediately ordered three copies printed not on paper but on parchment. But since this edition comprised 340 sheets, as many calfskins had to be processed into parchment for each individual copy. Therefore, the price for each individual copy amounted to no less than 60 guilders, which those princes paid with a thousand pleasures. W. [Walther]

**Luther's "Entertaining" Life.** When once Luther had not been able to answer some letters of Doctor Franz Herzenberger immediately and the latter had complained about it, Luther wrote to him, among other things, as follows: "That I do not answer you all the time, you do not want to take for bad, nor also note, because you know how short life I must lead, and so short that I would need probably three hours (would like to say more), where I have one. And calculate whoever wants to: If I have to write three letters - since I would need an hour for each one, and yet all three have to be written in one hour - whether I don't have to have short hours! Since another has one hour or two, I must make three or two out of one hour. Is that not a short life? So do many other businesses for me. I joke about this with you, because now I am idle among meals." (XXI, 1297.) Thus, Luther was sometimes forced to use even the meal time for writing letters! W. [Walther]

### **Christians refuse to hand over the Holy Scriptures.**

1 Felix of Thilbaris. The Roman Emperor Diocletian had issued an order to search out and burn all copies of the Holy Scriptures. Magnilian, the governor of Thibaris, had Bishop Felix arrested in response to this imperial edict, and ordered him to hand over the holy books of his church. The bishop answered: "Here is my body, burn it! But the books in which the sayings and deeds of our Master and his apostles are recorded, I will not hand over to you to burn." As

he persisted in his refusal, Magnilian sent him to the Proconsul of Carthage, and the latter to the Praefectus Praetorio, who was then in Africa. The latter, enraged by Felix's boldness, had him bound with heavy chains and thrown into a narrow, dark prison. Nine days later, he had him embarked for Italy to present him to the emperor himself. On the ship, Felix remained locked up in the lowest room for four days without food or drink, until they finally landed at Agrigento in Sicily. At Benosa in Apulia, his chains were taken off, but only to exchange the burden of them for cruel tortures that were supposed to make him confess whether he was in possession of the holy scriptures. He unflinchingly confessed: "I have them, but I will never, ever hand them over into your hands." The Praefectus Praetorio might well have realized that he would be ashamed of this Christian's power of faith, and in order not to help increase the triumph of his victory, he ordered all further torture to cease and sentenced him to be beheaded. When Felix arrived at the place of execution, he once again raised his hands to heaven, thanked the Lord loudly and joyfully for all the mercy he had shown him during the six and fifty years of his pilgrimage, and courageously received the death blow.

2. Timothy the deacon and Maura. Timothy, a deacon, and Maura, his young wife, had been married only a few weeks before, when they were separated by persecution. Timothy was brought before the governor of Thebais, Arrianus, who offered everything to persuade him to accept paganism. When he saw that all his efforts were in vain, he ordered him to hand over the sacred books he had in custody to be burned. Timothy replied, "If I had children, I would rather give them up to be sacrificed than part with God's word." The governor was so upset by this answer that he ordered his eyes to be gouged out with red-hot irons. With cruel mockery he said, "Your books shall be of no use to you at the least. Thou shalt not be able to see to read them." Timothy endured this torture with such steadfastness that the governor's anger became complete fury. He had him hanged by the legs with a weight on his neck and a gag in his mouth. But he could not shake the patience or the courage of the martyr. Then he heard that Timothy had recently taken a wife whom he loved dearly. He immediately sent for Maura and promised her a great reward and the life of her husband if she could make him sacrifice to the gods. The weak woman, in tender concern for her dear husband, accepted the ungodly task. She was brought to him and assailed his steadfastness with all the seductive eloquence of love. Then the gag was pulled out of Timothy's mouth so that he could answer. But instead of consenting to his wife's entreaties, as had been expected, he most earnestly rebuked her idolatrous love, and declared his resolution to die for the faith. Maura repeated her impetuous coaxing, and the crushed husband his insistent exhortations. The earthly and heavenly love fought with each other until the Lord won the victory here too. Maura came to her senses and followed the courage and faithfulness of her husband. On his advice and strengthened by his admonition and God's grace, she went to the governor and told him that she agreed with her husband and was ready to endure anything. She remained steadfast under the tortures of torture. Finally, both were crucified close to each other.

### **Muthwilliger Bankerott.**

People no longer feel ashamed when they stop making payments; they consider it good business to "flip" a few times in their lives, i.e., to defraud others in order to be in a better position pecuniarily than before. And how easy it is for them! They enjoy all rights of honor and claim the respect of their fellow citizens - as before. In former times, one who had the misfortune to get into a stagnation of payments and had to deal with his creditors, considered it his honorable duty to pay off his debts little by little with interest, indeed this duty even passed on to his sons and sons-in-law, in order to restore the good name of the house. But how many or how few think of it nowadays? It is transacted privately; one compares oneself and the bankeroteurs and their sons run the business more briskly than ever. What is the cause? The addiction to get rich, whether by daring speculations or by fraudulent acts. One should simply deny respect to such banker-ot-teurs. This is essentially the opinion of the "Neckarzeitung". And we, writes the Stuttg. K.-Bl., would like to add: Yes, avarice and greed is a root of all evil; but the root of avarice is unbelief, the purely earthly sense turned away from the divine, eternal, heavenly. What a great gain, on the other hand, for godliness and frugality! But where the one is missing, the other is also missing. Where faith dwells, however, while the heart is set on heavenly things, faithfulness in earthly things will not be lacking. - For his part, a man who was injured by wanton bankruptcy added to the damage he had suffered the sacrifice that he serenaded the fraudulent debtor in the evening and had the verse played continuously for an hour in front of his house:

Always be faithful and honest to your chilly grave and don't stray a finger's breadth from God's ways.

(Riga Church Gazette.)

### **The Heath Simonides.**

They write of a learned poet, Simonides, that he was asked for a time and should say what God was, or what he thought or believed about God. He was given a respite and three days to answer. When these were up and he was to answer, he asked for another three days, so that he could give it the best thought; and after these three days, again and again, until at last he was neither able nor willing to go on, and said, "What shall I say? The longer I think about it, the less I know about it.

This shows that the higher human reason goes to investigate and fathom God's nature, work, will and counsel, the further it gets away from it, and finally falls to thinking God is nothing and believing nothing everywhere. Luther. 50, 174.

### **"God is love." 1 John 4:16.**

Luther adds to these Christmas words: "If someone wanted to paint and form God, he would have to form such an image that would be pure love; as if the divine nature were nothing but a furnace and fervor of such love, which fills heaven and earth. And again, if one could paint and form love, one would have to make such an image, which would not be work-like" (consisting in works) "nor human, indeed, not angelic nor heavenly, but God Himself." (IX, 1264.)

## 1 Petr. 5, 8.

In Posen, a lion escaped from the animal garden. While his cage was being cleaned and the desert king was in a neighboring cage, the door was carelessly left open. He jumped onto an acacia tree. The tree collapsed and the keeper rushed over with snares and fortunately soon brought the wild animal back into the cage.

It would be good if every threatening danger could be removed so easily, also the one of which I Petr. 5, 8. is written! (Elsafer Messenger of Peace.)

### Confession of Old Chytraeus.

My piety lies in the fact that I recognize and lament my godlessness to some extent and would like to be pious.  
(Submitted.)

## Honorary Memorial

for the

Prof. Crämer, welland for many years housemother of the Lutheran Seminaries for Preachers at Fort Wayne and St. Louis, who died blessed in the Lord on November 11, 1884.

Dedicated by an old student and boarder.

A pilgrim on earth, well tested in cross and hardship, in much illness and discomfort, the faithful God has redeemed. He called to his angel of death, said to him: Now fetch Me from the world full of fear and shortcomings My servant to here!

"She has completed her course, which she led heavenward, Faithfully turned to Me, and done her day's work. Now she shall rest and dwell In the arms of My grace, Therefore I would hasten with her From the narrow path of thorns."

A mother without equal went to eternal rest; in her God wanted to show us what faithful Christians are, what they can do on earth in the right faith, how they become God's servants, what He creates great things through them.

You could see her eyes moist, if only until the next day her stock was hardly enough for all her work;  
Since she was to set tables Often for more than a hundred men; But she did not let herself be frightened, Went to Him who can help.

But she does everything that contains the command of the Lord, and in no case desires that the bread falls from heaven. She goes to the Christian people, in the countryside asking: These then bring with joy gifts for the crowd of disciples.

Long she served God in much work, care and hardship, Eternally, unfadingly green Now her wreath, which at death God hands to the conquerors After the earth's struggle and strife, To which the whole world does not equal With all its glory.  
And the faithful husband's heart, which wrestles bleeding with God, Whose prayer in bitter pain penetrates to him through the clouds, This must still wait long, wander lonely for a time, Until to the redeemed hosts God calls him to eternal joy.

Until then He will still carry, comfort, strengthen His servant, Will hear his lamentations, Until he also lays down His pilgrim's staff here at the call of God's counsel; He will lead him to peace In the beautiful city of God.

Then joy will be the fullness, When the end of the day beckons, And the spirit from its shell faithfully penetrates to the look: Then one will recognize the council, Which was dark on earth, And call mercy him, praise with the blessed crowd.

## Ordinations and introductions.

On the 24th Sunday after Trin. by order of the Hockw. Präsidti of the Western District, Mr. Candidate F. Rupprecht, was ordained in his parish at Cole Camp, Mo. assisted by Mr. K. O. Meneke ordained and introduced by W. Heyne.

Address: Rev. P. Uuppreeld,

Lrauerville, London Oo., Icko.

On the 10th Sunday after Trinity, Mr. Alexander Kosa was ordained and installed in his congregation at Millwood, Kans. by the undersigned.  
C. Hafner.

Address: Rev. kosa,

On the 24th Sunday after Trinity, Mr.? M. Töwe was introduced in the midst of his congregation in Cold Mater by the undersigned on behalf of Praeses Schmidt.

LliUrvoocl, I-eaveorvortü Oo., kans.

H. Speckhard.

Address: Rev. L4. Noo^vs, Oolck IVater, Llieü.

On the 24th Sunday after Trinity, by order of the Most Reverend President I. Schmidt, Fr. Gottlob Mühlhäuser was installed in his parish office in Roseville, Macomb Co, Mich. by the undersigned.  
C. Schwankovsky.

On the 24th Sunday after Trin. on behalf of the Reverend Beyer, Mr.? Chr. Großberger was introduced to his congregation in Martinsville by the undersigned.

I. W. Gram.

Address: kov. Oür. OrossderZor,

LlardinsvIUs, Niagara Oo., N.

## Church dedications.

On the Sunday after Trinity, the Lutheran Zion congregation at Hillsboro, Kansas, dedicated their newly built church (a frame building (28X50)) to the service of the Triune God. Pastors C. H. Lüker, C. R. Kaiser and Chr. Purzner preached, the latter in English. The undersigned said the consecration prayer.  
I. H. F. Hoyer.

On List Sunday after Trin. the Immanuel's Lutheran congregation in Town B urnett, Dodge Co, Wis. dedicated their new church (50X82, with 85 foot high brick steeple) to the service of the Triune God. The? C. Holst and D. Kothe preached in German, M. Albrecht in English. H. W. Leßmann.

On the Sunday after Trinity, the Lutheran congregation of St. John's in Grand Prairie, Platte County, Nebr. consecrated its newly built church to the service of the Triune God. Festive preachers were Messrs.? F. Iahn and Jacob Hoffmann.

H. Fischer.

On the first Sunday a. Trin. the congregation at Maple Works, Wis., which had to leave its beautiful church property a few years ago in order to remain faithful to the Word of God and the confession of the Lutheran Church in the doctrine of the election of grace, consecrated its newly built church to the service of the Triune God. The festival preachers were? W. I. Friedrich and F. Pröhl. The undersigned said the consecration prayer. I. G. Lang.

On the 21st Sunday after Trinity, the St. Johannis congregation at Secor, Ill, consecrated their new church to the service of the Triune God, Father Pissel preached in German, I'. Gieseke in English. B.J. Ansorge.

On the 23rd Sunday after Trinity, the Lutheran congregation near Kurreville, Mo., consecrated their new church (a frame building, 30X40 with tower) to the service of the Triune God, Father B. Sievers preached in the morning in German and Father H. Birkner in the afternoon in English. The consecration prayer was said by Frz.

On the 23rd Sunday after Trinity, the Lutheran Trinity congregation at Whittlesey, Taylor Co., Wis. dedicated their newly built log church (20X30) to the service of the Triune God. The undersigned preached the sermon.

L. G. D orp at.

On the 24th Sunday after Trinity, St. John's congregation in West St. Louis, Mo., consecrated its new brick church (40X72, tower height 96 feet) to the service of the Triune God with the participation of the sister congregations from St. Louis. The festival preachers were Messrs. kU. Hanser and Link. Mr. A. Meyer preached in the evening in English. The consecration prayer was said by H . Bartels.

On the 1st Sunday of Advent, the new church and school building of the newly founded St. Matthew's parish in Cleveland, O., was dedicated. Mr. Fr. Zorn and Mr. Praeses Schwan preached. The building (64X46) has 2 classrooms downstairs and is used for worship upstairs. H. Wesel oh.

On the first Sunday of Advent, the Lutheran congregation of St. Paul in Aurora, Ill, celebrated the dedication of its new church. It is a stately brick building (44X75), 92 feet long, including the spire and altar niche. The tower is 120 feet high. - The festival preachers were P. H. Sieving, Prof. Tb. Brohm and P. A. Reinke. The undersigned delivered the farewell address in the old church and said the consecration prayer in the new church. W. Krebs.

On the 24th Sunday after Trin. the Lutheran Jmma- nuels congregation at Green Dale P. O., Buffalo Co., Nebr. dedicated their new little church (20X30) to the service of the Triune God. - Mr.?. A. Baumhöfener preached the dedicatory sermon and undersigned the afternoon school sermon.

Following on from this, the undersigned makes a request to the worthy readers: If anyone has relatives, friends or acquaintances here in the far West, - in Buffalo, Sherman, Howard, Valley, Greely, Wheeler, Loup, Custer, Dawson or even in Lincoln, Keith and Cheyenne County, of whom he knows that they are not yet served with God's Word, he would be so kind as to notify me, giving the address.

C. G. S chröder,  
OresL vale, Lukkulo 6o., Xedr.

On November 9, the Lutheran congregation on Honey Creek, Mo. in fellowship with neighboring congregations dedicated their newly built beautiful house of worship to the service of the Triune God. In the morning Mr. P. Vetter preached, in the afternoon Mr. k. Proft. M.T. Holls.

## Mission Festivals.

On the 19th Sunday after Trin. the St. Paul parish at Clark s Creek, Davis Co., Kansas, celebrated its mission feast with the participation of the neighboring parishes. The festival preachers were Stemmermann and Purzner. Collecte: -48.16.

C. R. Kaiser.

On the 19th Sunday after Trinity, my St. John's congregation near Madison, Nebr. celebrated its annual mission festival. The festival preachers were the UU. Cämmerer and Bremer. The collection was -31.31, of which two-thirds was for the congregation at Clear Water, the remainder for inner mission in Nebraska. I. Hoffmann.

On Sunday, November 9, the St. Peter's and St. Paul's congregations at Serbin, Lee Co., Texas, celebrated a joint mission feast, in which a number of members of the surrounding congregations also participated. The "festival preachers" were Father G. Buchschacher and the undersigned. The collection amounted to -101.25. H. T. Kilian.

(Delayed^

On the 14th Sunday after Trin. the congregation of the undersigned, in connection with the congregations of Pastors Brömer, Kretzmann and Siek, celebrated a mission feast at Aurora, Ind. Mr. P. Seuel preached in the morning and the k?. N. Eirich and A. Siek in the afternoon; besides this, Mr.? Seuel also gave a short lecture in Low German. The Collecte (for inner mission) amounted to -128.88. H. Henkel.

## [191] Mission celebration and school dedication.

On the 22nd Sunday after Trinity, St. John's parish near Monticello, Iowa, celebrated a mission feast in the morning and the dedication of their newly built school in the afternoon. The undersigned preached the mission sermon. Mr. IN v. Strohe offered a prayer of dedication in the school and Father Grumm preached the school sermon. The two collections yielded -42.00 for Inner Mission and poor students. I. H. Brammer.

### The Southern District

The synod of Missouri, Ohio and other states will meet on February 4, 1885, in the midst of the Lutheran St. John's parish in New Orleans, La. - Registration to IN Stiemke by January 15. Among other things, the secular associations will be discussed.

The Secretaries of the District Conferences are to submit their minutes of 1883 and 1884. G. Birkmann,

d. Z. Secr.

### Conferenz displays.

The Concordia Conference will meet, s. G. w., December 29-31, at Allegheny City, Pa. - Registration bet teacher A. Paar. H. I. Hesse.

The mixed pastoral conference of Maniowoc and Sheboygan County will assemble, s. G. w., January 6 to 8, 1885 (Thursday noon) in Sheboygan. - Registration with the secretary. H. Herz er.

Buffalo Pastoral Conference on Jan. 6 and 7 in Buffalo, Aug. Senne.

The meetings of the Teachers - Conference, consisting of the teachers of the Missouri Synod in and around New York, will be held December 29 and 30 at St. John's School (Praeses Beyer) at Brooklyn, NA-A. E. Franke.

The La Porte Special Conference will meet Jan. 6 and 7 at the undersigned's home in Elkhart, Ind.

I. H. Heinze.

### Entered the coffee of the Illinois - District:

For the synod treasury: communion coll. from k. Schroeder's congregation in South Litchfield -7.75. By IN Koch from the congregation in Wheaton 5.50 and from the congregation in Turner Junction 2.60. From Fr. Eirich's congregation in New Minden 28.33. Coffers of the Coll. on the 1st Sunday of Advent from IN Great's congregation in Addison 23.00. IN Frese's congregation in Champaign 5.25. (Summa -72.43.)

To the new building in Addison: By P. Noack in Riverdale from F. Backmann 1.00. P. Wangerin's Gem. in Sumner 7.52. By IN Karth from H. Sievers at Worden 10.00. (S. -18 52.) - Pledges were: By I\*. Noack's Gem. in R verbal 106.00.

For inner mission: By I\*. Miracles in Chicago by F. Rank 2.00.

For Jewish mission: Fr. Schröder's congregation in South Litchfield 8.50. Thank offering by Mrs. Böumann in Dundee 4.00. By IN Karth by H. Sievers at Worden 5.00. (S. -17.50.)

For Negro mission: By?. Karth by H. Sievers at Worden 3.00. IN Knicks Gem. in Golden 2 50. (pp. -5.50.)

For poor students in St. Louis: By Dir. Krauß from the German Free Church for Kautzsch 2 87.

For poor students in Springfield: IN Strieters Gem. in Proviso 22.00. By Fr. Röcker in Arlington Heights from F. Cl. 1.00. By IN Winter in Hampton for F. Möller 3 50. By IN Rabe from sr. Gem. in Warsaw for N. Amstein 10.00. BySteege in Dundee from Singckor 13.10. (p.-49.60.)

To household in Springfield: Harvest Festival Coll. of IN Hahns Gem. in Staunton 13.00.

For poor students in Fort Wayne: Durck IN Winter in Hampton for G. Möller 3.50. Durck P. Merbitz in Beardstown from S. K. for G. Büscker 1.00. Durck IN Reinke in Chicago from Jungfr.-Verein for Bohl and Schönfeld 30.00. (S. -34.50.)

To the Hausbalt in Addison: By IN Karth by H. Sievers at Worden 5.00.

For poor students in Addison: By IN Webers in Oak Glen from Mrs. 8 Lange 1.00. By Teacher M. Nessel from the Teachers' Conference in Cleveland, O., 8.75. By Kassirer I. Birkner in New iljork for Reißig 8.00, for Frieser 10.00. (S. -27.75.)

For salary and maintenance in Milwaukee: IN Beb- rens' Gem. in Egypt 7.50. IN Nuoffers' Gem. in Eagle Lake 19.40. IN Dorns' Gem. in Pleasant Ridge 7.00. Fr. Knief's Gem. in Golden 6.90. Half of Coll. on I Sunday of Advent by Fr. Gross' Gem. in Addison 23.00. (S. -63.80.)

For poor students in Milwaukee: Through Dir. Krauß from the German Free Church for Schlegel 2.87.

For the building fund in Milwaukee: Through IN Grupe in Rosenberg, thank-offering of sr. Wife for God's gracious salvation from serious illness 5.00, wedding coll. at Alb. Bremer 7.68 and from sr. From Chicago: Through IN Miracles by I. Tisza 1.00; through IN Wagner by A. Htntz 2.00; through IN Engelbrecht by Karl Trnchel, Fr.



Schulz, Karl Zöllner, Joh. Radtke. Jul. Bräutigam, August Redtmann, Karl Pestlin, Alb. Kardetzke, Jul. Krokn, Heinrich Schküler 1.00 each, W. Wegner, Joh. Wegner, Karl Wegner, teacher E. A. Zutz 2.00 each, Franz Woizeschke and Fr. Zimmermann Jr. 5.00 each, Karl Schulz 3.00, Heinrich Köritz 10.00, Wittwe Schwerin .50. P. Noack's Gem. in Riverdale, 1st Zblg., 52.00. ? Detzer's Gem. in Evanston 8.75. I\*. Wehrs' Gem. in Oak Glen 8.81. P. Lübker's Gem. in Juka 3.00. P. Brauer's Gem. in Crete, 1st cblg., 123.50. By?. Striker's in Pro- viso 1.00. From?. Roeder's Gem. in Arlington Heights by F. Boeger 13 50, I. Glade 10.00. Durck?. Dietz in Lansing, Harvest Festival coll. of his two Gem., 16.10. (S. 8305 40th).

For the widow's fund: Durck?. Müller in Schaumburg, Hochzeitscoll. bei Fr. Bähe, 6.75. Gratitude offering of?. Grupe in Robenberg 10.00, whose Gem. 26.23. P. Wangerin's Gem. in Sumner 10.75 and gratitude offering of N. N. there 5.00. By?. Merbitz at Beardstown by N. N. 1.00. Durck?. Karth by H. Sievers at Worden 3.75. Fr. Lenk at Mrlstadt 4 00, Mrs. N. N. there 1.00. Fr. Dorn's congreg. at Pleaiant Ridge 9.25. Fr. Weisbrodt at Mount Olive 3.00 and missionary hour Coll. sr. Gem. there 7.00. (p. 887.73.)

For the orphanage near St. Louis: By?. Weis- broht in Mount Olive, thank-offering for happy delivery. Delivery of Mrs. H. Jebner, 5.00.

Addison, Ill, Dec. 2, 1884. H. Bartling, Cassirer.

### Incoming to the Middle District Coffee:

For the building fund: For St. Louis: From?. Dröge's parish in Fryburgh 810.00,?. Skumms parish in Kendall- ville 21.00,?. Dankworth's comm. in Cleveland 78.00. (Summa 8109.00.) For Addison:?. Rupprecht's comm. in North Dover 53.00,?. Schmidt's gem. in Seymour, 1st cbl. 25.00,?. Querl's condo at Stony Ridge 2.78,?. Henkel's gem. in Aurora 20.00,?. Heintz's Gem. at Crown Point 23.00, F. W. Bushman at Fort Wayne 5.00. (S. 8128.78.)

For Emigrant Mission in New York: part of Mission Festival Coll. in Aurora 19.00.

For Emigr. Mission in Baltimore: part of Mts- sionfestcoll. in Lanesville 10.00.

On the household in Springfield:?. Schlesselmann's Gem. in Woodland 4.06. P. Niethammer's Gem. in Tracy 5.50. (p. 89.56.)

To the household in Addison:?. Niethammers Gem. in La Porte 22.62.

For poor students in Fort Wayne: 1) for I. Dunkel: Jungfr.-Verein in?. Niemanns Gem. in Cleveland 10.00, Hockzeitscoll. at Mr. Quades das. 2.06, at Mr. Barlak 6.60; 2) for I. Reinhard: One third of Hockzeitscoll. at I. Aring in Cleveland 5.08; 3) for M. Brüggemann: One third of Hockzeitscoll. at I. Aring in Cleveland 5.08; 4) for Haierodt: Aus Elyria: etl. Glieder 12.50, Frauenverein 5.00, B. Wassermann 5.00, Lydia Merz und Mathilde Wassermann 15.00, A. Faust 10.00; 5) for Broders:?. Maitck to Gar Creek 2 00; 6) in general:?. Detzer's Gem. in Huff 2.61. (p. 880.93.)

For inner mission: part of mission feast coll. in Aurora 60.00. part of mission feast coll. in Lanesville 30.00. from mission treasury of P. Zorn's congregation in Cleveland 2.18. one-fourth of mission feast coll. in Cleveland, east side, 51.42. I. Hertlein in Reynolds 10.00. W. Rebbes in Seymour .50. ? Niemann's comm. in Cleveland 19.11. H. Kobtz in La Fayette 2.00. From the mission fund of Dr. Sihler's comm. in Fort Wayne 20.00. P. Horst's comm. in Hilliard 8.00. Mrs. Badjckuck and L. Lang in Navarre 2.00. (S. 8205.21.)

For Jewish Mission: Theil of Mission Festcoll. in Aurora 19.00. I. Hertlein in Reynolds 5.00. W. Rebbes in Seymour .50. Hvchzeits-Coll. at Ebr. Bishops in Adams County 5.50. ? Heintz's Gem. in Crown Point 1.00. P. Zickoches Gem. in Marion Tshp. 7.00. N. N. by?. Daib 15.00. Mrs. Chr. Schneider in Liverpool, thank offering, .50. F. Toensing in Jn- dependence 1.00. F. in North Dover 2.00. (S. 856.50.)

For the Negro Mission: part of the missionary feast in Aurora 30.00. part of the missionary feast in Lanesville 11 50. W. Rebbes in Seymour .50. G. P. Germann in Peru 2.00. Young Friars' Association in? Niemann s Gem. in Cleveland 10.00, Mrs. T. das. 1.00. P. Scköneberg s Gem. in La Fayette 6.40. ? Frank s Gem. at Fort Wayne 10.00. half of Coll. at ?. Longitud wedding at Liverpool 3.50, Mrs. Chr. Schneider das. 1.00. F. Toensing at Jndependence 1.00. K. at North Dover 1.00. (P. 877.90.)

For poor students in St. Louis: 1) for C. Mohr- bardt: Women's Association in?.. Michael's Gem. near Fort Wayne 10.00; 2) for R. Trülzsch:?. Gotsck's Gem. in Bielefeld 4.46. (p. 814.46.)

For poor students in Springfield: 1) for A. Brüggemann : One third of the Hockzeits-Coll. at I. Aring in Cleveland 5.09; 2) for I. Neubert: Jungfr.- Verein in I\*. Niemanns Gem. das. 10.00. (p. 815.09.)

For seminarian F. Klee in Addison:?. Niemann's Gem. in Cleveland 59.35, wedding coll. at Bennhoffs there 14.42, Young Men's Club 10.00. (p. 883.77.)

For the synod treasury: Teacher Conzelmann in Julietta, contribution, 2.00. 1?. Querl's parish in Toledo 11.60. P. Zschocke's parish in Marion Tshp. 46.00. P. Niemann's Gem. in Cleveland 228.00. H. Kahl in La Fayette 3.00. P. Seemeyer's Gem. in Skumm 20.00. (S. 8310.60.)

For the deaf and dumb:?. Sieving's comm. at Fairfield 7.25. P. Querl's comm. in Toledo 6.01. P. Franke's comm. at Fort Wayne 7.00. P. Heintz's comm. at Crown Point 2.00. ? Kolbe's Gem. at Jndependence 12.00. (p. 834.26.)

For the orphanage at St. Loms: N. N. in?. Stocks Gem. 1.00. I. Hertlein in Reynolds 5.00. P. Querl's Gem. in Toledo 8.00. Teacher Ries' Skule in Friedheim 5.25. Miss K. in La Fayette .25. (S. 819.50.)

For widow's fund: I. Herlein at Reynolds 10.00. G. P. Germann at Peru 3.00. Teacher Bewie at Cleveland 5.00. P. Maisch at Gar Creek 5.00. P. Skumms Gem. in Kendallville 10.00. Women's club at?. Michaels Gem. 5.00. ? Frankes Gem. bet Fort Wayne 6.50. P. Heintz's Gem. in -Crown Point 3.00. P. Schlesselmann's Gem. in Bremen 12 85. j?. Niethammer's congreg. at La Porte 4.00. P. Daib's congreg. at Friedheim 4.00.

? Husmann's comm. in Tipton Co. 3.75, in Arcadia 3.25. I. Baals in Fort Wayne 1.00. By?. Niemann in Cleveland of X. 2.00, of H. 1.00, of Mrs. W. 1.00. P. List's comm. in Adams Co. 10 50. H. Henke in La Fayette 1 00. By?. Franke's congreg. at Fort Wayne .50. P. Hunziker's Zion's congreg. 7.25, Job's congreg. 4.50. Durck?. Skumm's in Kendallville 1 00. Mrs. Ebr. Schneider's in Liverpool, thank offering, 1.00. P. Mueller's congreg. in Lanesville 4.70. (P. 8110 80.)

For the community in Dresden:?. Zschoches Gem. in Marion Tshp. 25.00.

For the community in Columbus, O.: G. Drug by ?. Handle 1.00.

For the laundry fund in Springfield: women's club in?. Michael's Gem. 6.00. half of coll. at squat time?. Longitudinal in Liverpool 3.50. (p. 89.50.)

For dre community in Kansas City: F. Frth in Cleveland 1.00. G. Träger in Zancsville 5.00, Wittwe Chr. Schneider das. 5.00, Frl. E. Scdneidr 1.00. (p. 812.00.)

For?. W.:?. Henkel's Gem. in Gold Springs 3.00. Mrs. Badsckuck and L. Lang in Navarre 3.00. (p. 86.00.)

Fort Wayne, Oct. 31, 1884. C. Grahl.

### Incoming m the coffee of the Western District:

To the seminary building in Addison: From?. Vetter's congregation in Etchison 862.60. Still underwritten 25.00.

On the construction of barracks in Springfield:?. Polack's comm. in Herklmer 14.00.

For the synod treasury:?. Vetter's congreg. in Atckison 10.90. Fr. Bock's congreg. in Corning 4.40. Fr. Hoyer's congreg. in Spring Valley 2.00. Fr. Brandt's congreg. in North St. Louis 30.00. Fr. Grupe's congreg. in Eisleben 4.00. Fr. Jben's congreg. in Harvester 3.10. (S. 854.40.)

For inner mission in the West:?. Spehr's congreg. in Aplpton 7.10. From the God's Box of the congreg. of P. Vettrs 4.80. By Mr. Röder of the congreg. in Lutberville 9.45. Mission Festcoll. in St. Charles 20.00. (S. 841.35.)

For Jewish mission: Em thirds of mission feast coll. at Gooch's Mills 20.75. mission feast coll. of congreg. at St. Charles 8.00. Coll. on W. Halvermann's wedding by?. Polack 8.00. (S. 836.75.)

For Negro mission: one-third of mission feast coll. at Gooch's Mills 20.70. Mission feast coll. at St. Chartes 10.00.

For emigr. mission: em thirds of mission feast coll. at Gooch's Mills 20.70.

For the widow's fund:?. Jungck's congregation in Palmer 9.75. By?. Spehr of D. Lambenstein, thank offering for recovery, 5.00. By?. Cousin .35. By?. Brandt of W. Waltke in St. Louis 20.00. Fr. Senne's congregation in Alma 10.00. St. Louis Teachers Conference 5.50. (p. 850.60.)

To the budget in Addison:?. Grupes Gem. in Eisleben 3.50.

For the orphanage bet St. Louis: By?. cousin from the savings box of the school children teacher Höcks 1.18. P. Michels' Gem. in New Haven 5.00.

For the progymnasium in Concordia:?. Profts Gem. in Stringtawn 5.15. P. Nützels Gem. in West Ely 12.00. Durck?. cousin .25. (p. 817.40.)

For the parish in Davenport?: Janzow's Gem. in St. Louis 21.80.  
St. Louis, Dec. 6, 1884. H. H. Meyer, Cassirer.

**Incoming to the coffee of the Eastern District:**

For the synod treasury: from St. Andrew's parish in Buffalo 85.50. parish IN Cohocton 12.12. parish in College Point 8.84. parish in Hudson 10.00. parish in Otto 3.65. I. Trapp Sr. 2.00. (p. 842.11.)

For the widow's fund: Hockzeitscoll. at Karl Schwinzer, Cobocton, 3.68. P. Sander 2.00. Gem. in Cumberland 3.00. Rosine Nonnenmacker, Lock Haven, 5.00. Gem. in Hudson 9.30. Gem. in Kingsville 5.00. Gem. in Wolcottsburg 2.80. Gem. in Bayonne 11.00. Mrs. Mahlkorn in Schenectady 1.00. P. Schulze 2.00. H. K. in Roxbury 1.00. P. Biewend 1.00. Mrs. C. Gauser, Roxbury, .50. women's club in Roxbury 5.00. I. Trapp Sr. 2.00. comm. in Dulaneys Valley 8.32. P. Krafft 4.00. (p. 871.60.)

For inner mission: Through the Children's Journal 9.50. Missionsfestcoll. in Johnsburgh, Pa, 19.50. Through?. H. Hanser of W. Becker 5.00. Missionsfestcoll. in Danbury 5.85. Hilfs- verein der Gem. in Smallwoob 4.71. Gem. in Smauwood 7.21. P. Zimmermanns Filialgem. 3.00. Lina Nitzschmann, Schenectady, 1.00. congreg. in Olean 4.67. N. N. durck?. Stürken 1.75. I. Travp sen. 2.00. mission festival coll. of congreg. in Dulaneysville and Kingsville 23.50. Mrs. Münch in Baltimore 7.00. G. Gabn das. 1.00. (p. 895.77.)

For Negro mission: mission festival coll. in Erie 10.00. congreg. in Cambria 6.47. congreg. in Woson 2.47. Fr. Rade- macker 106. mission festival coll. in Joonsburgh, Pa, 9.75. Lina Nitzschmann in Schenectady 1.00. N. N. durck?. Stürken 5.00. E. von Elia in Roxbury 1.00. H. K. in Roxbury 1.00. Missionfestcoll. that. 3.56. I. Trapp Sr. 1.00. Missionfestcoll. (Häifie) of Gemm. in Otto and Little Valley 9.06. Gem. in Boston 6.00. (p. 857.37.)

For Jewish mission: mission festival coll. in Erie 5.00. Through Children's Leaf 20.00. mission festival coll. in Johnsburgh, Pa., 9.75. Gem. in Allegany 3.24. N. N. through?. Stürken 5.00. I. Trapp Sr. 1.00. mission festival coll. (half) of comm. in Otto and Eden Valley 9.06. (p. 853.05.)

For Emigr. Mission in Baltimore: Cong. in Washington 9.00. Mrs. Bloß 5.00. I. Trapp Sr. 2.00. (S. 816.00.)

ToNew construction in Addison: C. P. Dittmar, East Boston, .50. e- fields in Smauwood 28.00. comm. in Cumberland 21.25. trinity comm. in Buffalo 83.00. St. Paul's comm. in Baltimore 108.41. durck?. H. Hanser of C. Repv 1.00. W. Wehrenberg 1.00. comm. in Sckeneetady 28.47. O. Nitzschmann das. 1.00. Gem. in Olean 4.00. Mrs. Treide in Baltimore 20.00. Friedrich Ltttig tn Roxbury 1.00, Ernst Thomas 1.00, Theresa Thomas .50. From East Bosten by H. Seelen 1.00. I. N. Petersen 2.50. P. Zollmann 5.00. Geo. Wodlt- mann 1.00. Mrs. D. Sckwaar 2.00. Mrs. M. Schüler 3.00.

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Comm. in Roxbury nude tr. 1.00. St. Martin's Comm. in Baltimore 12.00. (p. -326.63.)  
 To the college building in St. Louis: By P. Lindemann from a parishioner 10.00. By P. H. Hanser from Ph. Gomsch 5.00. I. Trapp Sr. 5.00. Martini  
 congreg. in Baltimore subsequent 5.00.  
 To the College Unterhalt: Gt. Joh. Gem. in Williamsburg 14.35. Gem. in New Dort 10.00.  
 For progymnasium in New York: N. N. by k. Strengths 5.00. Gem. in Dulaneys Valley 8.33.  
 For the comm. in Rocke st er. comm. in Eden 11.00. tri-fold comm. in Buffalo packtragi. 2.00. comm. in Olean 2.00. comm. in Allegany 2.00.  
 For poor students: Hockzeits-Coll. at W. Porsch 4.00. I. Trapp sen. 2.00. G. Gahn 1.00.  
 For poor students in St. Louis: mission feast coll. of gem. in Dulaneysville and Kingsville 19.50.  
 For poor schülern Fort Wayne: St. Andrew's parish in Buffalo for F. Rand 10.50.  
 For poor students in Springfield: Gem. in Ashford for Dantke 4.00. Gcm. in Kingsville 4.00.  
 For poor students in New York: Women's Association of the Jmm. congregation in Baltimore 25.00.  
 For the orphanage near Boston: Gem. in Martinville 12.60. Wedding coll. at W. Rorsch in Olean 4.16. Dank opker of Bab. Muller in Hinsdale .50. I.  
 Trapp Sr. 2.00. (S. -19.26.)  
 For mission in Erie: Missionsfestcoll. in Erie 10.00.  
 For inner mission in the west: women's club in Rox- bury 5.00.  
 For sick pastors: I. Trapp sen. 4.00.  
 For heathen mission: I. Trapp sen. 1.00.  
 New York, Nov. 10, 1884. I. Birkner, Kassirer.

## Zvm seminar household in fort wayne

received: From P. Stock's parish: from H. Marhenke. 1 sack potatoes, 1 p. grain; F. Hitzemann, 2 bushels wheat, 2 p. grain; Jakob Zelt, 2 sacks grain;  
 D. Rodenbeck, 3 gall. Apple butter, 2 bush. Turnips, 20 cabbage heads; F. Maier 1 p. apples, 1 p. grain, 1 p. potatoes, 2 gall. Apple butter; C. Möller 1  
 p. wheat, 1 p. turnips, 1 p. oats; P. Stock 2 dtzd. Eggs; H. Hartmann 2 p. wheat, 2 gall. Apple butter, 1 p. apples, 1 p. potatoes; H. Rodenbeck 2 p.  
 wheat, 1 p. oats, 2 p. corn, 1 p. potatoes, 1 p. turnips; 2 gall. Apple butter; W. Bradtmüller 2 p. wheat, 1 p. grain, 2 p. potatoes; H. Hoffman 1 p. oats; A.  
 Marhenke 2 p. grain; W. Engelbrecht 1 p. grain; Christoph Repper 3 p. wheat, 3 p. grain, 1 p. apples; C. Koklenberg 1 p. wheats, 1 p. grain, 1 p. oats;  
 F. Narwold 3 p. grain; W. Gallmeyer 1 p. wheat, 1 p. grain; G. Hormann 1 p. wheat; Ernst Bradtmüller 1 p. oats, 1 p. grain; Aug. Wiehe 1 p. grain, 1  
 peck peas, 1 peck turnips; Bro. Prange 1 p. wheat, 1 p. potatoes; Wittwe L. König 2 bush. Turnips; G. Sckaper 1 p. wheat, 1 p. oats, 1 p. potatoes, 1 p.  
 grain, 1 p. apples, 1 roll butter; C. Piepenbrink 1 p. oats, 1 p. corn; W. Hartmann 2 p. oats, 1 gall. Apple butter; H. Theismann 25 cabbage heads; E.  
 Schröder 3 p. grain, 1 gall. Apple butter, some beans, 14 cabbage heads; Ebr. Prange 1) Bush. Wetzen, 2 p. oats, 2 bush. Potatoes; W. Bradtmüller 2  
 bush. Wheat, 1 S. oats, 1 S. corn, 1 S. apples, Bush yellow turnips; Ebr. Wies 16 Buik. Apples, 2 p. grain, 2 p. potatoes; Bro. Repper 2 p. potatoes, 2  
 p. oats, 1 p. apples; W. Nie- meyer 2 p. oats; H. Linker 1 p. potatoes; Wisdom 2 p. grain, Ebr. Nietert 2 p. wheat, 1 p. grain, 20 cabbage heads; H.  
 Nietert 1 p. wheat, some beans; Ernst Sckaper 1 p. Wheat, 2 p. grain, 2 p. oats, 4 pounds butter; F. Sckaper 1 p. wheat, 2 p. grain, 1 p. oats, 1 roll  
 butter; F. Heine 2 p. wheat, 3 p. oats; Wittwe Sp-er 1 basket apples; Fne- drick Bradtmüller 2 p. grain, 2 p. wheat, 1 p. turnips, 1 p. potatoes, 1 roll  
 butter. Durck? steving from sr. Gem.: from the women Zirbel, Beckburger, Ewel, Aumann, Nessel, Beckt, Ries, I. Märtz, D. Märtz, Sckumann.  
 Lehmann, F. Ahrens, I. Gohring, F. Knecht each 1 roll of butter, in total 75 pounds. From P. Daib's Gem.: from Ch. Ewel a barrel of flour (200 Pfand);  
 Chr. Prange 2 S. oats, 2 S. grain, 10 cabbage heads, X Bush. Beans, 2 gall. Apple butter; Ernst Eickhoff 1 p. wheat, 2 p. oats, 1 p. white, 1 S. yellow  
 turnips, 1 S. potatoes, 2 gall. apple butter, 1 S. onions. From P. Reick- bard's Gem.: 33) pounds of butter, From P. Frankes Gem.: from P. Trier 1 p.  
 potatoes, 1 p. oats, 1 p. grain. From? Lifts Gem.: from A. Wirling 4 Bush. Weizen, 4 Bush. Oats, 5 bush. Grain, 2 Bush. Bran. Mrs. Schüler 1 p.  
 potatoes, 2 S. grain. From P. Franke's Gem. subsequently: from Karl Westenfeld 5 Bush. Potatoes. From the local St. Paul parish: from the Women's  
 Association -5.00 cash for the purchase of towels. From P. Zschoebe's Gem. for S. Glaser from Ph. Köh- linger 1) Bush. Kartoffeln, 1 S. do., 12  
 cabbages; Georg Doctor, Jakob Adam, Joh. Brück, Heinr. Scharpenberg each 1.00. Louis Bende .75; F. Bende 1 S. potatoes; W. Adam 1 S. do., 1 S.  
 grain; A. Krückeberg 1 S. potatoes; H. Sal- frank 1 S. wheat; H. Brockmeyer 1 Bush. Potatoes; G. Kaiser 2 p. do, 2 p. oats; F. Kaiser 2 p. potatoes; G.  
 Lepper 1 p. do.; Friedr. Zolsinger 2 p. grain; F. Benzinger 1 p. oats, 1 p. grain; W. Osterkaus 2 p. grain; Chr. Ahl- sckwede 1 p. grain; Loms Dutenhöfer  
 1 p. potatoes, 8 cabbage heads; Valentin and K. Meyer 2 p. oats, 1 peck turnips; Louis Sckerer 1 p. potatoes, 1 p. apples; Wittwe Ch. Lep- per 1 p.  
 grain, 1 p. potatoes; G. Köhlinger 1 p. do.; H. Nord 2 p. grain; H. Petzold 1 p. grain; I. Köhsinger 1 p. potatoes; H. Dauer 1 p. do. From P. Kleist's  
 community: from the Women's Association for poor schoolchildren -5.00 cash, furthermore 12 bed linen covers, 14 sheets and 1 quilt from Mrs. Köbn.  
 A. Villain.

## For St. Paul's Progymnasium in Concordia, Mo,

the following gifts of love have been received:

1) For maintenance: by Fr. Willes' congregation in Concordia -15.50; Fr. Hafner's congregation in Leavenworth, Kans., 5.00; k. Keller's comm. in  
 Palmer, Kans., 10.00; Heyne's comm. in Lake Creek, Mo., 9.00; by Kassirer Meyer 12.20; H. Biltz's

Comm. in Concordia 208.00; from Comm. in Cole Camp, Mon. 2.00.

2) For the internal furnishings of the institution: from Fr. Biltz's congregation in Concordia 94.65; from the Jungfr. Vereth the. 21.00 and kitchen inventory; from the women's association the. 45.75 and porches, stove and Ubr; from individual virgins the. 6.50; Fr. Willes Gem. at Concordia 22.61; from the young men & virgins of the same Gem. 29.10; women's association of the same Gem. 16.50; from the women's association in Fr. Nohlfing's Gem. in Alma, Mo., 15.00; k. Sennes Gem. in Alma, Kans., 13.25; P. Keller's Gem. in Palmer, Kans., 22.20; b'. Menkes Gem. in Stover, Mo., 2.75; in Ruhland, Mo., 2.70.

3) For construction: by P. Heyne's Gem. in Lake Creek, Mo., 70.00; Gem. in Glasgow, Mo., by Mr. C. Sander 36.00; k. Netbing's gem. in Lincoln, Mo., 19.25; l'. Krämers Gem. in Humboldt, Kans., 24.00; P. Pennekamps Gem. in Tcpccka, Kans., 67.00;?. Rohlflings Gem. in Alma, Mo., 63.85; k. Jehus Gem. m Kansas City, Mo., 11.10; Willes Gem. in Concordia, Mo., 139.50; P. Acdenbach's Gem. in St. Louis 3.30; P. Janzow's Gem. das. 6.60.

The patrons of the institution are informed of the following: The construction costs without the donated building site and interior furnishings - 5350.50. Of this amount, the following has been received: from the community of H,m. k. Biltz 1844.00, from the community of Mr. l?. W.lle 289.50, from the congregation of Mr. P. Rohlstng in Alma 109.85, from more distant congregations in Missouri and Kansas, according to the receipt in the "Lutheran", 402.80. Accordingly, there is still an opportunity to contribute to the building of this institution. We express our heartfelt thanks to all dear donors and wish them abundant blessings for their gifts.

Concordia, La Fayette Co, Mo, Nov 24, 1884.

I. Kröncke, Kassirer.

For poor students received with thanks by Fr. Diemer in Peru, Ind. from defs. Gemeinde (especially for Morhart) -7.75. From Mr. I. Dettmer in Jefferson Co, Mo, 5.00, and from his wife 6 pairs of woolen socks. By P. Dorn in St. Jobnsburg, N. U>, at a wedding in his comm. sent 3.65. From Mrs. A. R. in St. Paul, Minn. sent 1.00. By Mr. Di- strtcts-Kassirer H. Bartling from the comm. in Okawvstle, Jlls, 22.90 and from the German Free Church (spec. for Kautzsch) 2.87. By Mr. H. Scdäperkötter from the Gem. of Mr. P. Links in St. Louis, Mo., 100.00. By Mr. P. Lehmann from sr. Gem. on Tandy Creek in Jefferson Co, Mo, the Harvest Thanksgiving Collect 2.25. By Mr. P. F. W. Dröge in Fry- burgh, O., at the wedding of Mr. I. Lunz ges. 7.95, and at the wedding of Mr. M. Sammetinger 11.00. By Mr. k. Kothe in Mayville, Wls. collected at the wedding of Messrs. H. Rube and C- Steinbach ll.50. By Messrs. Jak. Thür- wäcker in Palmyra, Mo., 5.00. By P. Streckfuß in Aoung America, Mmn. collected by Messrs. Schnorr, Schimpf, Harms, Butterfaß and Büscher 4.50. By "d. M." (Baltimore postmark) 5.00. C. F. W. Walther.

Received for "duck. C. Spanuth by P. Oetting in Oak- land, Nebr. from Messrs. Fr. and Heinr. Rewinkel -15 00. From Mr. Karl F. Bangert in "st. Louis as a gift 225 Bush. Coal, which was delivered free of charge from Illinois to the Seminary by Mr. H. Scheer and his son Heinrich. God's reward and heartfelt thanks! F. Pieper.

Received for a poor student by Mr. W. Mueller in Zion Parish, Fort Wayne -5.05, given at the wedding of Mr. G. Hummel; by Mr. P. Feiten -5.00, given at the wedding of Mr. C. Trapp. R. A. Bischoff.

By P. Stöckhardt from E. Kähler for the congregation in Dresden -5.00. E. F. W. Meter, Kassirer.

## New printed matter

**God Bless You!** A Selection of Family Book Verses, New Year's, Birthday, Godparent, Wedding and Other Blessings, Collected by August Crull, Professor at Concordia College, Fort Wayne, Ind.-St. Louis, Mo. 1884.

There was a time when a right-believing Lutheran in America could not get a proper Luther Bible, a right-believing hymnal, a pure Lutheran catechism, yes, an indecent primer, let alone a truly Christian school reading book. O how we Lutherans in America should therefore now thank God daily! For what has happened in the course of time since our dear Missouri Synod came into being. Not only has our synod seen to it that all books that are absolutely necessary for church, school and home have gradually been published, but also that such writings have appeared that are not absolutely necessary for a Lutheran, but can somehow serve to promote the right faith and godly life. And even more! Through the pure Word of God, the entire earthly life of a righteous Lutheran should be sanctified and transfigured in all its various circumstances. Many things that the world does, the Lutheran Christian must also do, but all in a different way and in a different sense than the world does. Our dear Synod has so far done what it could to help so that this can also happen. The new book, whose title is at the head of this advertisement, is also intended to serve this purpose. It is a nice custom to write something in memory of friends in their family book, to congratulate in writing one's parents and others on New Year's Day and on their birthday, to inscribe something in a so-called letter to one's godparents for a salutary remembrance, to present one's loved ones with a congratulation on their engagement or marriage, and the like. Now there are books in which one finds all kinds of things written for this purpose. But most of it contains nothing but empty words, or

also weaves something obviously unchristian. Which Lutheran Christian might therefore make use of it? He must be ashamed of such wretched rhymes, and instead of benefiting from them, he only does harm. It is therefore with great pleasure that we draw the attention of our dear readers to the appearance of the most careful selection of puffing material organized by Prof. Crull for the aforementioned purpose. As far as the genealogical verses are concerned, the collection contains a rich supply not only in German, but also in English. In this book, true Christianity and beauty of the texts compete with each other, both in content and form. The decor is, in fact, brilliant. An extremely lovely frontispiece depicting the content through family scenes, the clean and elegant printing on the finest paper, the large format, the ornate binding with gilt edges make the book a magnificent work. A daintier and more pleasant Lutheran Christmas, New Year, birthday or other gift can hardly be imagined. The price is \$1.25 (10 cents postage deducted), but it could not be made lower if the publishing house was not to suffer loss. The book, which is attractive to anyone who opens it, is well worth the price. May the Lord also place his "blessing" on this book, which is as good as it is beautiful. W. [Walther]

**Index on "Doctrine and Weirs"** vols. I-XXVIII. and on **Synodal Reports** from the year 1847 to the year 1881. St. Louis, Mo. Lutheran Concordia Publishers. 1884.

With the publication of these registers, a wish that has been cherished for a long time has been fulfilled. Hopefully, pastors and teachers, as well as laymen who like to deal with doctrinal matters and who have kept "Lehre und Wehre" and the Synodal Reports, will be glad to take them up. It is undeniable that "Lebre und Wehre" and the synodal reports contain wonderful treasures. How many people search for hours, even days, to find a subject that has been treated! This register, prepared with great diligence, will let him find it in a few minutes. The index to "Lehre und Wehre" comprises 58 pages. In the register to the synodal reports (20 pages), first the subjects are given, about which theses are found in the reports, then the subjects of the papers and synodal speeches. The alphabetical subject index follows a Spruchregifter. An addition shows where views, opinions and statements of the newer theologians are mentioned. May the sales make it possible that a long desired detailed index to the volumes of the "Lutheraner" can soon follow. Price: 30 cts. postage paid. G.

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